

REVISED  
ENGLISH SCRIPTURES  
WITH NOTES



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THE  
SECOND EPISTLE OF PETER,  
THE  
EPISTLES OF JOHN AND JUDAS,  
AND THE  
REVELATION:

Translated from the Greek,

ON THE BASIS OF THE COMMON ENGLISH VERSION,

WITH NOTES.

Quid igitur, damnamus veteres? minime: sed post  
priorum studia quod possumus in domo Domini laboramus.

JEROME.

Neque statim offendere, si quid mutatum offenderis, sed  
expende, num in melius mutatum sit.

ERASMUS.

Τὸ γὰρ μὴ παρέργως ἀκούειν τῶν θεολογικῶν φωνῶν,  
ἀλλὰ πειρασθαι τὸν ἐν ἐκάστη λέξει καὶ ἐκάστη συλλαβῇ  
κεκρυμμένον τὸν νοῦν ἐξηγνεῖν, οὐκ ἀργῶν εἰς εὐσέβειαν,  
ἀλλὰ γνωρίζοντων τὸν σκοπὸν τῆς κλήσεως ἡμῶν.

BASIL.

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THIS revision is not final. It is circulated in the expectation, that it will be subjected to a thorough criticism, in order that its imperfections, whatever they may be, may be disclosed and corrected.

W. H. WYCKOFF,  
*Corresponding Secretary.*

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## INTRODUCTION.

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THE general character and design of this work may be learned from the following Rules and Instructions, in conformity with which it has been prepared, except as regards a literal observance of the *third* Special Instruction :

### **'GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION.**

'1. The exact meaning of the inspired text, as that text expressed it to those who understood the original scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

'2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made, as the exact meaning of the inspired text and the existing state of the language may require.

'3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

### **'SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT.**

'1. The common English version must be the basis of the revision: the Greek Text, Bagster & Sons' octavo edition of 1851.

'2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

'3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place.

'4. As soon as the revision of any one book of the New Testament is finished, it shall be sent to the Secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken and furnished to the revisers of the other books, to be returned with their suggestions to the reviser or revisers of that book. After being re-revised with the aid of these suggestions, a carefully prepared copy shall be forwarded to the Secretary.'

I. The GREEK TEXT of the Bagsters, here referred to, is that of Mill (1707), 'preferred,' say the publishers in their preface, 'as being that which is most current in this country: Mill's text,' they add, 'is in fact a reprint of Stephens's third edition (folio, 1550), with one correction and a few unintentional changes.' This third edition of Stephens follows the fifth of Erasmus (1535), with the exception of the Apocalypse and a very few places in the other books, where Stephens introduced the readings of the Complutensian Polyglott (published with the Pope's consent in 1520, though printed a few years earlier at Complutum, or Alcalá, in Spain); and in its turn it formed the basis of Beza's editions (1565, 1576, 1589, 1598), on which the common English Version mainly rests, and which are said to differ from the Stephanic only in about 50 places; as also of the Elzevir (1624, 1633), in which 152 variations have been noticed, and these taken, not from MSS., but from the text or margin of previous editions.\*

It thus appears that the ordinary text of the Greek Testament, whether Mill's or the Elzevir, is

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\* GRIESEBACH: 'Editiones recentiores sequuntur Elsevirianam; hæc compilata est ex editionibus Bezae et Stephani tertia; Beza itidem expressit Stephanicam tertiam, nonnullis tamen, pro lubitu fere ac absque idonea auctoritate, mutatis; Stephani tertia presse sequitur Erasmicam quintam, paucissimis tantum locis et Apocalypsi exceptis, ubi Complutensem Erasmicæ prætulit; Erasmus vero textum, ut potuit, constituit e codicibus paucissimis et satis recentibus, omnibus subsidiis destitutus, præter versionem Vulgatam interpolatam, et scripta nonnullorum, sed paucorum, nec accurate editorum, Patrum.' *Prolegomena in N. T.*



substantially the Complutensian and the Erasmusian. 'But,' to use the words of Bishop Marsh (*Lectures on the Criticism of the Bible*, Cambridge, p. 111), 'neither Erasmus nor the Complutensian editors printed from ancient Greek manuscripts; and the remainder of their critical apparatus included little more than the latest of the Greek Fathers and the Latin Vulgate.' Or, as the case is stated by Dr. Davidson (*Treatise on Biblical Criticism*, Edinburgh, 1852, Vol. ii. p. 118): 'The materials in possession of the earliest editors were scanty. They were of inferior quality. And those who employed them did not even make the best use of them. . . . Indeed, they had no critical rules by which they professed to be guided.' Under these circumstances it is not at all strange, that the changes made in that text by subsequent editors, as the result of a large accumulation and a more rigorous scrutiny of evidence, are found to be numerous, and occasionally of considerable interest.

In what way, however, shall we safely distinguish, in the crowd of questionable readings, what may fairly be regarded as the 'known errors,' of which our plan requires the correction? The present writer could think of no test so simple and satisfactory, as the *general consent of the critical editors*—however differing in their principles of recension—for the last hundred years. While this rule would no more than any other secure a perfect text, or even all the preferable readings, its operation, so far as it went, seemed likely to be attended with the least perplexity or doubt, and so to guarantee a general result, having far better claims now to rank as the *textus receptus* (Received Text), than what assumed the title more than two centuries ago.\* Accordingly, this test is here applied throughout, the following editions having been carefully collated for the purpose:—

BENGEL (Beng.), *Novum Test. Graecum*, 3d ed., Tübingen, 1753. Sometimes his later decision is cited, as it appears in the *Gnomon*, or in the German version of Revelation.

BLOOMFIELD (Bloomf.), *The Greek Testament*, 1st American from the 2d London ed., Boston, 1837:—also the *Supplemental Volume* (Supp.) of Annotations, 2d ed., London, 1851.

GRIESBACH (Griesb.), *Novum Test. Graece*, Cambridge, Mass., 1809 (printed from the Leipzig ed. of 1805).

HAENLEIN (Haenl.), *Epistola Judae Graece*, Erlangen, 1804.

HAHN, *Novum Test. Graece*, Leipzig, 1840.

KNAPP (once or twice Kn.), ed. Theile, Leipzig, 1852.

LACHMANN (Lachm.), *Novum Test. Graece et Latine*, vol. ii., Berlin, 1850. Three places where this ed. differs from the small Leipzig ed. of 1846, which had been collated on the Epistles, are noted among the *Errata*.

MATTHAEI (Matth.), *Joannis Apocalypsis Graece et Latine*, Riga, 1785.

MEYER (Mey.), *Das Neue Test. Griechisch kritisch revidirt*, Göttingen, 1829.

SCHOLZ (Sch.), *Novum Test. Graece*, 1830—1836, cited from Bagster's *Hexapla*.

THEILE, *Novum Test. Graece*, 4th ed., Leipzig, 1852.

TISCHENDORF (Tisch.), *Novum Test. Graece*, 8vo ed., Leipzig, 1850.

TREGELLES (Treg.), *The Book of Revelation in Greek*, London, 1844. His later decisions are given from the 2d ed. of the version, London, 1849.

WORDSWORTH (Words.), *The Apocalypse*, London, 1849.

Wherever these concur on a reading, that reading is in the Notes recommended for adoption, and, in the Version as printed in paragraphs at the end of the volume, is incorporated with the text.

The instances that occur, of deviation from the letter of the above rule, will not be reckoned violations of its spirit. They concern chiefly cases, where the unanimity of the editors is broken by

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\* The preface to the second Elzevir edition having first employed the phrase, which immediately became classical: *Textum ergo habes nunc ab omnibus receptum*.



Bengel, or Bloomfield, or both. It is to be considered, that in Bengel's time the materials for textual criticism were by no means so abundant as they afterwards became, nor had they been so carefully sifted as they have been since; besides that in very many cases readings, which appear on the margin of our edition as equal or superior to the common ones, or even as undoubtedly genuine, were in later editions taken into the text. And, in like manner, there is a third edition of Bloomfield's Greek Testament, into which he speaks in the Supplemental Volume of having received at least 'numerous deviations from the *textus receptus*' of the Apocalypse.

Of the Apocalypse, indeed, it is well understood that the received text is more than ordinarily defective. Bloomfield says, that it is 'in a lamentably imperfect state.' And here, accordingly, is found the great majority of the proposed changes.—In forming his text of this book, Erasmus is known to have employed a single manuscript, and that, says Tregelles, 'appears to have been in a mutilated condition. It contained the Greek text with a commentary interspersed, and he had to separate the words of the text as well as he could. In not a few places he clearly took the commentary for the text, and thus inserted readings found in no Greek MS.; where his manuscript was altogether illegible he appears to have relied on the Latin Vulgate, and to have supplied words in the Greek by retranslating them from it. We know that this was the case with the last six verses of the book; in his MS. they were wholly wanting, owing to its mutilated condition, and he ventured on the bold expedient of supplying them by his own translation from the Latin: this he acknowledges himself;' and of this adventurous work fragments adhere to the received text at the present day. The Complutensian editors also are stated by Wetstein to have had but one manuscript of the Apocalypse; yet from their text, according to Mill, Erasmus at once transferred to his fourth edition (1527) 90 variations; while of Stephens it is asserted, that he used only two imperfect and inaccurately collated MSS.

Now there are at least 98 MSS. extant, containing the Apocalypse more or less complete, 69 of which have been collated wholly or in part. In Tregelles' Introduction these are numbered and described; and, having availed ourselves throughout of his valuable summary of the evidence both from MSS. and from ancient Versions, it is necessary that we here insert extracts sufficient to enable every reader to understand his notation:—

'A. CODEX ALEXANDRINUS, preserved in the British Museum. . . Its supposed date is the *fifth century*, and it appears probable that it was written at Alexandria.

'B. CODEX BASILIANUS at Rome—formerly in the convent of St. Basil . . . now in the Vatican Library . . . probably of the *seventh century*.

'C. CODEX EPHRAEMI at Paris . . . The vellum was used afterwards as material on which to write some of the Greek works of Ephraem the Syrian . . . It probably belongs to the early part of the *fifth century*.'

Since the preparation of the Greek Text by Tregelles, the MSS. B. and C. have been for the first time published by Tischendorf, and collated throughout by Wordsworth from Tischendorf's editions. Wherever, therefore, the important testimony of these three oldest, or, as they are often called, *uncial* or *large-letter*, MSS. is cited more fully by Wordsworth (who professes—though, in fact, he does not *always* so restrict himself—to have constructed his text solely from them,) than by Tregelles, A. B. C. are exempted from the quotation-marks, that denote the summaries of the latter. It should also be remembered that, when B. is referred to under the Epistles, the letter designates another MS., the celebrated *Codex Vaticanus*, assigned by some to the early part of the fourth century.

'The Manuscript Authorities may be divided into *four* classes:—

'a. Perfect MSS. which have been collated throughout' = A. B. and 28 *cursive* or *small-letter* MSS.

'β. MSS. with defects which are noted, but which have been collated throughout in the parts where they are perfect; also some MSS. of which a *known part* has been collated;' = C. and 11 *cursive* MSS.

'γ. MSS. which are only occasionally cited; either partially collated or partially defective; the *silence* of these MSS. with regard to any particular reading, cannot of course be regarded as affording any evidence.' This class includes 24 *cursive* MSS.

'δ. MSS. which are known to exist, but are altogether uncited,' = 32 *cursive* MSS.



'The uncial MSS., A. B. C., are cited . . . by these designations; the other MSS., when many support a particular reading, are cited by their classes, e. g.  $\alpha$  17.  $\beta$  7.  $\gamma$  3., would imply so many MSS. of these several classes as containing the cited reading; when but a few MSS. support a reading, they are cited *nominatim*;' e. g. 2. 4. 7.

'An asterisk after the designation of a MS. e. g. A.\* denotes a reading *à primâ manu*, afterwards altered.

'Two asterisks, thus:—A.\*\* mark a reading from correction.'

The *Versions* cited by Tregelles are:—

1. The Latin Vulgate (Vulg.), 'executed by Jerome about the end of the 4th century.' MSS. of the whole or part of this version are the *Amiatinus* (*Am.*) of the 6th century, lately published by Tischendorf; the *Toletanus* (*Tol.*); and the *Harleianus* (*Harl.*), of the 7th century.

2. The Coptic (Copt.), 'probably executed in the 3d or 4th century.'

3. The Aethiopic (Aeth.), 'probably executed in the 4th century.'

4. The Syriac (Syr.). 'This must not be confounded with the *Peshito*, executed probably in the 2d century, in which this book forms no part' (and the same remark applies to II. and III. John, II. Peter, and Jude): 'the version of the Revelation may perhaps be assigned to the 6th century.'

5. The Armenian (Arm.), 'completed in the year 410.'

6. The Arabic. 'Erp. is here used, (as has commonly been done,) to denote the Arabic version published by *Erpenius*. Ar. P. is the Arabic version of Walton's Polyglott. Arr. denotes both the Arabic versions;'—'probably made in the 7th century or later.'

7. The Slavonic (Slav.), of the 9th century:—editions and MSS.

On this subject of the Greek Text, it remains to be added, that a large selection from the various readings is given in the Notes, while only a very few are admitted into the margin of the Version.

II. THE REVISED VERSION. Here the one object has been to furnish as close a representation of the original, even in its minuter forms and constructions, and in what Jerome calls 'the mystery of its verbal arrangement' (*ubi ipse verborum ordo mysterium est*), as an application of the strict modern philology might suggest, and the genius of our language at all admit of. Of course, it would have been easy, along with this, to impart a much more modern air to the whole, by such expedients, for example, as that of everywhere exchanging *unto* for *to*, *hath* for *has*, &c. But it is scarcely worth while to attempt an explanation of the reasons, why the translator has refrained from doing this. The matter belongs to the sphere of taste and feeling, where disputation is more apt to be abundant, than satisfactory and conclusive.

III. THE NOTES, except in what relates to the textual readings, are nearly confined to the illustration of the Version, or rather of the changes introduced. But, even with this limitation, the painstaking reader will discover, in the brief exegetical remarks, and in the frequent references to parallel passages (which he is earnestly requested to examine), as well as in the numerous versions and opinions quoted, no inconsiderable amount of carefully condensed commentary. In a volume of this sort, it were perhaps too much to promise absolute accuracy of citation; but it is due alike to the writer and the reader to say, that very great labour has been expended on the attempt to make the work in this respect thoroughly reliable.

It will be perceived, that to every change, however slight and seemingly unimportant, a note is attached in explanation or defense; and it may be objected, that a needless scrupulosity is thus often shown about alterations of no consequence, and which, therefore, ought not to have been made at all; or else in justifying alterations so obviously proper, as to render apology superfluous. But as, on the one hand, whatever improvement, if any, is effected in the exactness and general tone of the version, is, and must be, the result mainly of attention to what the cursory reader will reckon microscopic trifles, so, on the other hand, the author was quite willing to incur the censure of an excessive and irksome nicety, rather than, by sparing his own labour, to expose himself to the charge of having dealt lightly with a work at once so venerable, and so dear, as the common English Version of the Bible.



Of the manifold excellencies, intrinsic and comparative, of that Version, he trusts that he has now a more intelligent appreciation, than before he undertook his present task; though at the same time he will be allowed to add, that, *so far as a judgment might be formed from the portion here reviewed*, he could much less readily now acquiesce in the opinion, that any other than a very moderate share of the world's gratitude is due to King James and his fifty-four Translators.

Since the first edition of the Epistles in 1852, that portion of the work has been almost wholly re-written, and greatly enlarged, and every quotation and reference verified anew. It is proper also to mention, that, with a few (11) exceptions, where the author is happy to acknowledge the kind courtesy of correspondents, the modifications now introduced are the fruit of a fresh and prolonged study of the sacred text.—Extracts from the Dutch Annotations and German commentaries are here generally given in English.

## LIST OF THE PRINCIPAL ABBREVIATIONS,

AND

### WORKS MOST FREQUENTLY CITED.

THE authorities are cited in groups, as here arranged, but generally with some regard to the chronological order, and in all cases directly from the editions specified. Those, to which this specification is not appended, are taken at second hand from various sources.

It is also important to bear in mind, that, except where the Note explains itself otherwise, words in *Italics* or within quotation-marks, and enclosed in a parenthesis, belong to the writer immediately preceding; but, when a comma intervenes between the parenthesis and the name, they are common to all the names in that group preceding the parenthesis. Where names merely are mentioned, they are to be understood as directly sustaining the Version.

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| <p>E. V.—English Version. The text is printed from the American Bible Society's pica 8vo ed. of the New Testament, 1851. In the Notes, the Society's Revised Bible of 1851, and the original ed. of 1611, as given in Bagster's English Hexapla and in the 4to Oxford Reprint of 1833, have been collated. Two instances, where the Hexapla and Oxford differ, are noted among the <i>Errata</i>.</p> | <p>Fr. G.—French Geneva Version, 1588; from the Amsterdam ed. of 1761.</p>   |
| <p>W.—Wiclif, 1380,<br/>T.—Tyndale, 1534,<br/>C.—Cranmer, 1539,<br/>G.—Genevan, 1557,<br/>R.—Rhemish, 1582,</p>   | <p>—M.—Martin's French Version, 1696–1707; from the American Bible Society's ed. of 1852.</p>  |
| <p>from Bagster's English Hexapla, for the most part with the modern orthography.</p>   | <p>—S.—Swiss Version, 2d ed., Lausanne, 1849.</p>  |
| <p>—</p>  | <p>Germ.—Luther's German Version, 1545; from Stier and Theile's <i>Polyglotten-Bibel</i>, 2d ed., 1849.</p>  |
| <p>—</p>  | <p>It.—Diodati's Italian Version, 1641; from the British and Foreign Bible Soc.'s ed. of 1848.</p>   |
| <p>—</p>  | <p>Syr.—Syriac Version; from Greenfield's 12mo ed., 1828; with occasional reference to De Dieu's (De D.) ed. of the Apocalypse, the Paris Polyglott (P.), and Lee's (L.) 4to ed. of the N. T. in 1816.</p> |
| <p>Aeth.—Aethiopic Version.</p>   | <p>Vulg.—Latin Vulgate; from the <i>Polyglotten-Bibel</i>; with occasional reference to the <i>codex Amiatinus</i> (Am.).</p>  |
| <p>Ar.—Arabic Version; from the Paris Polyglott (P.), 1633.</p>   | <p>—</p>   |
| <p>Copt.—Coptic Version.</p>  | <p>Alb.—Alberti.</p>   |
| <p>Dt.—Dutch Version, 1637; from the Netherlands Bible Society's ed. of 1836; with occasional reference to the 4to Gorinchem ed. of 1748.</p>   | <p>Alex.—Alexander on Isaiah, New-York, 1846–7; and on The Psalms, New-York, 1852.</p>   |
| <p>—</p>  | <p>Alf.—Alford's Greek Test., 2 voll., London, 1849, 1853.</p>   |



- All.—Allioli's *Neues Testament*, New-York, 1848.  
 Allw.—Allwood's Key to the Rev., London, 1829.  
 Andr.—Andreas.  
 Areth.—Arethas, in *Apoc. Comment.*; from the 2d vol. of Oecumenius, Paris, 1631.  
 Aret.—Aretius, in *N. T. Commentarii*, Geneva, 1618.  
 Arn.—Arnaud, *Recherches Critiques sur l'Ep. de Jude*, Strasbourg, 1851.  
 Aug.—Augustine, in *Ep. Joann. ad Parthos Tractatus decem*; from vol. iii., 1837, of the Paris ed. of his Works.  
 B. and L.—Beausobre and L'Enfant, *Le Nouveau Test.*, Amsterdam, 1718.  
 Barr.—Barnes' Notes, New York, 1852.  
 Beng.—Bengel, *Gnomon Novi Test.*, Tübingen, 1850; and *Erklärte Offenb.*, Stuttgart, 1834. The German version of the Epistles is cited from the *Polyglotten-Bibel*.  
 Bens.—Benson.  
 Berl. Bib.—*Berlenburger Bibel*; from the *Polyglotten-Bibel*.  
 Bez.—Beza; from Junius and Tremellius' *Novum Test.*, Hanau, 1623, with occasional reference to the Philadelphia ed. of 1848.  
 Bierm.—Biermann, *Clavis Apocalyptico-Prophetica*, Utrecht, 1702.  
 Blackw.—Blackwall's Sacred Classics, London, 1737.  
 Bloomf.—Bloomfield's *Recensio Synptica (Rec. Syn.)*, London, 1828; Greek Test., Boston, 1837; Supplemental Volume (*Supp.*), London, 1851.  
 Braun.—Braunius, *Selecta Sacra*, Amsterdam, 1700.  
 Brightm.—Brightman's Revelation of the Rev., Amsterdam, 1615.  
 Budd.—Buddeus.  
 Calv.—Calvin, in *N. T. Commentarii*, ed. Tholuck, Berlin, 1838.  
 Cam.—Cameron, *Myrothecium Evangelicum*, Saumur, 1677.  
 Campb.—Campbell, The Four Gospels, with Preliminary Dissertations, Andover, 1837.  
 Carpz.—Carpzov, *Epp. Cathol. Septenarius*, Halle, 1790.  
 Castal.—Castalio, *Biblia Sacra*, Leipzig, 1750.  
 Charn.—Charnock's Works, London, 1684.  
 Clarke, Commentary on the N. T., New York, 1831.  
 Cler.—Clericus, *Animadversiones in Hammondi N. T.*, Amsterdam, 1700.  
 Cocc.—Cocceius, *Opera*, Amsterdam, 1700–06.  
 Crol.—Crol's Interpretation of the Apoc., London, 1827.  
 Daub.—Daubuz, Commentary on the Rev., London, 1720.  
 Dav.—Davidson's Introduction to the N. T., vol. iii., London, 1851.  
 De D.—De Dieu, *Critica Sacra*, Amsterdam, 1693.  
 De W.—De Wette, *Kurzgefasstes exegetisches Handbuch zum N. T.*, voll. i. iii., Leipzig, 1846–48.  
 Dietl.—Dietlein, *Der zweite Brief Petri*, Berlin, 1851.  
 Dodd.—Doddridge's Family Expositor, London, 1825.  
 Drus.—Drusius; from the *Critici Sacri*, vol. viii., Amsterdam, 1698.  
 Dt. Ann.—Dutch Annotations (*Verklaringen*), Gorinchem, 1748.  
 Durb.—Durham; from *Poli Synopsis*.  
 Düst.—Düsterdieck, *Die drei Johanneischen Briefe*, vol. i. (containing the commentary on 1 John 1: 1–2: 28), Göttingen, 1852.  
 Ebr.—Ebrard, *Die Offenb. Johannes*, Königsberg, 1853.  
 Eichh.—Eichhorn, *Commentarius in Apoc.*, Göttingen, 1791.  
 Ell.—Elliott's *Horae Apocalypticae*, 2d ed., London, 1846.  
 Engl. Ann.—English Annotations, London, 1645.  
 Eras.—Erasmus, *Novum Test. omne*, 3d ed., Basle, 1522. His notes are from the *Critici Sacri*.  
 Est.—Estius; from *Poli Synopsis*, and other sources.  
 Ew.—Ewald, *Commentarius in Apoc.*, Leipzig, 1828.  
 Gerl.—Gerlach, *Das Neue Test.*, Berlin, 1844.  
 Gill, Exposition of the N. T., Philadelphia, 1811.  
 Gom.—Gomarus; from *Poli Synopsis*.  
 Goss.—Gossner; from the *Polyglotten-Bibel*.  
 Greenf.—Greenfield, ספר התקרה והקשה, London, 1831.  
 Grell.—Grellot, *Prodromus in Apoc.*, Leyden, 1675.  
 Grot.—*Annotationes in N. T.*, Paris, 1650.  
 Guyse, Practical Expositor, Edinburgh, 1797.  
 Haenl.—Haenlein, *Ep. Judae*, Erlangen, 1804.  
 Hamm.—Hammond's Paraphrase and Annotations on the N. T., London, 1659.  
 Heinr.—Heinrichs, *Apoc. Graece, perpetua Annot. illustrata*, Göttingen, 1818.  
 Heins.—Heinsius.  
 Hengst.—Hengstenberg, *Die Offenb.*, Berlin, 1849–51.  
 Herd.—Herder, *Johannes Offenb.*, Stuttgart, 1829.  
 Homb.—Hombergh.  
 Huth.—Huther, *Kritisch exegetisches Handbuch über ... den Brief des Judas und den 2. Brief des Petrus*, Göttingen, 1852.  
 Jones, Lectures on the Apoc., London, 1833.  
 Kell.—Kelly, The Apoc. Interpreted, 2 voll. (to the end of ch. xvi.), London, 1849, 1851.  
 Kenr.—Kenrick's Translation of the Catholic Epp. and the Apoc., New York, 1851.  
 Kist.—Kistemaker; from the *Polyglotten-Bibel*.  
 Laun.—Launoi.  
 Laurm.—Laurman, *Collectanea in Ep. Judae*, Gröningen, 1818.  
 Lee, Exposition of the Rev., London, 1849.  
 Lightf.—Lightfoot's Works, London, 1684.  
 Lord, Exposition of the Apoc., New York, 1847.  
 Lowm.—Lowman's Paraphrase and Notes on the Rev., London, 1809.  
 Lücke, *Commentar über die Schriften des Johannes*, vol. iii, 1st ed., Bonn, 1825.  
 Luth.—Luther.  
 Mack.—Macknight on the Epistles, Philadelphia, 1835.  
 Matth.—Matthaei, *Animadversiones Criticae in Apoc.*, Riga, 1785.  
 Mey.—*Das Neue Test.*, Göttingen, 1829; with occasional reference to the commentaries, 1835–53.  
 Midd.—Middleton on the Greek Article, New York, 1813.  
 Mill, *Novum Test. Graecum*, ed. Küster, Leipzig, 1723.



- Moldenh.—Moldenhawer, *Gründliche Erläuterung der heiligen Bücher neues Test.*, vol. iv., Leipzig, 1770.
- Mor.—Alex. Morus, *ad quaedam Loca Novi Foederis Notae*, printed with Cameron's *Myrothecium*.
- More, Henry More's Theological Works, London, 1708.
- Murd.—Murdock's Translation of the Syriac N. T., New-York, 1851.
- Newc.—Newcome, Attempt toward revising our English Translation of the Greek Scriptures, Dublin, 1796. A few instances of misquotation, in consequence of the partial use of another ed., are noted among the *Errata*.
- Newt.—Newton, Dissertations on the Prophecies, London, 1835.
- Oec.—Oecumenius, vol. ii., Paris, 1631.
- Pagn.—Pagninus; from Wolder's *Biblia Sacra*, vol. iii., Ham-  
burgh, 1596.
- Par.—D. Pareus, *Opera Theologica Exegetica*, vol. ii., Frank-  
fort, 1647. The Commentary on Jude is by David's son,  
Philip.
- Pears.—Pearson, Exposition of the Creed, New-York, 1843.
- Peile, Annotations on the Apostolical Epp., vol. iv., London,  
1852.
- Penn, The Book of the New Covenant, London, 1836.
- Pisc.—Piscator; from *Poli Synopsis*.
- Pol. Syn.—*Poli Synopsis*, vol. v., Frankfurt, 1712.
- Pric.—Pricaeus; from the *Critici Sacri*.
- Pyle, Paraphrase on the Acts and the Epp., vol. ii., London,  
1765.
- Ramb.—Rambach, *Institutiones Hermeneuticae*, Jena, 1732.
- Ros.—Rosenmüller, *Scholia in N. T.*, Nuremberg, 1831.
- Scholcf.—Scholefield, Hints for an Improved Translation of the  
N. T., London, 1850.
- Scott, Commentary on the Holy Bible, vol. v., Philadelphia,  
1852.
- Sept.—Septuagint Version, Bagster's 8vo ed., London.
- Sharpe, The New Test. Translated, London, 1844.
- Steph.—H. Stephanus; from the *Critici Sacri*.
- Stier, *Der Brief Judä*, Berlin, 1850; and the *Polyglotten-  
Bibel*.
- Stolz; from the *Polyglotten-Bibel*.
- Stu.—Stuart, Commentary on the Apoc., Andover, 1845.
- Sym.—Symonds, Observations upon the Expediency of revis-  
ing the present English Version &c., Cambridge, 1789, 1794.
- Thom.—Thomson, The New Covenant Translated, Philadelphia,  
1808.
- Till.—Tilloch, Dissertations on the Apoc., London, 1823.
- Treg.—Tregelles, The Book of Rev. Translated, London, 1849.
- Tremell.—Tremellius, *Novum Test. ex vetustissima tralatione  
Syra*, Hanau, 1623.
- Trol.—Trollope's *Analecta Theologica*, London, 1842.
- Vall.—Valla; from the *Critici Sacri*.
- Van Ess; from the *Polyglotten-Bibel*.
- Vat.—Vatablus, *Biblia Sacra*, vol. ii., Salamanca, 1584.
- Vitr.—Vitringa, *Anacrisis Apoc.*, Weissenfels, 1721.
- Vorst.—Vorstius.
- Wakef.—Wakefield's Translation of the N. T., Cambridge  
(Mass.), 1820.
- Wells, Help for the more clear and easy Understanding of the  
Holy Scriptures, Oxford, 1715, 1717.
- Wesl.—Wesley, Explanatory Notes upon the New Test., New-  
York, 1850.
- Wetst.—Wetstein.
- Whist.—Whiston, Essay on the Rev. of St. John, London, 1744.
- Whitb.—Whitby, Paraphrase and Commentary on the Epp.,  
Philadelphia, 1848.
- Wits.—Witsius, *Commentarius in Ep. Judae Ap.*, Leyden,  
1703; with occasional reference to his other works.
- Wolf.—Wolfius, *Curae Philologicae et Criticae*, Hamburgh,  
1735.
- Words.—Wordsworth, Translation of the Apoc., London, 1849.
- Zeg.—Zegerus; from the *Critici Sacri*.
- Züll.—Züllig.
- 
- Bretsch.—Bretschneider, *Lexicon Manuale in N. T.*, 2d ed.,  
Leipzig, 1829.
- Buttm.—Buttmann's Greek Grammar, by Robinson, New-  
York, 1851.
- Ges.—Gesenius, *Thesaurus Vet. Test.*, Leipzig, 1829–53.
- Green, Grammar of the N. T. Dialect, London, 1842; and  
Lexicon to the N. T., London.
- Gusset.—Gussetius, *Lexicon Linguae Hebraicae*, Leipzig,  
1743.
- Herm.—Hermann *ad Viger. de Idiotismis*, 4th ed., Leipzig,  
1834.
- Hesych.—Hesychius, *Glossae Sacrae*, ed. Ernesti, Leipzig,  
1785.
- Hoog.—Hoogeveen; from Hermann's *Viger*.
- Johns.—Johnson's English Dictionary, Philadelphia, 1818.
- Kühn.—Kühner's Greek Grammar, by Edwards and Taylor,  
New-York, 1853.
- L. and S.—Liddell and Scott's Greek-English Lexicon, Oxford,  
1845.
- Leigh, *Critica Sacra*, London, 1650.
- Nork, *Vollständiges Hebr.-chald.-rabbin. Wörterbuch*, Grimma,  
1842.
- Pas.—Pasar, *Manuale N. T.*, Leipzig, 1640.
- Pass.—Passow, *Handwörterbuch der Griech. Sprache*, Leipzig,  
1841–53.
- Phavor.—Phavorinus.
- Rich.—Richardson's English Dictionary, London, 1838.
- Rob.—Robinson's Lexicon of the N. T., New-York, 1850; and  
of the O. T., Boston, 1844.
- Scap.—Scapula, *Lexicon Graeco-Latinum*, Basle, 1620.
- Schirl.—Schirlitz, *Wörterbuch zum N. T.*, Giessen, 1851.
- Schleus.—Schleusner, *Lexicon in N. T.*, Glasgow, 1817.
- Schöttg.—Schöttgen, *Lexicon in N. T.*, ed. Krebs, Leipzig, 1765.
- Steph.—Stephanus, *Thesaurus Graecae Linguae*, ed. Valpy,  
London, 1816–26.
- Suic.—Suicer, *N. T. Glossarium*, ed. Hagenbuch, Zürich, 1744.
- Suid.—Suidas.



Tittm.—Tittmann, <i>De Synonymis in N. T.</i> , Leipzig, 1829, 1832.	Webst.—Webster's English Dictionary, 2 voll. 4to, New-York, 1828; and Goodrich's 8vo ed., New-York, 1852.
Trol.—Trollope's Greek Grammar to the N. T., London, 1842.	Win.—Winer, <i>Grammatik des neuest. Sprachidioms</i> , 5th ed., Leipzig, 1844.
Vig.—Viger, <i>De Idiotismis</i> , ed. Hermann.	
Wahl, <i>Clavis N. T. Philologica</i> , ed. minor, Leipzig, 1831.	

The following Versions, having been directly collated throughout, are included under their respective general references; thus:—

English verss. = Wiclif, Tyndale, Cranmer, Genevan, Rhemish; —Allwood (Rev., ch. iv.—xxii.), Daubuz (Rev.), Doddridge, Hammond, Kenrick, Lord (Rev.), Macknight (the Epp.), Murdock, Newcome, Penn, Sharpe, Stuart, Thomson, Tre- gelles (Rev.), Wakefield, Wells, Wesley, Wordsworth (Rev.).	German verss. = Luther;—Allioli, Bengel (Rev.), De Wette, Ebrard (Rev., ch. xi.—xxii.), Hengstenberg (Rev.), Herd. (Rev.), Meyer, Moldenhawer, Stier (Jude).
Latin verss. = Vulgate;—Beza, Calvin (II. Pet., I. John, Jude), Carpzov (II. Pet.), Castalio, Cocceius (II. Pet., Jude, Rev.), Erasmus, Pagninus, Pareus (Jude, Rev.), Vatablus, Vi- tringa (Rev.).	French verss. = Geneva, Martin. Swiss;—Beausobre and L'En- fant, Arnaud (Jude).
	Foreign verss. = all the versions here classed, as Latin, Ger- man, French; together with the Syriac, Dutch, Italian, and Greenfield.

Of these Versions, Wiclif, the Rhemish, Allioli, Kenrick, being translated from the Vulgate; and Murdock, from the Syriac; are cited, not as authorities, but for the sake of comparison.



# ERRATA.

- Page 14, Revised Version, verse 6, *for shall read* should after-ward.
- .. 14, " " " 8, *for* \*day *read* \*day.
- .. 16, Note s, *for* except Peile *read* except Newc., Peile.
- .. 23, " r, *for* Mey. *read* Knapp, Mey.
- .. 25, Revised Version, verse 13, *for* dwelleth righteousness *read* righteousness dwelleth.
- .. 31, " " " 5, *for* hath *read* <sup>h</sup>hath.
- .. 32, Note r, *dele* Newc. *marg.*
- .. 38, Chap. 3: 1, Note b, *after* Newc. *read* (has it as a supplement).
- .. 40, Note a, *dele* Lachm.
- .. 41, " q, *dele* Newc. *marg.*
- .. 45, " n, *dele* the reference to Lachm.
- .. 49, " n, *for* 14. *read* 14."
- .. 51, Revised Version, verse 16, *for* them that *read* those who.
- .. 55, " " " 5, *for* a new commandment unto thee *read* unto thee a new commandment.
- .. 55, Note a, *for* transpose *read* Tisch. transposes.
- .. 80, " w, *after* E. V. *read* (according to the Hexapla).
- .. 87, " x, *for* Hades, q. d. the invisible state' *read* Hades.
- .. 88, Revised Version, verse 19, *for* shall *read* are to.
- .. 92, Revised Version, verse 10, *for* shalt . . . shall cast *read* art about to . . . is about to cast.
- Page 92, Note s, *after* E. V. *read* (according to the Hexapla).
- .. 93, Note v, *for* N. m *read* N. n.
- .. 93, " a, *for* Treg. *read* Lachm. and Treg.
- .. 98, " p, *dele* Newc. *marg.*
- .. 100, " k, *for* Tisch. ἀλλὰ *read* Lachm. and Tisch. ἀλλά.
- .. 101, Revised Version, verse 10, *for* shall *read* is about to.
- .. 105, Note d; see ch. 21: 6, N. x.
- .. 106, Revised Version, verse 1, *for* be *read* come to pass.
- .. 108, " " " 7, *for* an *read* <sup>a</sup>an.
- .. 108, Note g, *for* αὐτό *read* ἑαυτό.
- .. 113, " p, *for* Lachm. and Tisch. *read* Lachm., Treg., Tisch.
- .. 141, Revised Version, verse 1, *for* rod *read* a rod.
- .. 173, Note z, it was not observed that the author had himself corrected the Latin *erratum*.
- .. 196, " o, *for* in *read* is.
- .. 198, Revised Version, verse 8, *for* righteousness *read* righteousnesses.
- .. 219, " " " 7, *read* is in *Italics*.
- .. 221, " " " 15, *for* scorcerers *read* sorcerers.
- .. 247, " " " 2, *dele* the first from.

In several instances the Greek accents and Hebrew points have been broken off in the press.







# THE SECOND EPISTLE OF PETER.

## KING JAMES' VERSION.

### CHAP. I.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

## GREEK TEXT.

### CHAP. I.

ΣΥΜΕΩΝ Πέτρος δούλος και ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσοτιμοῖν ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν και σωτῆρος Ἰησοῦ Χριστοῦ.

2 χάρις ὑμῖν και εἰρήνη πληθυνθεῖν ἐν ἐπιγνώσει τοῦ Θεοῦ, και Ἰησοῦ τοῦ Κυρίου ἡμῶν.

## REVISED VERSION.

### CHAP. I.

<sup>a</sup>SYMEON Peter, a servant and an apostle of Jesus Christ, to <sup>b</sup>those <sup>c</sup>who have obtained like precious faith with us <sup>d</sup>in the righteousness of <sup>e</sup>our God and Saviour Jesus Christ;

2 Grace <sup>f</sup>unto you and peace be multiplied in the knowledge of God, and of Jesus our Lord.<sup>g</sup>

<sup>a</sup> Acts 15: 14 is the only other place where this Jewish form of the name is used of Peter, and this circumstance may have led to the substitution in B. and some minor MSS, of the more common Σίμων, which Lachm. alone edits.—E. V. *marg.*—Fr. S.;—Vall., Erasm., Engl. Ann., Cocc., Moldenh., Mack., Mey., De W., Alf., Peile. At Acts 15: 14 and elsewhere the text of E. V. has *Simeon*, which, as answering still more nearly to the Hebrew שִׁמְעוֹן, and as always employed for it in E. V., I would here adopt (see ch. 2: 6, N. c; Rev. 7: 6, N. o). And so G.;—Dt.;—Vat., Bez., Zeg., Drus., Beng., Carpz., Clarke;—all the lexicons.

<sup>b</sup> Dodd., Newc., Murd., Kenr. See Rev. 2: 2, N. h.

<sup>c</sup> Wakef., Mack., Thom., Scott, Murd., Kenr. See Rev. 1: 5, N. v, &c.

<sup>d</sup> We are not unnecessarily to substitute a secondary sense for the primary, (as Rob. takes πίστις here to mean the *gospel*). No reason can be given why the connection between 'faith' and 'righteousness' in this verse may not be the same as between 'faith' and 'blood' Rom. 3: 25, 'faith' and 'Christ Jesus' Gal. 3: 26; &c. For δικ. τοῦ Θεοῦ as the object of faith, see Rom. 1: 17; 3: 21; 10: 3; &c.—W., T., R.;—Vulg., Syr. (= Greenf.'s ܕܝܟܬܐ), Germ., It., Fr. S.;—Hamm., Cocc., Beng., Moldenh., Wakef.,

Thom., Scott, Penn, Scholef., Bloomf., Sharpe, Trol., Peile, Kenr., Huth.—The general remark above applies equally to ἐν

in v. 2, and is there supported by T., R.;—Vulg., Syr. (*as before*), It., Fr. G.,—M.,—S.;—Castal., Bez., Cocc., Sharpe, Kenr. Even where the primary sense cannot so well be retained in English, its presence in the original is scarcely less obvious; e. g. v. 4, ἐν ἐπιθυμίᾳ, if connected with ἐν κοσμῷ, means 'lying, sunk, *in lust*;' or, if with φθορᾶς (De W., Huth.), 'corruption, having its source or ground *in lust*.' And so ch. 2: 16, 18; &c.

<sup>e</sup> E. V. *marg.*; and so in the text at v. 11 and ch. 3: 18, where the order is the same as here;—W., T., C., G., R.;—Latin verss. (*Dei nostri et Salvatoris* [*Servatoris*]). Dt., Fr. G.,—M.,—S.;—Wells, Wolf, Dodd., Wesl., Gill, Mack., Thom., Scott, Clarke, Slade, Valpy, All., Horne, Trol., Bloomf., Scholef., Peile, Kenr.;—Midd., Green. This construction is vindicated at v. 11 and elsewhere by Win., though he omits any reference to this text; and De W., while he does not himself adopt it here, acknowledges that it is required by the ordinary rule of grammar.—Many others connect ἡμῶν with τοῦ Θεοῦ, but repeat before σωτῆρος either the pronoun (Syr., &c.) or the article (Germ., &c.).

<sup>f</sup> The Greek order is to be preferred as better suggesting the mutual relation of 'grace' and 'peace.' In every other parallel case it appears in E. V., and here also is retained by T., C., G., R.;—Latin verss.;—Mey., All., De W.

<sup>g</sup> Here ends the sentence containing the inscription and salutation:



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
3 According as his divine power hath given unto us all things that <i>pertain</i> unto life and godliness, through the knowledge of him that hath called us to glory and virtue:	3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσεβειαν δεδορημένῃς, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς,	3 <sup>1</sup> Forasmuch as his divine power hath given unto us all things that <i>pertain</i> unto life and godliness, through the knowledge of him <sup>1</sup> who <sup>1</sup> called us <sup>1</sup> by glory and <sup>1</sup> might:

<sup>h</sup> V. 3 is the protasis of v. 5; v. 4, an epexegetical confirmation of v. 3.—This structure of the context is recognized more or less distinctly in the German and French verss.;—Oec., Aret., Dt. Ann., Est., Wells, Whitb., Wolf, Beng., Bens., Carpz., Pott, Thom., Ros., Bloomf., Trol., Sharpe, Barn., Dav., Peile;—Win.—The ὡς, in connection with the genitive absolute, indicates, not a standard of comparison, but the ground of the subsequent exhortation.

<sup>i</sup> See v. 1, N. c. &c.

<sup>j</sup> In the treatment of the tenses the older versions and commentators often quite unnecessarily, and sometimes to the injury of the sense, disregarded the common principles of the language. Here the reference may very well be historical, to the life and ministry of the Saviour.—E. V., Rom. 8: 30; 1 Cor. 1: 9; Gal. 1: 6, 15; &c.;—W.;—Wakef., Sharpe. See v. 14, No. a.

<sup>k</sup> E. V. marg.; v. 4; Rom. 6: 4; Gal. 1: 15; 2 Thess. 2: 14; &c.;—T., C., R.;—foreign verss. (except the Dt., which, however, has *door* in the marg.; Bez., whom E. V. often errs in following; and Carpz.);—Aret., Est., De D., Grot., Charn., Wits., Wells, Vittr., Whitb., Alb., Wolf, Dodd., Wesl., Pyle, Wakef., Newc., Thom., Ros., Bloomf., Sharpe, Scholef., Dav., Kenr., Huth.;—Schöttg., Tittm., Win., Green, Bretsch., Rob. See ch. 3: 5, N. m.

<sup>l</sup> In the Sept. ἀρετή is found for ἡ δόξα the *majesty* of God, Hab. 3: 3; Zech. 6: 13, and in the plural for ἡ δόξα or ἡ δόξα. His *praise* or *praises*, Is. 42: 8, 12; 43: 21; 63: 7. In the N. T. it occurs only in Phil. 4: 8 (*moral excellence*); 1 Pet. 2: 9 (plural: the *perfections* existing in the divine nature, and illustrated in the calling of the Church); and in the present context. In this verse, and among such as rightly interpret the δία, or else follow the reading of the Vulg., Lachm. and Tisch., ἰδίᾳ δόξῃ καὶ ἀρετῇ, it has been rendered, 1. *virtus*, *Tugend*, *virtù*, *vertu*, *virtue*, (T., C., R.;—Latin verss.,\* Germ., It., Fr. M.,—S.;—Wells, B. and L., Dodd., Newc., Thom., Scott, Sharpe, Kenr.), the moral attributes, (as these words are here most naturally taken to mean; though Zeg. explains by *pote-*

*stas*, Wells by *power*, B. and L. by *force*, Dodd. and Scott by *energy*, Wesl. by *fortitude*, Gerl. by *Gotteskraft*), of God, or (Castal., Aret., Clar., Moldenh.) of Christ; δόξα being then supposed to denote the natural attributes (Beng.) or the manifestation of the moral:—2., *bonitas* sive *miserericordia*, *Güte*, *benignitas*, *kindness*, *beneficence*, *goodness*, &c., (Est., Carpz., Mey., Ros., Bloomf. Trol.;—Schöttg.), a sense unexampled in the N. T. and Sept., and of at least doubtful occurrence anywhere:—3., *puissance*, *robur*, *potentia*, *power*, מַּחֲזָק, *Macht*, *Kraft*, θεία δύναμις, *Gottesmacht*, *efficacia*, (Fr. G.;—Drus., Heins., De D., Grot., Hamm., Mede, Charn., More, Vittr., Homb., Alb., Pyle, Greenf., Van Ess, Goss., All., Stolz, De W., Scholef., Barn., Dav.;—Bretsch., Win., Rob., Schirl.). In this view I am led by the following considerations to acquiesce:—(1.), Excepting Matt. 9: 13, where καλέω is merely the outward summons, it is God, the Father, who is always in the N. T. represented as calling men, by Jesus Christ His Minister; Rom. 8: 30; 9: 11, 24; 1 Cor. 1: 9; 7: 17 (according to the reading of Griesb. and all subsequent editors); &c.;—(2.), the writer, having in v. 2 mentioned, as the joint element and medium of all spiritual blessing, 'the knowledge of God, and of Jesus our Lord' (comp. John 17: 3), seems now to make separate reference to the former, as in v. 8 he does to the latter;—but, (3.), while ἀρετή in classic Greek often bears the general sense of *excellence*, of body or mind, it is nowhere employed distinctively for the moral perfections or holiness of God; 'ἀρετὴν pro ἀγιασμόν non facile uspiam invenies', says Drus.; and so Scott;—nor, (4.), is it the characteristic force of δόξα to express either the manifestation of those moral perfections apart from the natural, or the natural perfections themselves apart from the moral; John 17: 6; 2 Cor. 4: 6; Eph. 1: 17; Heb. 1: 3;—(5.), the specific signification adopted rests on the etymology (as commonly given) and familiar classical usage;—(6.), is kindred with that in the apodosis, v. 5, N. x;—(7.), thus imparting additional force to the exhortation; *q. d.* 'Let your faith exhibit something of the energy of its source';—and, (8.), it brings out more sharply the correspondence ('Explicatur,' says Beng., 'quid sit divina potentia.') between the beginning of the verse and its close, ἀρετῆς answering to δυνάμεως, and δόξης to θείας. By δόξα, therefore, I here understand *whatever is glorious* in the divine nature; by ἀρετή, its corresponding *efficiency* (so Huth.: 'δόξα bezeichnet das Sein. ἀρετή die Wirksamkeit. '); and this requires us to dispense with the hendiadys (*glorious kindness*, *glorious power*, &c.) assumed by most; which Rom. 6: 4 also shows to be unnecessary, δόξα being there properly defined by Mey. as 'die glorreiche Gesamtvollkommenheit Gottes,' nor is that construction favoured by the plural relative of v. 4.

\* It is worthy of note, that the Vulg. habitually translates δύναμις (as at ch. 2: 11) by *virtus*, and is followed by W., *virtue*. The only remains of this in E. V. are in Mark 5: 30; Luke 6: 19; 8: 46.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.	4 δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμα ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐνέπιθυμίας φθοράς.	4 Whereby <sup>m</sup> he hath given unto us <sup>n</sup> the exceeding great and precious promises, that by these ye might <sup>o</sup> become partakers of the divine nature, having escaped <sup>p</sup> from the corruption that is in the world through lust:
5 And besides this, giving all	5 καὶ αὐτὸ τοῦτο δέ, σπουδῇ πᾶσ-	<sup>q</sup> 5 <sup>r</sup> But <sup>s</sup> for this very reason

<sup>m</sup> The verb is not passive, but middle deponent, as in v. 3; and is so taken by Vulg., Syr.;—Castal., Bez., Pisc., Engl. Ann., Cocc., Wolf., Wesl., Moldenh., Carpz., Thom., All., Trol., Penn., Scholef., De W., Dav., Kenr., Huth.;—Bretsch., Win., Wahl, Rob., Schirl.

<sup>n</sup> 'The promises well-known, and superior to all others (Cocc.), even to those held by the national Israel (Aret.).' Comp. Heb. 7: 19; 8: 6; 11: 40.—Foreign verss. generally; Bez. (*illa*);—Mack., Wakef. (*these*), Sharpe, Dav.

<sup>o</sup> Foreign verss. (except Fr. S., B. and L.);—Wesl., Mack., Wakef., Thom., Bloomf., Sharpe, Barn., Murd., Kenr. (*be made*), Peile.

<sup>p</sup> Scholef.: 'Not having escaped its entanglement, but having escaped from it after being entangled.'—It., Fr. G.,—M.;—Erasm., Vat., Cocc., (change *corruptionem* of the Vulg. into a *corruptione*), Bez. (*ex*), Engl. Ann., Wells, Thom., Greenf., Murd., Peile.

<sup>q</sup> Here begins the apodosis of v. 3 (see N. h.).

<sup>r</sup> 'It is really curious to observe,' says Win. (§ 57. 6), 'how the commentaries (until within a period of ten years) are constantly tutoring the apostles, and almost always foisting upon them a different conjunction from what actually stands in the text . . . This has introduced great arbitrariness into the N. T. exegesis;' and, accordingly, this same abuse, which extends also to the prepositions, is one of the most frequent blemishes in E. V.

The truth about δέ is thus expressed by Kühn.: 'Δέ most generally has an adversative force, and hence can express every kind of contrast. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (τέ, καί) and the adversative (ἀλλά, etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (adversative), or merely contrasts it (copulative). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding is placed in contrast with it.' Similar to this is Win.'s own doctrine, and De W.'s. The former (§ 57. 4, 6) describes this particle as 'antithetically connective, adding something else different from that which precedes . . . Nowhere is δέ a mere copula or particle of transition.' The ordinary misconception of this word arises mainly from these two circumstances, that very often, as where the diversity, though never entirely absent, is less prominent than the mere addition, (see, for example, the subsequent clauses; though even there the Latin verss. retain

*vero* or *autem*), we have no exact English equivalent for it, and that very often also the idea, to which δέ introduces a limitation or contrast, is not expressed at all either in the sentence or the context. The present is a case of the latter sort. 'God's grace having already done so much, abuse not that grace to your encouragement in indolence and sin, *but* &c.' Nor is this case essentially changed by the previous occurrence of καί in the same clause. Rob., indeed, (s. δέ, 2. d), translates καί . . . δέ by *and also*, and refers to Buttm. § 149. m. 9. of the Gram. 'Very often,' says Buttm., 'this junction' (καί and δέ in one sentence) 'occurs where we say *and also*: for since in Greek one cannot say καί καί, in such cases the looser connective δέ supplies the place of καί or our *and*. E. g. Cyr. 3. 3. 44 ἔνν περὶ ψυχῶν τῶν ὑμετέρων ἐστὶν ὁ ἀγών, καὶ περὶ γυναικῶν δέ καὶ τέκνων. If now we should here translate καί . . . δέ literally: *but also* for your wives and children, this would give an entirely false emphasis to the construction; it means simply: the contest is now for your own lives, *and also* (and in addition) for your wives and children.' For reasons already stated, *and also* may frequently be the best practicable translation, but let it be observed that the example does not sustain the doctrine; *wives* and *children* being mentioned, not merely 'in addition,' as still other interests, though omitted in the quotation, are there mentioned and introduced by the simple copula, but as carrying the tenderest appeal of all to the hearts of those addressed.\* Rob.'s own references to the N. T. are equally unsatisfactory; he cites not one passage that is not damaged by entirely sinking the proper power of the δέ. And the same remark is true of Cyr. 1. 4. 26 (25), to which he also appeals. Says Win. (§ 57. 4, b): 'καί . . . δέ in one sentence, as often in the best authors, is *but also* (*aber auch*), *et . . . vero*, *et . . . autem* (connection with opposition), and has no difficulty.' So Schirl.—Vulg. (*autem*), Syr. (= *et . . . vero*);—Erasm., Vat., (*sed et*), Castal., Bez., Aret., (*vero*), Cocc. (*et . . . autem*), Moldenh. (*so . . . doch*), De W. (*so . . . aber auch*), Kenr. (*but*), Huth. (*aber auch*). Many others have simply *also* or its equivalent.

\* 'Divine grace having supplied the motive, and the spiritual ability.' Comp. John 15: 5; Phil. 2: 12, 13; 4: 13; 1 John 4: 19; &c.—This force of αὐτὸ τοῦτο as an adverbial accusative

\* Such, I perceive, was Hoog.'s understanding of the passage. After remarking that καί . . . δέ may be rendered *and moreover*, and *indeed*, but that 'here too δέ retains its adversative sense,' he cites the whole sentence, and adds: 'i. e. οὐ περὶ τούτων μόνον, μᾶλιστα δὲ περὶ τῶν γυναικῶν καὶ τέκνων.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
diligence, add to your faith, virtue; and to virtue, knowledge;	αν παρεισενέγκαντες, ἐπιχορηγίσατε ἐν τῇ πίστει ἡμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνώσιν,	<sup>1</sup> also <sup>1</sup> do ye, <sup>2</sup> contributing all diligence, <sup>3</sup> furnish <sup>4</sup> in your faith <sup>5</sup> fortitude; and <sup>6</sup> in <sup>7</sup> fortitude, knowledge;
6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;	6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβειαν,	<sup>8</sup> 6 And in knowledge, <sup>9</sup> self-control; and in <sup>10</sup> self-control, patience; and in patience, godliness;
7 And to godliness, brotherly	7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδέλ-	<sup>11</sup> 7 And in godliness, brotherly

is noticed by Pass. (s. οὗτος II. C), Kühn. (§ 278. R. 2); and is here applied (some, however, overlooking the strengthening αὐτό) by Fr. G.,—M.;—Engl. Ann., Hamm., Wells, Wolf, Barn., (as an allowable explanation), Owen, More, Whitb., Guyse, Pyle. Moldenh., Carpz., Mey., Ros., Greenf., Sharpe, Scholef., Bloomf., De W., Huth.;—Vulg. (p. 589), Win. (§ 21. 2. 3), Trol., Green, Wahl, Rob., Schirl.

<sup>1</sup> Beng. regards the παρά of the participle παρεισεν. as = *sub*, indicating modesty. It is rather equivalent to *on your side* (De W., Huth.), and the easiest way of compensating this seems to be by expressing the subject of the finite verb, as in W., R.;—Vulg. (which is, therefore, thought by some to have followed the reading of A. αὐτοὶ δέ, edited by Lachm.), Syr., Dt., It., Fr. G.,—M.;—Castal., Bez. (but as a supplement), Engl. Ann. (in one version), Wells, Mack., Gerl. B. and L. (*de vōtre côté*), Thom. (*on your part*), Peile (*do you also on your part*).

<sup>2</sup> See N. t.—Dt. (*toebrengende*);—Bez. (*praeterea collato*), Aret. (*obiter afferentes quasi de suo*), Grot. (*conferte*), Clarke (*furnishing*), Bloomf., Barn. (*bringing in*), Peile. The word occurs nowhere else in the N. T., and is rendered by Pas., Leigh, Suic., Wahl, *confero*; by Rob., *to bring forward along with, to exhibit therewith*; by Schirl., *darzubringen*.

<sup>3</sup> Everywhere else (4 times) E. V. translates this verb, according to its secondary sense, *to minister*. See also E. V.'s treatment of the cognate noun in Eph. 4: 16; Phil. 1: 19. Here it follows Bez. (*adjudge*) and the Syr. The suggestion of Dodd., Clarke, Dietl., and some others, about *leading up as in a dance*, is more fanciful than sound.—W., T., C., R., (*minister*);—Vulg. (*ministrate*), Germ. (*reicht dar*);—Erasm., Calv., Vat., Wolf., (*subministrate*), Aret., Cocc., (*suppeditate*), Moldenh., Stolz, (use *darstellen*), Wakef., Bloomf. (*furnish forth, supply, in order*), De W. (*'eig. reicht dar, steuert bei gleichsam als Beitrag zum Heilswerke'*), Kenr. (*as R.*), Huth. (*as Germ.*);—Pas., Schöttg., (*suppedito, subministro*), Suic. (*suppedito, exhibeo*), Schleus. (*praesto, ostendo, exhibeo, una ostendo, simul declaro*), Bretsch. (*subministro, praesto*), Wahl (*declaro*), Pass. (*gewähren, gestatten, zukommen lassen*), L. and S. (*to furnish or supply besides*), Rob. (*to furnish besides, to supply further, to minister*), Schirl. (*noch dazu gewähren*). See v. 11, N. p.

<sup>4</sup> See v. 1, N. d. *'Abide in that to which you have attained, and, in the spirit and power of that, go on unto perfection. Each Christian grace lies contiguous to every other'*—(and hence great stress is not to be put on the order of enumeration)—

*'though of the whole domain faith is the centre and citadel.'* It accords with this, in part, that some (More, Wolf., Moldenh., Pott) make ἐν = *διά*. Or: *'Let one grace be in the other, mingled with it, and exhibited along with it,'* which includes the explanations that make ἐν = *σύν* (as G.;—Dt. *bij.*;—Pagn., Carpz., Wakef. *furnish your belief with*, Mey. and All. *verbindet mit*, Ros. *una cum*, Wahl), as well as that which might regard the construction as parallel to Rom. 5: 5, and other similar instances, where ἐν with the dat. comprehends εἰς with the accus. Any one of these methods is preferable to saying with Grot.: *'ἐπιχορηγεῖν hoc loco adjicere, et ἐν abundat.'*—W., T., C., R.;—Vulg. (*in* with the abl.), Germ., Dt. *marg.*;—Erasm., Calv., Vat., Castal., Cocc., (*as Vulg.*), De W., Huth., (*in, bei*), Kenr.

<sup>5</sup> This restricted sense of ἀρετή, *fortitude, firmness, courage*, which is even more akin to the original force of the word, is here preferred, 1., as more readily admitting and inviting the subsequent specification;—2., as more accordant with Peter's use of the term elsewhere (see v. 3, N. 1);—and, 3., as having a more general concurrence of testimony in its favour; *e. g.* Zeg., Grot., Hamm., More, Whitb., Bens., Beng. (*strenuus animae tonus ac vigor*), Guyse, Dodd., Wesl., Mack., Newc., Thom., Clarke, Scott, Greenf., Trol., Dr. John Brown, De W. (gives *die Tugend*, adding as explanatory, along with Beng.'s note, *'sittliche Tüchtigkeit, Charakter, insbesondere Seelenstärke'*);—and so Huth.), Kist. (*kraft*), Stolz (*Standhaftigkeit*), Dr. Tayler Lewis (regards it as equivalent to ἀνδρεία, as applied by Plato to the Deity in the sense of *energy of will*), Barn., Wright (Translator of *Seiler's Bibl. Herm.*). Many others, as Gill, Ros., allow this interpretation.—It is observable that no other N. T. writer employs this very common Greek noun, except Paul, and that but once, Phil. 4: 9.

<sup>6</sup> For *and*, throughout vv. 6, 7, see v. 5, N. r.—For *in*, throughout the same verses, see v. 5, N. w.

<sup>7</sup> Rob. and Green define ἐγκράτεια as *'continence, temperance, self-control.'* But in modern English *continence* is commonly used with special reference to the virtue of chastity, and *temperance*, in like manner, of moderation in eating and drinking; if, indeed, the later and much narrower application of the latter term to abstinence from intoxicating drinks has not come to be still more current and popular. <sup>8</sup> Εγκράτεια, on the other hand, retains throughout the N. T. (Acts 24: 25; Gal. 5: 23), as in the Sept. (Sir. 18: 30, &c.) and classical Greek, its general etymological force. See Schleus. Wahl, Pass., L. and S., Schirl.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
kindness; and to brotherly kindness, charity.	φίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.	kindness; and in brotherly kindness, <sup>a</sup> love.
8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.	8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἄργους οὐδὲ ἀκαρπύους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν	8 For <sup>b</sup> these things <sup>b</sup> being yours, and <sup>c</sup> increasing, <sup>c</sup> render you <sup>d</sup> not idle nor unfruitful <sup>e</sup> as to the knowledge of our Lord Jesus Christ.

(*Selbstbeherrschung, Mässigung*).—Occ. (teaches the necessity of this grace to the Christian, ὡς ἂν μὴ ἐκυβρίζοι τῷ μεγέθει τῆς δωρεᾶς.), Wakef. (*self-command*), Mack. (*government of your passions*), Van Ess (*Selbstbeherrschung*), Kenr. ('self-control in regard to sensual enjoyments'), Huth. ('Beherrschung der eignen Begierden'). The foreign verss. generally are not liable to the objection here taken to E. V.

<sup>a</sup> T., C., G.;—Syr., Germ. (*gemeine Liebe*), Dt. (*liefe* [*jegens allen*]), Fr. S.;—Erasm., Vat., Grot., Ros., (*dilectionem*;—for the Vulg. *charitatem*), Beng. (*amor*), Dodd., Wesl., Moldenh. (*as Germ.*), Wakef. ([*universal*] love), Mack. (*love to all men*), Newc., Thom. (*universal love*), Clarke, Greenf., All. ([*Menschen-*] *Liebe*), Stolz, Van Ess, Kist., Goss., De W., (*Menschenliebe*), Penn, Gerl. (*allgemeine Liebe*), Sharpe, Murd.;—Rob. I recommend that ἀγ. be everywhere so rendered.

<sup>b</sup> The writer enforces the exhortation by an appeal to the common experience of Christians. He does not suppose a case, but, with his eye on the case before him, the profession and standing of those addressed (vv. 1, 10), what properly belongs to that (vv. 3, 4, 9), and their actual attainments (vv. 12, 19), he announces the present working of a general law of the divine life;—and hence, perhaps, the omission of ὑμᾶς in connection with ἀργούς. The effect, indeed, depends on its cause; but the necessary conditions are assumed as realized in these believers. Nor is this view contradicted by the hortative style of the previous context. Apostolic zeal and intercessions, no less than apostolic joy and thanksgivings, are ever quickened by the fidelity of the churches. Comp. Rom. 1: 8–11; Eph. 1: 15–18; Col. 1: 3–10; 1 and 2 Thess. throughout; &c.—Erasm., Pagn., Vat., (change the Vulg. *si adsint* into *cum adsint*), Wesl., Mack., Thom., (retain the participial construction), Dietl., Huth., (*indem*;—for Luth.'s *wo*).

<sup>c</sup> For the dat. of the possessor after ὑπάρχω, see Acts 3: 6; 4: 37; 28: 7.—Dav. (*belong to*);—Bretsch., Wahl, Rob., Schirl.

<sup>d</sup> 'The natural development of the ὑπάρχοντα.' Beng.: 'Veritatem celeriter sequitur abundantia.' Comp. Job 17: 9; Prov. 4: 18; Matt. 13: 33; John 15: 2; Eph. 4: 12–16; Phil. 3: 12–14; Heb. 6: 1; &c. What is meant is, not the believer's present abundance, or his superiority to others (Wahl: 'nobis ... magis insunt, quam in aliis.'). but his own continual growth in grace. In 1 Thess. 3: 12 E. V. renders this verb, taken transitively, *make to increase*.—Fr. S. (*se multiplier*);—Grot., Ros., ('non aderunt tantum, sed et accrescent in dies.'). Cocc. ('sive copiosiora fiant'), Gill ('increase in their acts and exer-

cises, &c.'). Moldenh. (*immer zunimmt*), Clarke ('increase and abound'), Bloomf. (*continually increasing*), Stolz (*sich vermehret*), Kist. (*sich mehret*;—which De W. also allows), Peile (*on the increase*), Huth. ('*crescere, zunehmen*'; cf. Rom. 5: 20; 6: 1)—in both of which places Alf. has *multiply*). This sense of the word is recognized by all the lexicons, and here applied by Schleus., Rob. ('*to abound more, to be abundant, to increase*').

<sup>e</sup> It. (*renderanno*);—Penn, Murd., Dav., Kenr. (*will render*);—Schöttg., Schleus., Wahl, (here use *reddo*), Rob. (*to cause to be, to render, to make*).

<sup>f</sup> W., R.;—foreign verss. (except All.);—Murd., Kenr.

<sup>g</sup> E. V., 6 times out of 8;—T., C., G.;—Syr. (as in Matt. 20: 6), Germ. (*faul*), Dt. (*ledig*), It. (*oziosi*), French verss. (use *oisif*);—Erasm. and subsequent Latin verss. (*otiosos*;—except Bez., *inertes*), Engl. Ann., Hamm. (*slothful*;—and so Wells, Guyse, Wesl., Mack., Scott, Murd.), Dodd. (*inactive*), Moldenh., De W., (*müssig*), Thom., Mey. (*ohne Thätigkeit*), Greenf. (עֲצִיבִי), Van Ess, Goss., (*unthätig*), Sharpe, Barn.;—the lexicons.

<sup>h</sup> 'As regards your onward progress into &c.' As the Christian life has its beginning, element, and support, in the knowledge of God and of Christ (vv. 2, 3; John 17: 3; &c.), so there it looks to find its consummation (1 Cor. 13: 12; Phil. 3: 10; 1 John 3: 3; &c.). Between this knowledge, moreover, and the sanctification of the Church, there exists a reciprocating action. Comp. ch. 3: 18; Ps. 25: 9, 14; Prov. 3: 32; Hos. 6: 3; Matt. 5: 8; 6: 22; John 14: 21, 23; Phil. 3: 15; &c. To make εἰς = ἐν (Grot., Ros., &c.) involves a tautology, which is not concealed by the introduction (E. V., Vulg., and many others) of the future tense. Nor ought it to be avoided by translating καθίστησι, *erscheinen lassen, darstellen* (Dietl.), *will show you to be* (Bloomf.; who appeals in vain to Thueyd. ii. 42 and Soph. Ant. 657).—Dt. Ann. ('of, tot de kennis, d. is, tot meerder en overvloediger kennis: gelyk ond. 3: 18.'). Fr. S. (*pour*);—Erasm., Pagn., Vat., Castal., (*ad cognitionem*;—for Vulg. *in cognitione*), Aret. ('tum demum recte cognoscitur Christus, si studio virtutum recte inflammati fuerimus: ut illa sit argumenti vis hoc loco: Tum demum utiliter cognoscetis Christum: Ergo, &c.'). Hamm., Wakef., (*unto*), Cocc. (*in cognitionem*), Thom., Dav., (*for*), Mey. (*hinsichtlich*), Sharpe (*to-wards*), Bloomf. (*quod attinet ad*), De W. (*für*;—and adds: 'The writer regards all these virtues but as steps to the knowledge of Christ.'). Huth. (*in Beziehung auf*;—and explains as De W.);—Wahl (*ratione habita*), Schirl. (*in Rücksicht auf*).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.	9 ὁ γὰρ μὴ παρέστι ταῦτα, τυφλός ἐστι, μωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.	9 <sup>1</sup> For he that lacketh these things is blind, <sup>2</sup> being near-sighted, <sup>3</sup> having forgotten <sup>4</sup> the cleansing away of his old sins.
10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:	10 Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιέσθαι ταῦτα γὰρ ποιούντες οὐ μὴ πταίσητε ποτε.	10 Wherefore the rather, brethren, <sup>5</sup> be diligent to make your calling and election sure; for, <sup>6</sup> doing these things, ye shall never fall:
11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.	11 οὕτω γὰρ πλουσίως ἐπιχορηγήσεται ὑμῖν ἡ εἰσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.	11 For so there shall be <sup>7</sup> richly <sup>8</sup> furnished unto you <sup>9</sup> the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.
12 Wherefore I will not be negligent to put you always in remembrance of these things,	12 Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομνήσκων περὶ τούτων, καίπερ εἰδ-	12 Wherefore I will not be negligent to <sup>10</sup> remind you always of these things, though ye know

<sup>1</sup> A negative illustration and proof of the truth asserted in v. 8, (which, accordingly, no recent edition of the Greek text allows to end in a full pause), that increase of holiness increases also the range and clearness of spiritual vision. Nor in any case is γάρ = δέ.—E. V. nowhere else translates γάρ, *but*, except in 1 Pet. 4: 15; and once, Rom. 5: 7, *yet*—G., R.;—Latin verss. (except Castal. and Carpz.), Syr., Dt., Fr. S.;—Beng., Thom., Ros., Bloomf., Sharpe, De W., Murd., Kenr.;—Win.—The conditional μὴ suggests that the case of the barren professor is put only hypothetically, q. d. *he that should lack*, &c.

<sup>2</sup> 'Able to look only, and that but with bleared eyes, at the things which are seen (2 Cor. 4: 18). To the things which are not seen, but are far above out of his sight (Ps. 10: 5), to wit, the glory of Christ, the grand object of the saving knowledge just spoken of, he is, therefore, blind (Is. 53: 2; 2 Cor. 4: 4, 6). This word occurs nowhere else in the N. T., and is translated by many (Steph., Bochart, Suic., Wolf., Bens., Moldenh., Mack., Newc., Thom., Clarke, Penn, Trol., Dietl., Peile) according to what they regard as its etymological force (μύω, ὠψ), *shutting the eyes*, the blindness being voluntary. But as μύωψ, from which the verb immediately comes, is not one who thus wilfully closes his eyes, but one who, in order to see an object, is compelled by a defect in the organ to wink, or contract the eyelids, (Huth.;—and hence its current use, according to Pass., for *short-sighted*. The It. here has *ammicando con gli occhi*.), so the μωπάζοντες are described by Aristotle, Probl. sect. 31, thus: οἱ ἐκ γενετῆς τὰ μὲν ἐγγύς βλέποντες, τὰ δὲ ἐξ ἀποστάσεως οὐχ ὁρῶντες· ἐναντία δὲ πᾶσχοιεν οἱ γεωρῶντες τοῖς μύωπαζουσιν· τὰ γὰρ ἐγγύς μὴ ὁρῶντες τὰ πόρρωθεν βλέπουσιν. And so is the word here understood by G. (as E. V.);—Dt., Fr. G.,—M.,—S.;—Pagn. (*qui eminus nihil cernat*), Bez. (*nihil procul cernens*), Aret., Est., Grot., Hamm., Cocc. (*parum prospiciens*), Wells, Guyse, Dodd. and Sharpe (*short-sighted*), Berl. Bib., Beng., Wesl. in the note (*purblind*), Scott, Mey. (*kurzsichtig*;—and so Ros., Stolz, Van Ess, De W.), Stier (*blödsichtig*), Barn., Huth.;—Pas., Pass., L. and S., Rob., Schirl.—T., C.;—Vulg. and its followers, Germ.;—Erasm., Calv.,

Vat., B. and L., translate according to the gloss ἀχλαφών, *groping*. Hesych. ὀφθαλμίων.

<sup>3</sup> The participial construction is retained by R.;—Latin and French verss., Dt., It.;—Wesl., Wakef., Thom., Scott, Penn, Sharpe, Kenr.

<sup>4</sup> Comp. Sept. Job 7: 21; Acts 22: 16; Heb. 1: 3 (Greek and E. V.). In E. V. the noun is twice, *cleansing*; the verb very often, *cleanse*.—The substantive construction is retained by W., R.;—Vulg., Syr., Germ., Dt., It., Fr. G.,—M., S.;—Calv., Castal., Aret., Hamm. (*the purification of*;—and so Gill, Wakef., Mack., Thom., Penn), Dodd., Wesl., Newc., Scott, Dav., (*purification from*), Moldenh., Huth., (*der Reinigung von*), Greenf., All., De W., Murd. (*the purgation of*), Kenr., Peile (*the cleansing of*);—Win.

<sup>5</sup> E. V., ch. 3: 14; Tit. 3: 12;—W. (*be ye busy*);—Hamm., Murd., (*be ye . . . diligent*), Wesl., Kenr., (*be . . . dil.*).

<sup>6</sup> The participial construction is retained by W., R.;—Vulg., Syr., Dt., It., French verss.;—Castal., Cocc., Wakef. and Murd. (*by doing*), Mack., Kenr.

<sup>7</sup> E. V., Col. 3: 16; 1 Tim. 6: 17;—Germ., Dt., Fr. S.;—Cocc. (*locupletem in modum*), Guyse, Moldenh., Mack., Newc., Penn, De W., Barn., Dav., Peile (*in rich abundance*), Huth. (*in reicher Fülle*).

<sup>8</sup> The same word as in v. 5 (see N. v.). God deals with his children on the principle of Luke 6: 38.—Wakef. (*ye shall be furnished with*), Dav. (*afforded*), Peile (*shall you . . . be f. with*).

<sup>9</sup> The article points to *that* great object of Christian hope; *ἰσέλθε εἰς τὴν χαρὰν τοῦ κυρίου σου* (Matt. 25: 21).—W.;—German and French verss. (except All.), Dt., It.;—Thom., Penn, Sharpe, Kenr., Peile.

<sup>10</sup> Wesl., Wakef., Newc., Penn, Sharpe, Murd., Dav.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
though ye know <i>them</i> , and be established in the present truth.	ότας, καὶ ἐστηριγμένους ἐν τῇ παροίσει ἀληθείᾳ.	<i>them</i> , and 'are established in the present truth:'
13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting <i>you</i> in remembrance;	13 δίκαιον δὲ ἡγοῦμαι ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσειν	13 'But I think it 'right, 'so long as I am in this tabernacle, to stir you up 'by way of remembrance;
14 Knowing that shortly I must put off <i>this</i> my tabernacle, even as our Lord Jesus Christ hath shewed me.	14 εἰδὼς ὅτι ταχυνή ἐστιν ἡ ἀποθεσις τοῦ σκηνώματος μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι.	14 Knowing that 'the laying aside of my tabernacle is 'speedy, as 'also our Lord Jesus Christ 'shewed me:
15 Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance.	15 σπουδάζω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδον, τὴν τούτων μνήμην ποιέσθαι.	15 'But I will endeavour that ye may 'even 'at all times be able, after my 'departure, to 'call these things to mind.

\* Dodd., Wesl., Wakef., Mack., Thom., Penn, Murd., Kenr.

† 'On the contrary'—in opposition to ἀμελήσω. See v. 5, N. r. The adversative power is preserved in R.;—Vulg., Syr.;—Erasm., Calv., Vat., Castal., Bez., Hamm., Dodd., Moldenh., Carpz., Ros., Gerl., De W., Kenr.

‡ 'A matter of fraternal and official obligation.' Comp. Rom. 1: 14.—E. V. elsewhere, except Phil. 1: 7, (*right, righteous, just*);—W. (*justly*);—Vulg. (*justum*), Syr. (= Murd. *right*), Germ. (*billig*), Dt. (*regt*), It. (*ragionevole*), Fr. G.,—M.,—S., (*juste*);—Erasm., Pagn., Calv., Vat., Bez., Aret., Cocc., (*as Vulg.*), Castal., Carpz., (*aequum*), Engl. Ann., Gill, ('Or, *just*'), B. and L. (*de mon devoir*), Guyse ('a piece of justice'), Dodd., Wesl., Moldenh. (*as Germ.*), Wakef., Newc., Thom., Scott, Mey. (*für Schuldigkeit*), Ros. (*rectum*), Greenf. (פְּדָוָה), All., Van Ess, Kist., De W., Dietl., (use *Pflicht*), Penn, Sharpe.

‡ Wesl., Scott, Penn, Murd.

‡ E. V., ch. 3: 1;—Dodd.

\* This literal rendering, L., avoids unnecessary periphrasis;—2., gets rid of the mixture of metaphors assumed by De W. and others;—3., is more consonant with the writer's anticipations of martyrdom.—In the other case where ἀποθ. occurs (1 Pet. 3: 21) it is rendered in E. V. 'the putting away;' and so W. here; G. (*the time that I must lay down*), R. (*the laying away*);—Vulg. (*depositio*), Dt. (*de afflegging*);—Cocc. (*as Vulg.*), Berl. Bib., Beng., De W., (*die Ablegung*), Wakef., Thom., (*must lay aside*), Mack. (*the putting away*);—the lexicons, (Leigh, Rob., Green, as above).

‡ 'In its approach, and therefore soon to be expected,' or, 'in its execution; sudden.' The word occurs again in ch. 2: 1 (nowhere else in N. T.), and there in E. V. it is *swift*.—W. (*swift*);—Vulg. (*velox*), Dt. marg. (*haastig*);—Cocc. (*as Vulg.*), Berl. Bib. (*geschwind*), Beng., Huth., (*repentina*), Scott, Murd., Kenr.;—Pas. (*celer, pernix*), Leigh (*quick*), Suic., Schöttg., (*celer, velox*);—to which Schleus. adds *citus, repentinus*, but translating it here, *brevi*). Bretsch. (*repentinus, subitus*), Wahl (*celer, repentinus*), L. and S. (*quick, swift, fast, fleet, speedy*), Rob. (*swift, speedy*, adding for explanation: 'i. e. near at hand, impending.'). See ch. 2: 1, N. j.

‡ The emphatic καὶ bears always on what follows, and is not superfluous here, even according to the first-mentioned, and most commonly assumed, interpretation of ταχυνή (see N. y). Peter might know, as an old man, that his death was near, and then he knew also from his Lord's prophecy, John 21: 18 'when thou shalt be old &c.,' that he was not to live out all his days.—E. V., Luke 6: 36; 11: 1; &c.;—Vulg., Syr., Germ. verss. (Moldenh. giving it the force of *autós, selbst*), Dt., It., Fr. G. and—M. (*lui même*), Fr. S.;—Erasm., Pagn., Calv., Vat., Cocc., Murd., Kenr.—See v. 15, N. c.

‡ See v. 3, N. j. Here the aorist seems to refer historically to that occasion, John 21.—The *hath* is omitted by C., R.;—Wesl., Wakef., Newc.

‡ 'And not only so, but &c.' Or: 'Notwithstanding what I know respecting my speedy death, and for that reason.' See v. 13, N. t, &c.

‡ See v. 14, N. z. C., R., (*also*);—Latin verss., except Castal. and Cocc., (*et*;—Calv. *etiam*), Syr., Dt. (*ook*), It. (*ancora*), Fr. G.,—M.,—S., (*aussi*);—Oec., B. and L. (*si bien . . . même*), Wakef., Penn, (*as C.*), Mey., All., De W., (*auch*), Greenf., Murd. (*too*). But most of these err in attaching the καὶ to σπουδάζω.

‡ 'In every emergency'—the only N. T. instance in which ἐκάστοτε occurs.—T. (*on every side*);—Syr. (= *constanter*), Germ. (*allenthalben*), Dt. (*bij alle gelegenheid*), Fr. G.,—M., (*continuellement*);—Bez. (*subinde*), Cocc. (*singulis temporibus*), Berl. Bib., Huth., (*jederzeit*), Beng. ('*quovis tempore*; quotiescunque usus venerit.'), Wakef. (*on every occasion*), Penn, Gerl. ('*allezeit*; Wörtlich, *jedesmal*'), De W. (*allezeit*). The adverb belongs to ἔχειν, not to ποιέσθαι.

‡ 'Out of this tabernacle;' vv. 13, 14. The word occurs once again in this same relation, Luke 9: 31; and once of the Jewish exodus, Heb. 11: 22, where E. V. has *departing*.—T., C., G., (*departing*);—Syr. (= Murd. *departure*), Germ. (*Abschied*), Dt. (*uitgang*), It. (*partita*), French verss. (*départ*);—Erasm., Pagn., Vat., Bez., Wolf., (*exitum*), Calv., Castal., Carpz., (*discessum*), Engl. Ann., Clarke, (*going out*), Cocc. (*excessum*), Guyse, Dodd., Gill ('or, *Exodus*'), Moldenh. (*as Germ.*), Wakef., Thom., Mey. (*Weggang*), Penn, Murd., Kenr.

‡ Somewhat nearer the middle force of the original, and, like



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.	16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολούθησαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος.	16 For we <sup>s</sup> had not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but <sup>s</sup> had been eye-witnesses of his majesty.
17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.	17 λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα.	17 <sup>h</sup> For he received from God the Father honour and glory, a voice <sup>l</sup> being borne to him <sup>l</sup> such as this from the excellent glory: This is my beloved Son, in whom I am well pleased; <sup>h</sup>
18 And this voice which came from heaven we heard, when we were with him in the holy mount.	18 Καὶ ταυτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν, συν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.	18 And this voice <sup>k</sup> we, <sup>l</sup> being with him <sup>m</sup> on the holy mount, heard <sup>n</sup> borne from heaven.
19 We have also a more sure	19 Καὶ ἔχομεν βεβαιότερον τὸν	19 <sup>o</sup> And we have <sup>p</sup> more sure

that, a variation of the phrase in vv. 12, 13.—It. (*rammemorarvi*). Fr. G.,—M., (*vous remettre . . . dans votre souvenir*), Fr. S. (*vous rappeler*);—Whitb. (*make a remembrance*), Moldenh., Van Ess, All., Goss., Huth., (*euch erinnern*), Wakef. (*recollect for yourselves*), Thom. (*recollect*), De W. (*euch in Erinnerung rufen*);—Rob. (*call to mind, bear in recollection*).

<sup>e</sup> E. V. does not show as clearly as the Greek does, that the writer is speaking of the precedent grounds of the apostolic testimony, while Scholeff.'s version adopted in our first edition: 'For it was not from having followed cunningly devised fables that we &c., but from having been eye-w. &c.' exhibits the scene on the mount as the sole ground. For the familiar use of the aorist for the pluperfect, see Buttm. § 137. 3, 6; Win. § 41. 5.—The pluperfect is introduced in the last clause by Wakef. and Murd.

<sup>h</sup> The participial construction of this verse imports that it is logically subordinate to v. 18, where we find the corroboration (γάρ) of the ἐπόπται γεννηθέντες.

<sup>i</sup> Nowhere but in this chapter is φέρομαι rendered in E. V., come;—Dt. (*gebragt werd*), It. (*essendo recata*);—Erasm. and the later Latin verss. (*delatâ*;—except Calv. and Cocc., *allatâ*), Mack. (*being brought*), Peile (*was borne*). Others (Vulg., Fr. S., &c.) retain the participial form. See v. 18, N. n.

<sup>j</sup> Not *tantus*, but *talis*, as in *talia fatur* (Virg., *Aen. i. 131*).—R. (*this manner of*);—Latin verss. (*hujusmodi*;—except Cocc., *tali*). Syr. (= Greenf. ܬܝܬܝܢ);—B. and L. (*cette*), Moldenh., Mey., All., De W., (*diese*), Wakef., Kenr., (*this*), Mack. (*of this kind*), Penn (unnecessarily marks *as this* as supplied), Murd. (*thus*), Peile ('in these words').—For *ô—ô*, see 1 John 2: 7, N. o.

<sup>k</sup> 'We, who made known unto you &c. (v. 16); and, in particular, 1 Peter.' See 1 John 2: 20, N. p, &c. In this case the proposed arrangement of the verse seems to be the easiest way of indicating the emphasis.—Latin verss. (express the pronominal subject);—B. and L. (*nous . . . nous-mêmes*), Beng. ('Jo-

hannes etiam adhuc vivebat.'). Wesl. (*as above*), Thom. (*we ourselves*).

<sup>l</sup> T., G.,—It., Fr. G.,—M.,—S.;—Hamm., Wesl., Mack.

<sup>m</sup> A case of *ἐν* before heights and surfaces.—E. V., Luke 8: 32; &c.;—German and French verss., Dt.;—Mack., Newc., Thom., Clarke, Penn, Sharpe, Kenr., Peile;—Win.—For *ô—ô*, see 1 John 2: 7, N. o.

<sup>n</sup> See v. 17, N. i. W., R., (*brought*);—Vulg. (*allatam*), Germ. (*gebracht*), Dt. (*als zij gebragt is geweest*), It. (*recata*);—Erasm. and later verss. (*delatam*;—except Cocc., *latam*), Mack. (*as W.*), Peile.

<sup>o</sup> 'Having seen that glory, and heard the voice.'—W., R.;—Latin verss. (except Castal.), Syr. (= Murd. *and . . . moreover*), Dt., Fr. S.;—Hamm., Dodd., Wesl., Moldenh., Wakef., Mack., All., Penn, Gerl., Sharpe and Peile (*and so*), De W.

<sup>p</sup> 'Than ever;—the transfiguration of the Lord having been to us, according to His own declared design, an ocular confirmation of the promises respecting His second coming in power.' See the connection in which all the three narratives of the transfiguration stand: Matt. 16: 28 + 17: 1; &c.; Mark 9: 1 + 2, &c.; Luke 9: 27 + 28, &c. Huth. objects, 1., the want of a *νῦν* or *ἐκ τούτου*;—2., that this thought is not dwelt upon in what follows;—(De W. had already suggested both these scruples; but he properly regards them as insufficient to set aside the interpretation);—3., that 'if the transfiguration-testimony stood higher with the writer than that of prophecy, his readers must have been invited rather to lay the former to heart.' The answer to this is: 1., The question being, not so much whether the Messiah of prophecy was to be a mighty Prince, as (v. 16) whether Messiah's crown would yet be seen on the head of Jesus of Nazareth, the writer appeals to the transfiguration, in which the audible voice of God proclaimed the Divine Sonship of the man of sorrows, and to which the Lord had himself referred as a type of the coming kingdom;—but, 2., that appeal is not made as to something intrinsically surer than the prophetic scriptures,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:	προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν ἀνυχτῇ· τόπω ἕως οὗ ἡμέρα διαυγασῇ, καὶ φωσφόρος ἀνατείλῃ, ἐν ταῖς καρδίαις ὑμῶν·	the 'prophetic word, whereunto ye do well that ye take heed, as unto a 'lamp 'shining in a dark place, until 'day dawn, and the daystar arise,' in your hearts;
20 Knowing this first, that no prophecy of the scripture is of any private interpretation.	20 τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλήσεως οὐ γίνεται.	20 Knowing this first that 'no prophecy of *Scripture 'cometh from one's own interpretation:

but as to a historical elucidation to the eye and ear of their true reference and import, as well as an additional seal;—3., the readers, therefore, who had not been with the writer on the holy mount, but who had the lamp of prophecy in their hand, are very naturally commended for giving heed thereunto, burning, as it now did, with a brighter flame. Βεβαιώτερον is taken as a predicate by (probably R.;—It., Fr. G.;—S.);—Oec., Grot., Beng., Wesl., Wakef., Mack., Newc., Thom., Midd., Clarke, Knapp, Ros., Penn, Sharpe, Trol., Stolz, Dr. John Brown, De W., Dav., Dietl., Peile. Others (Erasm., Zeg., &c.) allow this construction.—All, Bloomf., &c., understand the clause thus: 'We have a surer, viz. the prophetic, word.' But how surer, than the visible glory of the transfiguration and the immediate voice of God, or than the apostolic word regarding these facts? 'To the Jews,' answer Whitb. and others. But to the unbelieving Jews there is no reference whatever in the passage. 'The appearance and voice on the mount were transient, and only three persons witnessed the interesting scene' (Scott, &c.). But the record remained. nor was there, between the writer and his readers, any dispute or doubt as to its perfect accuracy; not to mention that against a very large portion of the Scriptures, prophetic and historical, the same, or a similar, objection might be urged. The more plausible answer of Sherlock, Guyse, Gill, Bloomf., Huth., that the transfiguration was in itself only a historical occurrence, or, at the most, but a type, and not an express prophecy, of the future coming in power and glory, has been already met in the remarks on Huth.'s third objection, above.—The other explanations of βεβ., as used for a positive (Syr., Germ.;—Vat., Zeg., Carpz., &c.) or for a superlative (Ar., Dt., Fr. M.;—Pagn., Bez., &c.), are mere evasions of a difficulty.

¶ 'Prophecy as a whole'—*universum testimonium* (Beng.)—'all whose rays, from whatever point they come, and whatever else they touch in passing, converge upon the throne of our Lord's glory.' See Luke 24: 26, 27; Acts 3: 19–21; 1 Pet. 1: 10, 11. ('Far off His coming shone.' Milton, *P. L.* vi. 769).—R.;—Dt., It., French verss.;—Berl. Bib., Beng., Wesl., Moldenh., Wakef., Mack., Newc., Thom., Clarke, Mey., All., Stolz, Penn, Sharpe, Trol., De W., Barn., Kenr., Peile, Huth.

¶ The word *προφητικός*, which occurs only here and Rom. 16: 26, is here rendered by an adjective in R.;—Latin and German verss. (except Mey.), Dt., It., Fr. S.;—Hamm., Dodd., Mack., Thom., Clarke, Penn, Barn., Kenr.

¶ See Ps. 119: 105, where for the Heb. נָּר (Greenf.'s word

here) the Sept. has *λύχνος*; E. V., *lamp*;—also 2 Sam. 21: 17 in the Heb., Sept., and E. V. *marg.*—W. (*lantern*), R. (*candle*);—Latin verss. (*lucernae*;—except Carpz., *lychnum*), Syr. (as in Ps. 119: 105), Dt. *marg.* (*lantaern*, *kaersse*), It. (*lampada*), Fr. G.,—M., (*chandelle*), Fr. S. (*lampe*);—B. and L. (*flambeau*), Guyse, Dodd., Wesl., Wakef., Mack., Newc., Thom., Mey. (*Leuchte*; and so Stolz, De W.;—for Luth.'s *Licht*), Penn, Sharpe, Trol., Barn. ('*candle, lamp, or torch*'), Kenr., Peile. See Pass., and the lexicons generally;—also Rev. 1: 12, N. c.

¶ The participial form is retained by W., R.;—Latin verss., Syr., Dt., It. Fr. S.;—Dodd., Wakef., Mack., Newc., Thom., Scott, Penn, Sharpe, Kenr., Peile.

¶ 'Many Edd. have ἡ ἡμέρα: the Editors did not consider that the day spoken of was not yet in existence, in which case the article is more properly omitted. Φωσφόρος is used as a proper name.' Midd.

¶ This punctuation leaves it doubtful, as the text does, whether 'in your hearts' is to be construed with the words immediately preceding, or, as some have thought, with 'take heed.' Sch. encloses ὡς λύχνῳ . . . ἀνατείλῃ in a parenthesis.

¶ In the only other passage of the N. T. where *γραφῇ* occurs without the article, 2 Tim. 3: 16, E. V. also omits it;—W., R.;—Wells, Dodd., Wesl. (*Scripture prophecy*), Wakef., Mack., Newc., Scott, Penn, Sharpe, Kenr., Peile.—The word here referring to the whole volume of inspiration, it is printed with a capital S, in accordance with the rule of the Amer. Bible Soc.'s recent Revision.

¶ Παῦσα . . . οὐ = οὐδεμία. See Win. § 21. 1.—Huth.: 'γίνεται is = ἐστίν.' But, while the past tenses of *γίνομαι* are often used as corresponding parts of *εἶναι*, this is not true of the present. Here the distinction, as between *fieri* and *esse*, is strictly maintained, *γίνομαι* carrying with it the idea of *origin, result, or change of state*. E. V., accordingly, renders it variously, *to be made*, Matt. 9: 16; 27: 24; Mark 2: 21; 1 Cor. 14: 25; Heb. 7: 12 (less accurately in v. 18); *to be wrought*, Mark 6: 2; *to be done*, Mark 4: 11; Luke 9: 7; 23: 8; Acts 4: 30; 14: 3; &c.; *to become*, Matt. 13: 22; Mark 4: 19, 32; *to arise*, Mark 4: 37; *to come*, Acts 26: 22; 28: 6; 1 Tim. 6: 4; (Acts 27: 33, ἐμελλεν ἡμέρα γίνεσθαι day was coming on); *to come to pass*, Mark 11: 23; 13: 29; Luke 12: 55 (less accurately in



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.	21 οὐ γὰρ θελήματι ἀνθρώπου ἠ- έχθη ποτε προφητεία, ἀλλ' ὑπὸ Πνεύ- ματος Ἁγίου φερόμενοι ἐλάλησαν οἱ ἅγιοι Θεοῦ ἄνθρωποι.	21 For 'not by 'man's will was 'prophecy 'brought 'at any time, but 'the holy men of God spake 'being moved by the Holy 'Spirit.

<sup>r</sup> The negative is kept here by R.;—Latin verss., Syr.;—B. and L. (*ce n'est pas par*), Mack., Mey., Greenf., All., Van Ess, De W., Murd., Peile.

<sup>2</sup> W., R.;—Fr. S. (*une volonté d'homme*);—Van Ess (*eines Menschen Willkühr*).

<sup>a</sup> See v. 18, N. n. &c. W., R.;—Vulg. (*allata est*), Germ. (*ist hervor gebracht*), Dt. (*is voortgebracht*), It. (*fu recata*), Fr. G.,—M., (*a été apportée*), Fr. S. (*ful app.*);—Erasm., Pagn., Calv., Vat., Bez., (*as Vulg.*), Hamm., Cocc. and Beng. (*lata est*), Dodd., Moldenh. and All. (*as Germ.*), Mack.

<sup>b</sup> W., R.;—Fr. S.;—Hamm., Wells, Beng. (*'prophetia sine articulo, indefinite dicitur.*'), Dodd., Wesl., Moldenh. and later German verss. (*eine Weissagung*), Wakef., Mack., Newc., Thom., Penn., Sharpe, Bloomf., Barn., Kenr.

<sup>c</sup> The οὐ . . . ποτέ here answers to the πάντα . . . οὐ of v. 20.—E. V. *marg.*; 1 Cor. 9: 7 (*any time*); 1 Thess. 2: 5; &c.;—W. (*any time*), R.;—Syr.;—Castal., Cocc., Wits., Beng., Carpz., Ros., (*unquam*), Engl. Ann. ('or, at any time'), Hamm. (*as W.*), Pyle (*ever*), Mack., Newc., Mey. and De W. (*je*), Kenr.;—Schöttg.,

Bretsch., Schirl. Many others (T., C.;—Germ., Fr. S.;—Bloomf., Huth., &c.) connect with the negative (as in E. V., v. 10) = *never*.

<sup>d</sup> W., R.;—Germ., Dt., It., French verss.;—Engl. Ann. ('or those'), Beng., Wesl., Moldenh., Wakef., Mack., Thom., Mey., Ros. (*illi*), Greenf., Kist., Goss., Van Ess (*jene*).—But Griesb. and all the later editors cancel the οἱ 'on the evidence of almost all the authorities' (Huth.). I recommend that this reading be adopted, and that the article be omitted.

<sup>e</sup> Not merely the manner of their speaking, but 'that they spoke at all in the utterance of prophecy, was immediately and absolutely dependent on the divine impulse.'—Nothing answering to the E. V. supplement (which was taken from T.) is found in W., R.;—any foreign vers.;—Engl. Ann., Hamm., Wakef., Mack., Thom., Clarke, Penn, Kenr.—For φέρομαι, in the sense of being borne along, driven, see Acts 27: 15, 17. Here also the Germ. verss. have *getrieben*; Dt., *gedreven zijnde*; It., *essendo sospinti*; French verss., *poussés*;—Erasm., Calv., Ros., *impulsi*; Engl. Ann., Hamm., ([being] carried), Thom. (*by an impulse*).

<sup>f</sup> Guyse, Dodd., Wakef., Newc., Thom., Scott, Penn, Sharpe, Murd.

v. 54); 21: 7, 28, 31, 36;—to draw (*ἐγγύς nigh unto*), John 6: 19. In other cases, where E. V. translates by the simple copula, it fails, as here, to give the full force of the original; e. g. Matt. 12: 45, Luke 11: 26, *comes to be*;—Luke 6: 36, the disciples are required to become what God essentially is; comp. 1 Pet. 1: 16;—Luke 15: 10, *joy arises*, a fresh spring of joy;—20: 33, *does she become?*;—Rom. 11: 6, *comes to be* no more grace;—Heb. 11: 6, that God is, and, in the order of his providence, becomes a rewarder, &c. (See Kitto's *Journal of Sac. Lit.*, Vol. vi. pp. 433–6).—Besides 17 cases of κατ' ἰδίαν, ἰδίοις occurs 96 times, and is 78 times translated in E. V. by *own, his own, her own*, &c., according to the reference; and in all the other (omitting the present text) 17 instances this is still the force of the word.—Ἐπίλυσις (Pass.: '1. Lösung, Befreiung wovon; 2. Auflösung; Erklärung, Deutung.'), found nowhere else in the N. T., is employed by Aquila for פְּתִיחַיִּים Gen. 40: 8 (Sept. διασάφησις; E. V. *interpretations*), and by Symmachus for הַפְּתִיחִים Hos. 3: 4 (understanding probably by the word an oracular response, or the means by which it was obtained. Theodotion here has ἐπιλυμένου; and Aquila, the same form at Gen. 41: 8). The etymological idea of *unloosing, setting free* from entanglement, and hence, figuratively, of *making clear, settling by exposition*, is apparent in the N. T. use of ἐπιλύω, Mark 4: 34 (E. V. *expounded*); Acts 19: 39; and, according to some copies, in the Sept. Gen. 41: 12.

Dismissing the conjectural emendation ἐπηλύσεως (Calv., Grot., &c.) as of no manuscript authority; and the Syriac construction of ἰδίας with γραφή, which would also require ἐπίλυσις; and even the gloss of Suid. making ἐπίλυσις = ἑφοδος, accessus; we may still arrange the interpretations and translations of this verse—(*Crucem fixit interpretibus*, says Wolf.)—into three classes, according as ἰδίας is referred to, 1., the readers of prophecy; 'they are not to interpret, each for himself,' irrespectively of, (1.), *Catholic consent*—the Romish idea; or, (2.), *divine illumination*, or the *general sense of Scripture*. So perhaps T., C., (*hath any pr. int.*);—and so Bede, Luth. ('Petrus hat es verboten, du sollst nicht auslegen; der Heilige Geist selbst soll es auslegen oder soll unausgelegt bleiben.'), Erasm., Bez., Aret., Par., Dt. Ann. (as one reference), Engl. Ann., Cocc., Mor., Marck, Wells, B. and L., Carpz., Pott, Scott, Steiger, Kenr.;—Schöttg.:—2., to *prophecy itself*; 'no pr. is of *self*-interpretation,' but needs light from the event, or other revelations. So Syr., Ar.;—Werenfels, Horsley, Wakef., Thom., Ros., Bloomf., Horne, Trol., Dr. John Brown, Dietl., Peile;—Bretsch. under the word ἰδίοις, Wahl, Schirl. But, (1.), a multitude of prophecies, themselves all equally indeterminate, could not by combination be made to determine the meaning of one another. All prophecy, prior to the fulfilment, must be only useless and bewildering. The 'light shining in a dark place' would itself be darkness;—(2.), this interpretation is, therefore, irreconcilable with the nature of Christian faith and hope; Heb. 11: 1, &c.;—(3.), it contradicts the testimony of

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. II.	CHAP. II.	CHAP. II.
<p>BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even</p>	<p>1 ἘΓΕΝΟΝΤΟ δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν</p>	<p>But there were <sup>a</sup>also false prophets among the people, <sup>b</sup>as also <sup>c</sup>among you there shall be false teachers, who privily shall bring in <sup>d</sup>destructive <sup>e</sup>sects, <sup>f</sup>even deny-</p>
<p><sup>a</sup> 'Besides the true, just spoken of.' See ch. 1: 14, N. z. &amp;c.</p> <p>—The particle is here kept in its proper relation by W., R.;—all foreign versions (except the three older French, which omit it);—Guyse, Dodd., Wakef., Mack., Thom., Clarke, Trol., Bloomf., Murd., Dav., Kenr.</p> <p><sup>b</sup> See ch. 1: 14, N. z. &amp;c. Comp. 1 Cor. 10: 11.</p> <p><sup>c</sup> The ἐν ὑμῖν retains its place in W., R.;—Latin and German verss., Syr., Dt.;—Mack. Most others translate ψευδοδ. in immediate connection with οἵτινες.</p> <p><sup>d</sup> Germ. (<i>verderbliche</i>), Dt. (<i>verderfelijke</i>);—Erasm., Vat., Castal., Grot., Carpz., (<i>perniciosas</i>), Pagn., Bez., Pisc., (<i>exitiales</i>), Engl. Ann., Sharpe, Barn., (<i>of destruction</i>), Cocc. (<i>exitii</i>;—for Vulg. <i>perditionis</i>), B. and L. (<i>pernicioses</i>), Dodd., Wesl., Moldenh. (<i>as Germ.</i>;—and so Mey., De W.), Wakef., Mack., Newc., Thom., Penn., Bloomf. (<i>pernicious</i>), Murd., Peile ('<i>pern. or dest.</i>');—Schleus., Bretsch., Wahl, (<i>as Erasm.</i>), Win., Rob. See v. 3, N. p. I recommend that the note: '<i>Gr. sects of destruction.</i>' be set in the margin.</p> <p><sup>e</sup> Αἱρέσεις='electa vitæ disciplina, <i>secta</i>' (Bretsch.), '<i>sect, school, party</i>' (Rob.), retains this its 'true original meaning'</p>	<p>(Dav.)—'uniform import' (Campb.)—in E. V., Acts 5: 17; 15: 5; 24: 5; 26: 5; 28: 22; and might have been so rendered elsewhere, Acts 24: 14; 1 Cor. 11: 19; Gal. 5: 20; 2 Pet. 2: 1; though in the last three places Bretsch. and Rob. give as a secondary sense, <i>dissensio, discord</i>. Under ἀπώλεια, indeed, Rob. translates the word in this instance <i>heresies</i>. But this use, which Bretsch., Wahl, Green, do not mention at all, is assigned by the general lexicons (Steph., Pass., L. and S.), to the later ecclesiastical period. And so it is by De W., though he adopts it here, less, probably, (and the same thing may be said of Huth.), on account of any peculiarity in the present context, than because of his previous decision respecting the post-apostolic origin of the epistle. E. V. follows Bez.—W., T., C., R.;—Vulg., Germ., French verss.;—Erasm., Calv., Vat., Castal., Carpz., Thom., Greenf. (ἡρῆσις), Barn. ('the idea of <i>sect</i> or <i>party</i> is that which is conveyed by this word, rather than doctrinal errors.'). Kenr. Peile ('<i>heresies</i>—less <i>doctrinal</i> than <i>sectarian</i> and <i>schismatical</i>');—Wahl, Win.</p> <p><sup>f</sup> 'These ruptures of the one body being but the manifestation of a departure from the one faith;' and hence the ecclesiastical use of αἱρέσεις.</p>	

Scripture respecting some prophecies; 1 Tim. 4: 1;—(4.), sets aside one main end of prophecy, the guidance and consolation of the Church; John 16: 13, Rev. 1: 1–3, &c.;—(5.), is at variance with the experience of the people of God in past ages, as of Noah, Abraham, David, Daniel, &c. See also Matt. 2: 5;—and, (6.), there are very many prophecies of Scripture that do interpret themselves just as readily and satisfactorily, as Micah's prophecy of the birth of the Messiah in Bethlehem, or as any of its plainest narratives:—or, 3., to the *propheets*; either, (1.), 'they could not themselves *explain their own* prophecies; so Occ., Knapp, Till., De W.;—Schleus., and Bretsch. under the word ἐκλύσεις; or, (2.), 'they did not *of themselves interpret* the future, or the hidden counsels of God. So W. (*made by proper interp.*), R. (*made by private interp.*), G., as if reading ἐκλύσεις, (*is of any private motion*);—Vulg. (*propria interpretatione non fit*), Germ., notwithstanding Luth.'s comment, (*geschieht aus eigener Auslegung*), Fr. M. (*ne procède d'aucun mouvement particulier*);—Calv. (who, however, can find no authority for ἐκλύσεις, which he seems to regard as necessary to this sense), Cam. ('sensus itaque Petri Apostoli hic videtur esse, *Prophetas non suae mentis sensum edidisse, sed fuisse interpretes consilii divini, et sententia verborum est aperta, Prophetas non suam, sed Dei mentem hominibus exposuisse.*'), Dt. Ann. (as another reference, and the first mentioned), Grot. (whose bolder criticism adopts

ἐκπλύσεις as the true reading), Wits. (who would make matters sure by uniting with this the first view also), Owen, Hamm. (who, with others, after Cam., finds a metaphor in ἐκλ., drawn from *loosing, starting*, horses in a race; '*of their own incitation, motion, letting loose*'). Pears., Cler. ('Malim ἐκλύνου interpretari quasi *solutionem linguae aut oris.*'), Whitb. ('*of their own incitation, motion, or the suggestion of their own private spirits*'), Beng. ('*interpretatio, qua ipsi res antea plane clausas aperuere mortalibus.*'), Guyse (*the product of any man's own invention*), Dodd. (*of private impulse*), Wesl. ('It is not any man's own word. It is God, not the prophet himself, who thereby interprets things till then unknown.'). Gill (*of a man's own impulse*), Moldenh. (*aus eigener Entwicklung herrühre*), Mack. (*of pr. invention*), Newc. (*of pr. utterance*), Clarke ('by the mere pr. impulse of his own mind'), Henderson, *Congregational Lecture on Inspiration*, pp. 485–6, ('pr. or uninspired disclosure'), Barn. (*of their own discl.*), Turner, Huth. ('geschieht aus, oder hängt ab von *eigner* [d. i. des Verkündigers menschlicher] Deutung der Zukunft.'). Rob. ('*cometh of pr. [particular] int.*, i. e. is not an int. of the will and purposes of God by the prophets themselves.'). This view, (1.), satisfies the universal term in the proposition;—(2.), explains the use of γίνεσθαι ('ita enim loquitur ut ostendat unde sit Scriptura, nam vox γίνεσθαι ortum significat.' Cam.);—(3.), intimates that the 'light



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denying the Lord that bought them, and bring upon themselves swift destruction.	ἀγοράσαντα αὐτοῖς δεσπότην ἀρνοῦμενοι, ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν	ing the Master <sup>b</sup> who bought them, <sup>b</sup> bringing upon themselves <sup>b</sup> speedy destruction.
2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.	2 καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπολείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται	2 And many shall follow their <sup>b</sup> destructive ways, by reason of whom the way of <sup>b</sup> the truth shall be evil spoken of;
3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.	3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται οἷς τὸ κρίμα ἐκπαλαι οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.	3 And <sup>m</sup> in covetousness shall they with feigned words make merchandise of you; <sup>n</sup> for whom the judgment <sup>o</sup> from of old lingereth not, and their <sup>p</sup> destruction slumbereth not.
4 For if God spared not the angels that sinned, but cast them	4 Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς	4 For if God spared not <sup>a</sup> angels <sup>r</sup> when they sinned, but,

<sup>e</sup> So translated five times (1 Tim. 6: 1, 2; 2 Tim. 2: 21; Tit. 2: 9; 1 Pet. 2: 18) in E. V., according to the proper meaning of the word, which denotes, as opposed to *servant*, 'master, head of a family, paterfamilias' (Rob.),—*Hausherr* (Pass., Schirl.). In three instances (Luke 2: 29; Acts 4: 24; Rev. 6: 10), where it is used of God the Sovereign Ruler, it is fitly rendered *Lord*; but in the two remaining cases, (here and Jude 4), where it is spoken of the Saviour, it seems better to preserve the original idea, especially since in Jude it is employed along with Κύριος, Lord, and here in connection with the purchase of his servants. Comp. 1 Cor. 6: 19, 20: 7: 22, 23.—Castal., Cocc., (*herum*), B. and L. (*Maitre*), Penn, Sharpe.

<sup>b</sup> See ch. 1: 3, N. i. &c.

<sup>i</sup> The apposition by asyndeton, at which many stumble, of this clause with that which precedes, suggests that the one action is simultaneous, as it were identical, with the other. See Prov. 8: 36; and note also the opposition between *παρεισάξουσιν* and *ἐπάγοντες*.—The participial form is retained by R;—Latin verss. (except Castal., Carpz.), Syr., Dt., It. Fr. G.,—M.,—S.;—Dodd., Mack., Newc., Thom., Penn, Bloomf., Murd., Kenr.; and of these, Dt., Fr. S., Bloomf., Murd., alone supply any connective particle.

<sup>j</sup> See ch. 1: 14, N. y. R.;—Guyse, Wakef., Thom., Penn.

<sup>k</sup> Or, according to the more approved reading, *ἀσελγείαις*. (Jude 4), which I recommend to be followed, *lascivious ways*. So E. V. *marg.*—'This reading, says Bloomf., 'is found in almost all the MSS., Versions, and early Editions, except the Erasmusian and Stephanic ones, has been preferred by almost all critics, and was adopted by Wetst., and edited by Beng., Griesb., Matth., Knapp, Tittm., and Vater.' (To these may be added Mey., Sch., Lachm., Hahn, Tisch., Theile.) 'And rightly; for

both external and internal evidence are in favour of it.' Of the older verss., it is followed by Vulg., Syr., Ar., It.

<sup>l</sup> Foreign verss. ;—Hamm., Campb., Wakef., Thom., Penn.

<sup>m</sup> See ch. 1: 1, N. d. W., R.;—Vulg., Syr.;—Calv. (restores the Vulg. *in*, for the *per* of Erasm.). Greenf., Sharpe, Stier, De W., Murd., Huth. ('as it were surrounded by avarice, living in it, mastered by it. To paraphrase *ἐν* by *διὰ* is not correct.')

<sup>n</sup> W. (*to which*), R. (*unto whom*);—Vulg. (*quibus*), Dt. (*over wie*), It. (*sopra i quali*), Fr. M. (*qui leur est destinée*), Fr. S. (*pour eux*);—Erasm., Pagn., Bez., Aret., Par., Cocc., Wolf., Beng., Ros., (*as Vulg.*), Moldenh. (*in Ansehung welcher*), Mack. (*to them*), Thom. (*for them*), Sharpe (*against whom*), De W. ('*eig. für die*'), Huth. ('*Dat. incommodi*.')

<sup>o</sup> Mack., Newc., Thom., Clarke, Pott, Mey., Bloomf., De W., &c., connect *ἐκ π.* with *κρίμα*, = *pronounced of old* (comp. Jude 4); Fr. S., Huth., &c., with *ἀργεῖ*, = *ever* (since it was pronounced.—E. V., ch. 3: 5 (*of old*);—Syr. (= Greenf. ܡܬܝܢ ܕܝܢܐ), Germ. (*von lunge her*), Dt. (*von over lang*), Fr. M. (*depuis long-temps*);—Cocc. (*ab antiquo*), Wells, B. and L. (*as Fr. M.*)—Berl. Bib. (*von alters her*), Mack., Thom., (*of old*), De W. (*von längst her*), Peile.

<sup>p</sup> See v. 1, N. d. Guyse, Dodd., Wesl., Wakef., Mack., Newc., Thom., Sharpe, Bloomf., Murd., Kenr., Peile. This is the fourth occurrence of the word in these three verses, and E. V. renders it in as many different ways.

<sup>q</sup> 'Who excel in strength' (Ps. 103: 20). Calv.: 'Argumentum est a majori ad minus.'—E. V., v. 11;—W., R.;—Wakef., Thom., De W., Peile.

<sup>r</sup> Peile. Comp. v. 5, N. z. Several use a participle.

shining in a dark place' did not originate there;—(4.), furnishes a strong motive (*γινώσκοντες*) for 'taking heed';—and, (5.), draws after it (*γάρ*) the more explicit statement of v. 21;—nor does any other interpretation meet all of these five points. The more

common construction, indeed, would have a preposition, as *ἐκ*, *ἀπό*, with the genitive; but this case is also employed thus simply by itself to express the relation of dependence or origin. See Rom. 9: 16. Buttm. § 132. 3. Kühn. § 273. 1.

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down to hell, and delivered <i>them</i> into chains of darkness, to be reserved unto judgment;	ζόφον ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους·	<sup>1</sup> having cast <i>them</i> <sup>2</sup> to hell, delivered <i>them</i> <sup>3</sup> unto chains of darkness, <sup>4</sup> having been reserved <sup>5</sup> for judgment;
5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;	5 καὶ ἀρχαίον κόσμον οὐκ ἐφείσατο, ἀλλ' ὀγδοὺν Νῶε δικαιοσύνης κήρυκα ἐφίλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας·	5 And spared not the old world, but <sup>6</sup> kept Noah, <sup>7</sup> a preacher of righteousness, <sup>8</sup> with seven others, <sup>9</sup> when he brought <sup>10</sup> a the flood upon the world of the ungodly;
6 And turning the cities of Sodom and Gomorrah into ashes, condemned <i>them</i> with an overthrow, making <i>them</i> an ensample	6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρι-	6 And, <sup>11</sup> reducing to ashes the cities of Sodom and <sup>12</sup> Gomorrha, condemned <i>them</i> <sup>13</sup> to an overthrow, <sup>14</sup> having made <i>them</i> an <sup>15</sup> ex-

\* The participial construction is retained by E. V. at v. 6, and here by Dt., It., Fr. G.,—M.,—S.;—Dodd., Wesl., Wakef., Mack., Thom., Clarke, Sharpe, Peile.

<sup>1</sup> For the omission of *down*, see Germ., Dt., It., Fr. G.,—S.;—Cocc., Beng., Mack., Thom., Clarke, All., Peile.

<sup>2</sup> Wakef., Newc., (*to*), Peile. Very many, from Vulg. (probably) and Syr. to De W., Dav., Dietl., connect *σειραῖς* as a dative of the instrument or manner with *ταρταρώσας*. On reconsideration, I adhere to the construction of E. V., for two reasons: 1., *παρέδωκεν* naturally requires a dative;—2., and chiefly, *ζόφος*, in the other three instances of its occurrence (v. 17; Jude 6, 13), is used only as a characteristic of hell itself. Some, indeed, (as Mack., Thom., &c.), would translate: *confining in Tartarus with or in chains*.

<sup>3</sup> Fr. S. (*gardés*);—Erasm., Pagn., Bez., (*servatos*), Newc. (as E. V., but marking *to be* as a supplement), Huth. (would render the received text thus: '*als solche, die [bis jetzt] aufbewahrt worden sind.*').—But all the recent editors have *τηρουμένους*, (except Lachm., *κολαζομένους τηρεῖν*), which, says Bloomf., 'is found in almost all the best MSS. and early editions.' I recommend that this reading be adopted, and translated: *being reserved*. Sharpe (*reserved*), De W., Huth., (*als solche, die aufbewahrt werden*), Peile (*being kept*);—Win. ('*eigentl. als solche, welche [nun] aufb. werden*'). See v. 9, N. x.—E. V. seems to come, through W., T., C., G., from the Vulg. *reservari*.

<sup>4</sup> Fr. S. (*pour*);—B. and L. (as Fr. S.), Wakef., Mack., Newc., Thom., Sharpe, De W. (*für*), Peile.

<sup>5</sup> E. V. so translates everywhere else, except Mark 10: 20; 1 Tim. 5: 21; where *keep* is equally suitable. From this statement are also to be excepted three instances of the middle voice, Luke 12: 15; 2 Tim. 4: 15; 2 Pet. 3: 17, where it is properly rendered *beware*;—W., R.;—Vulg. (*custodivit*), Syr., Germ. (*bewahrete*), Dt. (*bewaard heeft*), Fr. G.,—M., (*a gardé*), Fr. S. (*garda*);—Castal., Carpz., Ros., (use *conservare*), Bez., Cocc., (as Vulg.), Hamm., B. and L. (*ayant préservé*), Dodd., Wesl. (*preserved*);—and so Wakef., Thom., Penn, Murd., Kenr., Moldenh., De W., (use *bewahren*), Greenf. (ⲙⲁⲛⲁⲓ), All. (*erhalten*);—the lexicons.

<sup>5</sup> Marginal note: 'Gr. Noah the eighth.' But this idiom, however intelligible to a Greek, does not convey to the English reader what all scholars understand by it. To give that meaning, therefore, is not commentary, but translation.—Wakef., Mey. (*nebst noch sieben Personen*), Goss., Penn, Sharpe, Dav.;—Trol., Green, Schirl. Others give the same sense in various ways. The transposition (Mey., Penn) is occasioned by the change of idiom.

<sup>6</sup> *Ἐπάξας* is translated by a finite verb in W., T., C., G.;—Syr. (=Murd. *when he br.*), Germ., Dt. (with *als*), Fr. G.,—M.,—S. (with *lorsque*);—Castal., Cocc. (with *quom*). B. and L., Dodd. (*as above*);—and so Mack., Newc., Thom., Moldenh., All., Stier, (with *da*), Carpz., Wakef., Mey. (with *als*), Penn, De W. (with *indem*), Peile (with *at the same time that*).

<sup>7</sup> The *in*, retained by E. V. from W., &c., does not belong to the verb, nor is there anything for it in E. V., v. 1; Acts 5: 28, (the only other places where the word occurs);—any foreign vers. (except the Latin and Mey.);—Dodd., and the later English;—Rob., Schirl., Green.

<sup>8</sup> *Τεφρώς* (a N. T. ἀπαξ λεγ.) is rendered, *to reduce to ashes*, by Guyse, Dodd., Mack., Thom., Penn, Kenr., Peile;—Green.

<sup>9</sup> This orthography, which accords with the Greek, appears in most editions of E. V., and in Rob.'s Lex., &c. Yet it seems desirable to restore the O. T. form *Gomorrhah* in the five instances where the word occurs in the N.;—and this has been done by the Amer. Bible Soc.—See ch. 1: 1, N. a, &c.

<sup>10</sup> 'To an utter and permanent subversion.'—So E. V. renders the dative of the punishment after *κατακρίνω* in the other places where it occurs; Matt. 20: 18; Mark 10: 33;—Dt., Fr. G.,—M.;—Hamm., B. and L., Guyse, Wesl., Moldenh., Thom., Ros., Greenf., Bloomf., Stolz, Van Ess, All., De W., Dav., Kenr. (*to be overthrown*), Huth.;—Wahl, Rob., Schirl.

<sup>11</sup> Here the ruin is regarded as accomplished and still abiding. Comp. Jude 6, *τετήρηκεν*.—It.;—Bloomf., Peile ('*making for all time; properly having instituted or established*'). Others (Dt.;—Moldenh., All., De W.) use the same time, in a finite form.

<sup>12</sup> The more usual form, and always employed by E. V. elsewhere for *ἐπόδειγμα*; John 13: 15; James 5: 10; Heb. 4: 11.



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unto those that after should live ungodly ;	νεκ, ὑπόδειγμα μελλόντων ἀσεβειν τεθεικώς·	ample <sup>5</sup> of those that <sup>b</sup> shall <sup>b</sup> be ungodly ;
7 And delivered just Lot, vexed with the filthy conversation of the wicked :	7 καὶ δίκαιον Λώτ, καταποροῖμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρίσατο·	7 And delivered <sup>j</sup> righteous Lot, <sup>w</sup> worn down with the filthy <sup>b</sup> behaviour of the <sup>m</sup> lawless :
8 (For that righteous man dwelling among them, in seeing and hearing, vexed <sup>his</sup> righteous soul from day to day with <sup>their</sup> unlawful deeds ;)	8 βλέματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἕξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἐργοῖς ἐβασάνιζεν·	<sup>3</sup> 8 (For <sup>o</sup> in seeing and hearing <sup>d</sup> did <sup>a</sup> the righteous man, dwelling among them, <sup>s</sup> day after day <sup>t</sup> torment <sup>his</sup> righteous soul with <sup>their</sup> unlawful deeds) :
9 The Lord knoweth how to deliver the godly out of tempta-	9 οἶδε Κύριος εἰσεβεῖς ἐκ πειρασ-	<sup>9</sup> 9 The Lord knoweth how to deliver the godly out of <sup>t</sup> tempta-

<sup>5</sup> 'Not so much for their warning, as of their doom.'—E. V., wherever else (4 times) *ὑπὸδ.* is followed by the genitive;—W., R.;—Vulg.;—Pagn., Castal., Cocc., Guyse, Dodd., Carpz., Penn., Bloomf., De W.

<sup>b</sup> *Μέλλω*, construed with the infinitive of another verb, is in translation merged in a future of that verb in E. V., Matt. 2: 13, and often elsewhere (see Rev. 10: 7, N. y);—and so here, and in the indicative mood, by R.;—Vulg. (*acturi sunt*);—Pagn. (*sunt victuri*), Peile.

<sup>j</sup> Germ. (uses *Gottlos*, as a substantive);—Castal. (*impii essent futuri*), Berl. Bib., Beng., (*gottlos sein*), Dodd., Moldenh. (*as Germ.*;—and so Mey., De W.), Newc., Peile. See Jude 15, the only other place where the word occurs.

<sup>7</sup> E. V., v. 8, *bis*, and 38 times elsewhere;—Wells, Dodd., Wesl., Wakef., Mack., Newc., Scott, Murd. The needless variation in this context began with T., and is found in no foreign vers., except B. and L., Mey. See 1 John 1: 9, N. a.

<sup>t</sup> The literal sense of the word, which occurs but once again in the N. T., Acts 7: 24, and is there in E. V. *oppressed*.—Dt. (*vermoeid*), It. (*travagliato*);—Pagn., Bez., (*fatigatum*), Bloomf. (*wearied out*), Barn. (*wearied, burdened*);—Leigh ('He laboured under it as under a burden'), Pass. (*niederarbeiten*), Rob., as the proper meaning, (*to work down, wear down by labor*), Green (*to weary out*).

<sup>1</sup> *Conversation* in this general sense, if not entirely obsolete, is sufficiently so to justify its disuse in the book of the people. Guyse, Wesl., Campb., Wakef. (*manners*), Mack., Newc., Thom. (*conduct*);—and so Clarke, Barn., Dav., Murd., Kenr., Peile), Sharpe, Bloomf. Excepting It., Fr. G., B. and L., the foreign verss. are free from ambiguity.

<sup>m</sup> In the N. T. this word occurs only here and ch. 3: 17, and in neither place is there any reason for concealing its strict meaning. On the contrary, there is in the context (vv. 8, 10) special reason for retaining it.—Erasm. and later Latin verss., except Cocc. *profanorum*, (use *nefarius*;—Ros. explaining it as *exlex, legum contemptor, legibus repugnans*), Hamm. (*which broke all laws*), Berl. Bib. (*ungebundenen*), Dodd., Wakef., Mack., Newc. *marg.*, Clarke, Bloomf. (*men who trampled on all laws*), De W. (*umbändigen*), Dav., Murd., Peile;—Leigh, L.

and S. All the other lexicons acknowledge the etymological force.

<sup>a</sup> This verse being inserted parenthetically between the protasis and apodosis of a protracted sentence, and having no syntactical connection with either, I adopt the amended punctuation of the Amer. Bib. Soc.'s late Revision, enclosing the verse, and detaching it by colons from vv. 7, 9. Comp. Ch. 1: 3—5.

<sup>o</sup> The Greek order is retained by Syr.;—Thom., Greenf., De W., Peile.—Vulg., Erasm., and others, who also retain it, err in connecting *βλέματι καὶ ἀκοῇ* with *δίκαιος*.

<sup>p</sup> A different word from that in v. 7.—E. V., 8 times out of 12;—W. (*tormented*);—Latin verss. (use *crucio* or *excrucio*), Syr., Germ. (uses *quälen*), Dt. (*heeft gekweld*), It., Fr. S.;—Hamm., Guyse, Dodd., Wesl., Mack., Newc., Clarke, (*as W.*), B. and L. (*était tourmentée*), Moldenh. (*marterte*), Wakef. (*was tormenting*), Thom. (*was tormented*), All. (uses *peinigen*), Scott, Penn., Kenr., Peile, (use *torture*), De W., Huth., (*as Germ.*), Barn. (*tortured or tormented*). See the lexicons.

<sup>q</sup> De W., Peile.

<sup>r</sup> Lit. *day out of day*.—Dt. (*dag op dag*);—Mey. (*tagtäglich*), Greenf. (דַּי בְּדַי), Penn., Peile;—Rob.

<sup>s</sup> Notwithstanding the opinion to the contrary of Par., Ros., Win., De W., and others, the construction is regular throughout, this verse and the next furnishing a full and suitable apodosis to vv. 4—7. So the Syr. may be understood (notwithstanding the commencement at v. 9 of a new Lesson in the ecclesiastical division), Dt., It., Fr. G.,—S.;—Bez. (according to the punctuation of some editions), Aret., Hamm., Cocc. ('commodissime, quod dicitur vers. 9 suspenditur a Si, quod est vers. 4.'), Whitb., B. and L., Wolf, Beng. ('*novit. specimina hoc ostendunt. De voluntate Domini, dubium non est.*'), Dodd., Wesl., Carpz., Wakef., Newc., Thom., Mey., Sharpe, Barn., Murd., Peile.

<sup>t</sup> This word occurs seventeen times in the singular in the N. T., and only in this instance appears in E. V. as a plural. What may have been at first merely an error of the press, has kept its place in all subsequent editions that I have looked into, including the last one of the Amer. Bible Soc. All other verss. (except Castal. and Greenf.) have the singular.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
tions, and to reserve the unjust unto the day of judgment to be punished :	μοῦ ῥέεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν	tion, "but <sup>v</sup> the <sup>w</sup> unrighteous to reserve <sup>z</sup> under punishment unto the day of judgment ;
10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous <i>are they</i> , self-willed ; they are not afraid to speak evil of dignities.	10 μάλιστα δὲ τοῖς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μασημοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας. Τολμηταὶ αἰθάδεις, δόξας οὐ τρέμουνσι βλασφημοῦντες	10 But chiefly <sup>v</sup> those <sup>z</sup> who walk after the flesh in the lust of uncleanness, and despise <sup>a</sup> government. <sup>b</sup> Daring men, <sup>c</sup> self-willed, they <sup>d</sup> tremble not <sup>e</sup> while railing at dignities ;
11 Whereas angels, which are greater in power and might, bring	11 ὅπου ἄγγελοι ἰσχυροὶ καὶ δυνάμει	11 Whereas angels, <sup>f</sup> who are greater in <sup>g</sup> strength and <sup>h</sup> power,

<sup>a</sup> See ch. 1: 5, N. r. R.;—Latin and Germ. verss., Syr.;—Peile (*on the other hand*).

<sup>v</sup> Along with the contrasting force of the δέ, I restore the Greek order. So Latin and German verss., Syr., Dt.

<sup>w</sup> Here the general character is meant, as in 1 Cor. 6: 9.—E. V., 4 times elsewhere;—Hamm., Wells, Dodd., Wesl., Wakef., Mack., Newc., Scott, Peile;—Rob. (*unrighteous, wicked*).

<sup>x</sup> Gr. *being punished*—which I recommend as a marginal note. Since the Vulg. *cruciandos*, verss. and commentaries have nearly all concurred in making κολαζομένους=κολασθησόμενους,—an exegetical licence, which Beng.'s suggestion: 'futurum: et tamen praesens, quia poena certa et imminens. v. 3,' is not sufficient to warrant. This use of the present participle is with reason denied by Win., whose own explanation, however, which finds the idea of futurity in the τηρεῖν and then makes κολαζομένους τηρεῖν=τηρεῖ (ὥστε) κολάζειν (κολάζεσθαι), is still more unsatisfactory. Nor is there any necessity for forcing the construction. The sense yielded by a strict adherence to the present time accords with other representations of Scripture (Luke 16: 23); especially with those in the protasis (see vv. 4—6, which set forth a preliminary and continuous punishment of the wicked, besides that which shall be awarded at the κρίσις, NN. v, e), and in the parallel Jude 6, 7.—Syr. (=dum cruciantur; at least not necessarily, as the Latin interpreter and Bloomf. [the latter also erring in citing here 'the Pesch. Syr.,' which does not contain this Epistle], *cruciandos*, or, as Murd., *to be tormented*. That τηρεῖν is rendered by a finite future, does not affect this point.), Dt. marg. and note ('Of, *gestraft werdende*, namel. nu reeds naar de ziel.').—Bez., Cocc., (*poenas dantes*), Hamm. (*being punished*), Huth.

<sup>y</sup> See ch. 1: 1, N. b, &c.

<sup>z</sup> See ch. 1: 1, N. c, &c.

<sup>a</sup> As a marginal note I recommend: 'Or, *lordship*' (W. *lordshipping*;—see Rob. and Green).—E. V. marg. has, 'Or, *dominion*;' and so the text of R. and Dodd.

<sup>b</sup> As E. V. translates the verb, Jude 9 and generally elsewhere, *durst*, so the remarkable parallelisms of this chapter with Jude should, as far as possible, be preserved.—Hamm.,

Dodd. (as an adjective, *daring*;—and so Wesl., Sharpe, Murd., and others), Dav. (*daring* [self-w.] *persons*), Peile (*daring*, [self-w.] *men*). According to the lexicons, and the punctuation of our text and the other recent editions (except Mey., Bloomf.), τολμ. is here used as a substantive, and is qualified by αἰθάδεις, as if we should say: *self-willed braves*. The slight change of construction is occasioned by the want of a suitable equivalent.

<sup>c</sup> There is nothing for the supplied words of E. V. in R.;—Vulg., Syr., Germ., Fr. G.,—M.,—S.;—Erasm., Calv., Vat., Castal., Aret., Hamm., Cocc., B. and L., Beng., Dodd. and the later English verss., Carpz., Mey., De W.

<sup>d</sup> E. V. everywhere else; Mark 5: 33; Luke 8: 47; Acts 9: 6;—Syr. (=commoventur), Germ. (*erzittern*), It. (*hanno orrore*), Fr. S. (*tremblent*);—Pagn., Castal., Bez., Pisc., Carpz., (*horrent*), Hamm., Cocc. (*tremunt*), Beng. (*contremiscunt*), Thom., Greenf. (ⲓⲛⲓⲣⲓ), Sharpe, Murd. (*shudder*).

<sup>e</sup> R. (*blaspheming*);—Vulg. (*blasphemantes*), Syr.;—Hamm., Thom., (*when they rail at* [*revile*]), Cocc. (*dum blasphemant*), Beng. (*as Vulg.*), Murd. (*while they bl.*), Kenr. (*as R.*). See Win. § 46. 1.—E. V. rendering βλάσφημον in v. 11 *railing*, and the same vice being expressed in the original by the cognate verb in vv. 10, 12, it is better to preserve this uniformity, which appears also in Syr., Germ., Fr. G.,—S.;—Castal., Beng., Carpz., Newc., Mey., Greenf., De W., Kenr. Wesl. here uses *rail at*.

<sup>f</sup> I recommend that in all cases of personal reference *which* be laid aside as antiquated; e. g. Matt. 6: 1, 4, 6, 9, &c.; Luke 3: 23, &c.—Dodd., Wesl., Mack., Newc. (*that*), Thom., Penn, Sharpe, Kenr.

<sup>g</sup> E. V., 4 times out of 11; (once elsewhere, as here);—W., R.;—Vulg. (*fortitudine*), Syr. (=ⲓⲛⲓⲣⲓ), German verss., except Mey., (*Stärke*), Dt. (*sterkte*), It. (*forza*), French verss. (*force*);—Erasm., Pagn., Calv., Vat., Aret., Cocc., Beng., (*robore*), Castal., Wolf, Bez., (*viribus*), Dodd., Wesl., Wakef. (*might*;—and so Thom., Murd.), Mack., Bloomf., Kenr. See Rev. 7: 12, N. o.

<sup>h</sup> E. V., ch. 1: 3, 16; &c.;—R.;—It., French verss.;—Pagn., Castal., (*potestate*), Calv., Bez., Cocc., (*potentia*), Dodd., Wesl., Wakef., Mack., Thom., Bloomf., Kenr., Peile. See Rev. 12: 10, N. r.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not railing accusation against them before the Lord.	μείζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάβημον κρίσιν.	bring not <sup>1</sup> against them before the Lord <sup>2</sup> a railing <sup>3</sup> judgment.
12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:	12 οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται,	12 But these, as <sup>1</sup> natural <sup>2</sup> brute beasts <sup>3</sup> a born <sup>4</sup> for capture and destruction, <sup>5</sup> railing <sup>6</sup> in things that they understand not, shall utterly <sup>7</sup> perish in their own corruption,
13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in	13 κομιούμενοι μισθὸν ἀδικίας. Ἦδοντὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφῇν,	13 <sup>8</sup> And so receive the <sup>9</sup> wages of unrighteousness. <sup>10</sup> Accounting

<sup>1</sup> The Greek order is retained by Latin verss. (except that Vulg., as also Syr., follows the text, edited by Lachm. and Tisch., which omits παρὰ κυρίῳ), It.;—Greenf. ignorance, sensuality, and utter destruction of these men. Dt. (*dewijl sie lasteren*).

<sup>2</sup> Hamm., Dodd., Wesl., Wakef., Mack., Newc., Thom., Sharpe, Bloomf., Murd., Kenr.

<sup>3</sup> Beng.: 'Judicem, eumque praesentem, reveriti, abstinent judicio. . . Deo convenit judicium, non angelis.'—E. V., 41 times out of 48; (only in the parallel Jude 9, as here);—W. (*doom*), T., C., G., R.;—foreign verss., (Castal. changing *judicium* to *sententiam*);—Engl. Ann., Guyse (*censure*), Barn., Kenr.;—the N. T. lexicons do not recognize the sense, *accusation*.

<sup>4</sup> The sense is given by some paraphrastically, as G. (*led with natural sensuality*);—Dt. (*die de natuur volgen*), It.; Fr. G.,—M.,—S.;—Pagn., Bez., &c.;—others (T., C.;—Germ.;—Erasm., Calv., &c.) connect φυσικά, as if φυσικῶς, with γεγεννημένα, and, with the same result as to sense, Lachm. and Tisch. edit the transposed reading of A. B. C., and many cursive MSS., γεγενν. φυσ. Vulg. and Syr., which do not translate the participle, attach φυσ. to εἰς ἄλ. καὶ φθ.

<sup>5</sup> Milton, *P. L.* vii. 506—8:

'Not prone

'And brute as other creatures, but indu'd

'With sanctity of reason.'

<sup>6</sup> E. V., 39 times; (nowhere else, as here);—C. (*brought forth*);—Protestant German verss., Dt. (*voortgebracht*);—marg. '*geteelt of geboren*'), It., Fr. S.;—Erasm., Calv., Vat., (*genita*), Castal., Cocc., Beng., (*nata*), Wesl., Penn.;—Rob. The comma of E. V., though retained in the Amer. Bible Soc.'s Revised Edition, is worse than superfluous, and does not appear in the original Edition of 1611.

<sup>7</sup> The substantive forms are retained by W., R.;—Latin verss. (except Pagn., Bez.), Syr., Dt. marg.;—Berl. Bib., Guyse, Wakef., Mack., Thom., Stolz, De W., Murd.;—Rob., &c.

<sup>8</sup> See v. 10, N. e. The participial construction is retained by W., R.;—Latin verss. (except Castal., Carpz.), Syr., It., French verss.;—Dodd., Wesl., Wakef., Mack., Newc., Thom., Murd., Kenr., Peile; and cannot be changed without injury. The point of comparison with the beasts is not the railing, but the

<sup>9</sup> 'In cases where their ignorance unfits them for any thing else but to rail, and helps them in that.' E. V. would require ἂ, περὶ or κατὰ ὧν, or εἰς ἃ.—W., R.;—Vulg., Syr., It.;—Erasm., Calv., Vat., Cocc., Whitb. (in the note), Beng., Wakef. (*in their ignorance*), Newc.

<sup>10</sup> The difference of idiom renders it impossible to retain the exact form of the original; εἰς φθοράν. . . ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται. The Dt. attempts it partially (*zullen in hunne verdorvenheid verdorven worden*);—De W. fully (*zum Verderben. . . werden in ihrem Verderben sich verderben oder verderbt werden*), Beng. less successfully in Latin (*in corruptionem. . . in corruptione sua plane corruptentur*).

<sup>11</sup> The participial construction of the Greek intimates that this clause, instead of announcing an additional punishment, is merely an explanatory appendage of the previous καταφθαρήσονται. Hence the use of the present participle in R.;—Vulg., It.;—Erasm., Calv., Vat., B. and L., Beng., Dodd. and the later English verss. (except Peile). But, κομιούμενοι being future in form as well as in sense, Pagn., Castal., Bez., employ the future participle; G., E. V., Fr. G.,—M., &c., a finite future, which appears also, but without the repetition of the future sign, in W., T., C.;—Germ.;—Moldenh., De W. Cocc. (*dum reportabunt*), Whitb. ('Gr. receiving, by this destruction, v. 12'), Carpz. (transposes, thus: *poenam dabunt malitiae atque interibunt*), Mey. (*indem sie. . . empfangen*), Ros. (*atque ita accipient*), Peile (*it being certain that they shall reap*).

<sup>12</sup> E. V., v. 15;—W. (*hire*);—Guyse, Dodd., Wakef., Thom.

<sup>13</sup> The construction and punctuation of vv. 12—16 are very various. I adhere closely to the text before me, preserving in particular its accumulation of participial and exclamatory clauses, as best suited to the tone of impetuous invective which pervades the passage, and which was, we can well believe, characteristic of the writer. (See Rev. 1: 13, N. h.) The Fr. S. arrangement is nearly identical. It commences a period, however, at the beginning of v. 13, and errs in translating κομιούμενοι as a present participle, (*Recevant*).—For *accounting*, see E. V., ch. 3: 15;—Dodd., Wakef., Murd.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the day-time. Spots <i>they are</i> and blemishes, sporting themselves with their own deceivings while they feast with you ;	σπίλοι καὶ μῶμοι, ἐντροφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχοῦμενοι ὑμῖν,	it pleasure <i>to</i> <sup>1</sup> revel <sup>2</sup> in the day time, spots <sup>3</sup> and blemishes, <sup>4</sup> revelling <sup>5</sup> in their own <sup>6</sup> deceits, while <sup>7</sup> feasting with you,
14 Having eyes full of adultery, and that cannot cease from sin ; beguiling unstable souls : an heart they have exercised with covetous practices ; cursed children :	14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαίστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίαις ἔχοντες, κατὰρας τέκνα,	14 Having eyes full of <sup>8</sup> an adulteress and <sup>9</sup> ceasing not from sin, <sup>10</sup> alluring unstable souls, <sup>11</sup> having <sup>12</sup> a heart exercised <sup>13</sup> with covetous practices, <sup>14</sup> children of a curse,

\* Τρυφήν... ἐντροφῶντες. The affinity is preserved, though with various degrees of accuracy, by Vulg., Syr., Fr. G.,—M.,—S.;—Calv., Hamm., Cocc., Wells, Mack., Newc., Thom., Mey., Ros. For the noun, Wakef. has *revels*;—for the participle, R., Hamm., Wells, Mack., Newc., Thom., have *rioting*, *rioting themselves*, *living in riot*; Peile and Rob., *revelling*.

<sup>1</sup> T., C., G.;—Vulg., and such as follow it, (*diei delicias*), Germ.;—Calv., Grot., Beng., De W., Dav., Huth.;—Bretsch., Rob.;—take ἐν ἡμέρᾳ as=*for a day, for a season, temporary*. But to find 'the pleasures of sin' pleasurable, so long as they last, is not such a proof of a reprobate mind as that furnished by the sense which we retain, and which, while justified by classical usage ('ἐν ἡμέρᾳ, bei Tage, Pind. Hdt. u. Att. von Aesch. u. Thuc. an.' Pass.), is at the same time strikingly parallel to such passages as Acts 2: 15; 1 Thess. 5: 7; and is given by Syr.;—Hamm., Wells, Whitb., Bens., Guyse, Dodd., Wesl., Gill, Pyle, Wakef., Mack., Newc., Thom., Scott, Clarke, Penn, Sharpe, Trol., Bloomf., Barn., Peile.—The meaning *daily* appears in Dt., It., Fr. G.,—M.;—Oec., Pagn., Castal., Bez., Cocc., Vittr., B. and L., Moldenh., Carpz., Pott, Mey., Ros.;—Schöttg., Schleus., Wahl, Schirl.—Fr. S. (*tout le jour*).

\* See N. u. Nothing is supplied in R.;—Latin verss., Syr.;—Wesl., Wakef., Kenr., Peile.

<sup>2</sup> W., T., C., G., R.;—Latin verss. (except Pagn., Bez., Carpz.), Dt., Fr. S.;—Wells, Newc., Scott, Penn, Sharpe, Stier, De W., Peile, Huth.;—Rob.

<sup>3</sup> Sharpe, Peile and Rob. (*frauds*). The Vulg. and many other verss. follow the reading ἀγάπαις (Jude 12), edited by Lachm.

<sup>4</sup> The participial construction is retained by W., T., C., G. (*in feasting*;—after Bez., *convivando*), R.;—Latin verss. (except Pagn., Carpz.), Syr., Fr. S.;—Dodd., Thom., Sharpe, De W., Kenr.

<sup>5</sup> Aret. : 'Habitat enim Venus in oculis et toto vultu.'—E. V. has this in the marg. as the proper meaning of the Greek, and in the text at Rom. 7: 3 *bis*, and James 4: 4;—Oec. (οὐδὲν ἄλλο βλέπονσιν ἢ μοιχαλίδας), Erasm., Calv., Vat., Engl. Ann., Est., Hamm. (*the ad.*). Cocc., Owen, Wolf, Beng., Dodd., Pyle, Moldenh., Mack., Till., Scott, Clarke, Ros., De W., Barn., Peile (*an harlot*;—though his supplement of ψυχῆς from the sub-

sequent ψυχὰς ἀστηρ., or from v. 8, cannot be allowed), Huth;—Bretsch., Wahl, Rob. The other lexicons do not produce another instance of the use of μοιχαλὶς for μοιχαλία; and even here the latter term is found in some of the MSS., and may have been read by the Vulg., *adulterii*.

<sup>6</sup> In the case of verbal adjectives in -τος the idea of *ability* or *inability* is only secondary and inferential, and it is not here introduced by Dt., It., French verss.;—Calv., Est., Hamm., Cocc., Wesl., Moldenh., Mack., Ros., Greenf., Penn, Sharpe, De W., Dav., Huth.;—Bretsch., Rob., Schirl.—The Vulg. reads ἀκαταπαύστου. *incessabilis delicti*.

<sup>7</sup> The etymological meaning of δελεάζειν, *to catch by a bait*, is thus preserved by E. V., v. 18;—R.;—Wakef. (*luring*), Mack., Newc., Kenr.;—and appears also in German verss., Dt., It., Fr. S.;—Erasm. and subsequent Latin verss., except Carpz., (*inescantes*;—for Vulg. *pellicientes*), Hamm., Dodd., Wesl., Thom., Penn, Peile, (*ensnaring*), B. and L., Barn.

<sup>8</sup> See v. 13, N. u. The participial construction is retained in R.;—Latin verss. (except Carpz.), Dt., It., Fr. S.;—Dodd., Wesl., Wakef., Newc., Thom., Penn, Sharpe, Murd., Kenr.

<sup>9</sup> That, in respect to the indefinite article, the form *an* be used before all vowels and diphthongs not pronounced as consonants, and also before *h* silent or unaccented; and that the form *a* be employed in all other cases.' This rule of the Amer. Bible Soc. is followed also in this Revision.

<sup>10</sup> For πλεονεξίας, Griesb. and all the later editors have πλεονεξίας, on the authority of 'almost all the MSS., at least of any note' (Bloomf.). I recommend that this reading be followed, and translated: *in covetousness*. See Win. § 30. 4.

<sup>11</sup> 'The relation of *children* being implied in the connection in which they are thus placed with the *curse*' (Scholef). Comp. E. V., Eph. 2: 2, 3; Job 41: 34.—W. (*the sons of cursing*), R. (*the ch. of malediction*);—Vulg. (*maledictionis filii*), Syr., Dt. (*kinderen der vervloeking*), It. (*figliuoli di maledizione*), Fr. G.,—M.,—S., ([*des*] *enfants de malédiction*);—Cocc. (*exsecrationis filii*), Berl. Bib. and later German verss., except Moldenh. and Mey., (*Kinder des Fluchs*), Dodd., Gill. ('or, *ch. of the c.*'), Wakef., Mack. (*ch. of the c.*), Sharpe (*ch. of cursing*), Murd., Kenr., (*ch. of maled.*).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;	15 καταλιπόντες τὴν εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἑξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν,	<sup>15</sup> Having forsaken the right way, they <sup>k</sup> went astray, <sup>l</sup> having followed the way of Balaam <sup>m</sup> the son of Bosor, who loved the wages of unrighteousness,
16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.	16 ἔλεγε δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγγόμενον, ἐκάλυσε τὴν τοῦ προφήτου παραφροσύνην.	16 But <sup>n</sup> had <sup>o</sup> a reproof <sup>p</sup> of his transgression; <sup>q</sup> a dumb <sup>r</sup> ass, <sup>s</sup> having spoken with man's voice, <sup>t</sup> restrained the madness of the prophet.
17 These are wells without water, clouds that are carried with a tempest; to whom the	17 Οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ	17 These are wells without water, <sup>u</sup> clouds <sup>v</sup> driven <sup>w</sup> by a tempest; <sup>x</sup> for whom the <sup>y</sup> blackness

<sup>1</sup> See v. 13. N. u.

<sup>1</sup> The participial construction is retained by R. (*leaving*);—Vulg. (*derelinquentes*);—Dt., It., Fr. G.,—M.,—S. (*après avoir abandonné*);—Erasm., Pagn., Calv., Castal., (*relicta recta via*), Vat. (*as Vulg.*), Bez., Cocc., Carpz., (*derelicta &c.*), Aret. (*relinquentes*), B. and L. (*en quittant*), Dodd. (*deserting*), Mack., Thom., Penn, Kenr. (*forsaking*), Sharpe, Murd. (*having left*).—All the recent editors cancel the *τῇ*, 'almost all authorities being against it' (Huth.). With this reading Midd. compares Sept. Is. 33: 15, and remarks: 'A straight road appears to be equivalent to rectitude. I cannot, however, but remark that the style of St. Peter is even more anarthrous than that of St. Paul.'

<sup>k</sup> 'The one thing followed immediately upon the other.' See Ch. 1: 3, N. j, &c.

<sup>l</sup> Latin verss. (*sequuti*);—Kenr.—Wakef. has *wholly following*; q. d. *following out*. But it is better to regard the *ἐξ* as resuming the idea of the first clause, that of deviation from the right way. And so in ch. 1: 16; 2: 2; the only other places where the word occurs.

<sup>m</sup> E. V.;—Whitb., Dodd., Mack., Newc., Penn, &c., err in supplying *the*, the second τοῦ being in apposition with Βαλαάμ.—Dt. (*den [zoon] van B.*);—Wesl., Wakef.

<sup>n</sup> W. (*he had*), R.;—Vulg. (*habuit*), Germ. (*hatte*), Dt. (*hij heeft gehad*), It. (*egli ebbe*);—Pagn. (*sustinuit*), Bez., Cocc., (*as Vulg.*), Dodd., Wakef., Bloomf., (*he received*), Wesl., Mack. (*received*);—and so Newc., Penn, All. (*empfang*), Sharpe, De W. (*erhielt*), Peile.

<sup>o</sup> W. (*reproving*);—Dodd. (*the rep.*), Wakef., Bloomf. (*rep.*) The other verss. cited in N. n retain, of course, the substantive construction, and generally with an indefinite article.

<sup>p</sup> Germ. (*seiner Uebertretung*), Dt. *marg.* (*overtreding*);—Pagn., Bez., (*suae transgressionis*), Cocc. (*proprie tr.*), Dodd., Moldenh. and Huth. (*as Germ.*), Wakef., Mack. (*for his own tr.*), Newc., Bloomf., (*for his tr.*), Thom., Penn, Murd.

<sup>q</sup> W.;—It., French verss.;—Berl. Bib., Beng., Wakef., Thom., Van Ess, All., Bloomf., Murd., Kenr., Peile.

<sup>r</sup> Many retain the etymological sense of (*beast under the yoke*) *beast of burden*, &c. But from the horse not being indigenous in Palestine, and the ass being, therefore, in much more

common use, the general term *ὑποζύγιον* seems to have acquired the force of a specific designation. Hence its frequent occurrence in the Sept. (as in Ex. 22: 9, 10; &c.) for *חֲמֹר*. Comp. Matt. 21: 5 with Zech. 9: 9 (Sept. and Heb.).

<sup>s</sup> 'On that one occasion;' not as in v. 18. And besides, it is the fact of an ass having thus spoken, rather than what it said, that is represented as restraining, &c.—It.;—Castal., Bez., Cocc., (substitute the perfect participle of *loquor* for the Vulg. present), Peile.

<sup>t</sup> Syr. (= *ܩܠܝܬܐ*, Greenf.'s word), Germ. (*wehrete*), Dt. (*heeft verhinderd*), French verss. (*réprima*);—Castal., Bez., (*inhibuit*);—for Vulg. *prohibuit*), Cocc. (*coercuit*), Dodd., Wakef. (*stopped*), Mack., Peile, (*put a stop to*), Thom., Mey. (*hemmt*), Ros. (*cohibuit*), All., De W., (*as Germ.*), Stolz, Kist., (*that Einhalt*), Van Ess (*steuerte*), Penn, Bloomf. (*repressed*);—Wahl, Rob., Green, Schirl.

<sup>u</sup> Griesb. and all subsequent editors (except Bloomf.), for *νεφέλαι*, read *καὶ ὀμίχλαι* (Vulg. *et nebulae*), with the approbation of De W. and Huth. Beng. had marked this reading as one, though not quite certain, yet superior to the other in the authority of MSS.; and Bloomf. (*Supp.*) acknowledges that it has also 'a certain support from internal evidence, as existing in the circumstance that *νεφ.* has every appearance of being a gloss or easier reading.' The latter was probably transferred from Jude 12. I recommend that the margin contain this note: 'Or, as many copies read, *and mists*.'

<sup>v</sup> E. V., Luke 8: 29; James 3: 4;—W.;—Dt. (*gedreven*), It. (*sospinte*), Fr. S. (*poussées*);—Calv., Castal., Cocc., (use *agor*), Est. (*impulsae*), Hamm., Beng. and Mey. (*getrieben*), Wesl., Wakef., Mack., Newc. (*driven away*), Thom. (*impelled*), Greenf. (*ܕܡܝܬܐ ܕܡܝܬܐ*), Penn, Sharpe (*driven along*), De W. (*gejagte*), Murd., Dav, Peile.

<sup>w</sup> Hamm., Dodd., and all subsequent verss.

<sup>x</sup> Wakef., Mack., Thom., Scott, Penn, Murd., Peile.

<sup>y</sup> E. V., Jude 13;—G. (*black*);—Latin verss. (*caligo*), It. (*la caligine*);—Hamm., Wells, Whitb., Dodd., Wesl., Wakef. (*blackest*), Mack., Newc., Thom. (*gloom*), Murd., Dav.;—Rob.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
mist of darkness is reserved for ever.	ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.	of darkness <sup>2</sup> for ever <sup>3</sup> hath been reserved.
18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.	18 Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς, ἀσελγείαις, τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους,	18 For, <sup>b</sup> speaking great swelling words of vanity, they allure <sup>c</sup> in the lusts of the flesh, <sup>d</sup> by <sup>e</sup> lascivious ways, those <sup>f</sup> who were <sup>g</sup> really escaped from <sup>h</sup> those who live in error;
19 While they promise them liberty, they themselves are the	19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες τῆς	19 <sup>i</sup> Promising them liberty, <sup>j</sup> while they themselves are <sup>k</sup> slaves

<sup>a</sup> That εἰς αἰῶνα (which Lachm. and Tisch. alone of the recent editors omit) belongs not to τετήρηται, but to τοῦ σκότους, (= 'ever-during dark,' Milton, *P. L.* iii. 45. It is even translated by an adjective, *sempiterna*, *everlasting*, *ewig*, *eternal*, by Castal., Thom., All., Van Ess, Dav.), may be inferred from the τοῦ before σκότ. (comp. Matt. 8: 12; 22: 13; 25: 30) and especially from the time of the verb (see N. a). It is kept in immediate connection with τοῦ σκότ. by the Germ. verss. (Mey. *welches ewig währt*), Dt.;—Erasm. and later Latin verss. (the Vulg. and Syr. omitting εἰς αἰῶνα), Wells, Dodd., Greenf., Sharpe, Peile (*that shall be for ever*).

<sup>a</sup> The principle of Huth's remark at 1 Pet. 1: 4: 'The perfect indicates, *gloriam illam cælestis hæreditatis ab omni æternitate esse paratam, conservatam et asservatam*;' comp. Col. 1: 5,' is equally applicable here. See Rev. 14: 10, N. x.

<sup>b</sup> The participial construction is retained by G. (*in sp.*), R.;—Vulg., Syr., Dt., It., Fr. G. (with *en*;—so Fr. M.,—S.);—Pagn., Castal., Bez., (*loquendo*), Cocc., B. and L., Dodd., Wesl. and Penn (with *by*), Carpz., Mack., Thom., De W., Kenr., Dav., Peile.

<sup>c</sup> 'Themselves held captive in them.' See ch. 1: 1, N. d.—W., R.;—Vulg.;—Cocc., B. and L., Dodd., Wesl., Kenr., Huth.;—some of these understanding it of the δελεάζόμενοι, as if ἐν = εἰς.

<sup>d</sup> The dative of the instrument, and not dependent on a supplied ἐν; nor, indeed, is *through* given as a supplement in the original edition of E. V. Some cursive MSS. have ἐν before ἀσελγ., while others have the genitive ἀσελγείας, a reading followed by Vulg., Syr., &c., and edited by Tisch.—Mack., Thom., Sharpe.

<sup>e</sup> See v. 2, N. k. The verss. generally retain in some way the force of the plural (as Dodd., 'all variety of lasc.'; Mack. in the comment, *all kinds of lasc.*; Thom., *acts of lasc.*), for which the *much* of E. V. was intended as a compensation (comp. ch. 3: 11), and was, therefore, not marked as a supplement in the original edition.

<sup>f</sup> See ch. 1: 1, N. c, &c.

<sup>g</sup> The word occurs 10 times, and in E. V. is 6 times *indeed*, once *certainly*, once *of a truth*, once *verily*;—Dt. (*waarlijk*), Fr. G.,—M., (*véritablement*), Fr. S. (*réellement*);—Oec. (*ἀληθῶς*), Erasm., Pagn., Calv., Vat., Bez., Par., Cocc., (*vere*), Engl. Ann.,

Thom., (*indeed*), Hamm., B. and L. marg. (*as Fr. S.*), Berl. Bib. (*wahrhaftig*), Moldenh., De W., (*wirklich*), Mack. (*actually*), Scott (*truly, actually*), Greenf. (ἰσχυρῶς), Dav.;—the lexicons.—But all the recent editors (for Beng.'s final judgment, see the *Gnomon*) give up ὄντως, and (except Bloomf., who says: 'I doubt not that the true reading is ὀλίγον, *within a little, almost*,' and then adds: 'Or perhaps the true reading may be ὀλίγον . . . in the very same sense.') adopt ('and with reason,' says Bloomf.,—not, however, as he intimates, ὀλίγον, but) ὀλίγως, which, Huth. thinks, 'expresses *time* as well as *measure*, answering to the German *kaum*, *eben*.' Vulg. has *paululum* (W., R., *a little*; All., *kaum*; Kist., *eben*); It., *un poco*; Castal., *propemodum*; while ὀλίγως (used by Aquila at Is. 10: 7 for ὀλίγον) is explained by Beng. as *parum*; Dodd., *almost*; Gill, Mack., *a little*; Newc., Peile, *nearly*; Mey., *erst vor Kurzem*; Ros., *vix, μόλις*; Penn., *somewhat*; Gerl., *kaum*; De W., *wenig*; Barn., *little, but a little, scarcely*;—Bretsch., Wahl, *paululum, parum*; Rob., '*little, but a little, not yet fully*'; Green, *little, scarcely*. I recommend that this reading be adopted, and translated: *scarcely*, and that the note: 'Or, according to some copies, *really*,' be set in the margin. E. V. marg. has: 'Or, *for a little, or, a while, as some read*;' referring probably to the reading ὀλίγον, which is followed by Grot. (*ad tempus*) and Wakef. (*for a short time only*).—Knapp, Mey., Lachm., Theile, Tisch., edit ἀποφεύγοντας (A. B. C., &c.), with the approbation of De W. and Huth.

<sup>h</sup> See 1 Pet. 1: 1, N. b, &c.

<sup>i</sup> G., R.;—Vulg., Syr., Dt., It., Fr. G.,—M.,—S.;—Pagn., Castal., Bez. (*pollicendo*), Aret., Cocc., Dodd., Wakef., Thom., Sharpe, Kenr., Dav., Peile.

<sup>j</sup> R. (*whereas*);—Vulg. (*cum*), Syr., Fr. S. (*tandis que*);—Pagn., Vat., Bez., Aret., Cocc., (*as Vulg.*), Wakef. (*whilst*), Thom., Murd., Kenr., Dav., Peile.

<sup>k</sup> The latter half of the verse shows that δοῦλος has here its strict sense.—T., C., G., (*bond servants*), R.;—French verss.;—Wells (*bondmen*), Guyse, Dodd., Wesl., Wakef., Mack., Newc., Thom., Scott, Clarke, Mey., Penn, Sharpe, Bloomf., Barn., Murd. Dav., Kenr., Peile (*bond-slaves*), Huth.—The article is omitted by W.;—foreign verss. generally;—Dodd., Wakef., Mack., Thom., Scott, Clarke, Penn, Sharpe, Bloomf., Kenr.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.	φθορᾶς· ὃ γάρ τις ἡττῆται, τοῦτο καὶ δεδούλωται.	of corruption; for <sup>1</sup> by <sup>m</sup> what <sup>n</sup> any one <sup>o</sup> bath been overcome, <sup>1</sup> by <sup>m</sup> that <sup>o</sup> bath he <sup>n</sup> also been <sup>n</sup> enslaved.
20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.	20 Εἰ γὰρ ἀποφυγόντες τὰ μύσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τοῦτοις δὲ πάλιν ἐμπλακέντες ἡτῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων.	20 For if, <sup>1</sup> having escaped <sup>1</sup> from the pollutions of the world through the knowledge of <sup>1</sup> the Lord and Saviour Jesus Christ, they are <sup>2</sup> yet entangled again therein, and overcome, the <sup>1</sup> last <sup>n</sup> state is <sup>n</sup> become worse with them than the <sup>1</sup> first.
21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.	21 κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπιγινώσκειν τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρεφαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.	21 For it <sup>1</sup> were better for them not to have known the way of righteousness, than, <sup>2</sup> having known <sup>it</sup> , to turn <sup>n</sup> back from the holy commandment delivered unto them.
22 But it is happened unto	22 συμβέβηκε δὲ αὐτοῖς τὸ τῆς	22 But <sup>1</sup> there bath happened

<sup>1</sup> The use of *of* for *by* is marked by Johnson as already obsolete in his day, and is here avoided by Guyse, Dodd., and later verss.

<sup>m</sup> The pronouns ὃ and τοῦτο are treated as neuter, the force of the statement as a general proposition being thus strengthened, by R.;-Syr.;-Guyse, Wakef., Mack., Newc., Thom., Sharpe, Barn., Murd., Peile.

<sup>n</sup> An indefinite pronoun, and without a substantive, is employed by Latin, German, and French verss., Dt., It.;-Dodd., Wakef., Thom., Penn, Barn.

<sup>o</sup> The proper force of the perfect is allowed in one or the other, or both, of these instances by Germ.;-Hamm., B. and L., Beng., Moldenh., Peile, Huth.

<sup>p</sup> See ch. 1: 14, N. z, &c. The καί is retained by W., R.;-Latin verss. (except Castal.), Syr., Dt., It.;-Beng., Dodd., Wesl., Moldenh., Carpz. (*vicissim*), Mack., Newc., Sharpe, Murd., Huth.

<sup>q</sup> The verbal correspondence between the δοῦλοι and the δεδούλωται is preserved by W., R.;-foreign verss. (except Fr. G., -M., -S.;-Castal., Greenf.);-Wells, Dodd., Wesl., Wakef., Mack., Newc., Thom., Sharpe, Murd., Kenr., Peile, Huth.

<sup>r</sup> The participial construction is retained in R.;-Vulg., Fr. G., -M., -S., (*après s'être retirés*);-Pagn., Castal., Aret., Beng., Dodd., Mack., Thom. (*after fleeing*), Penn (*after having esc.*), Bloomf., Kenr., Peile (*after having emancipated themselves*).

<sup>s</sup> See ch. 1: 4, N. p.

<sup>t</sup> Lachm., with Huth.'s approbation, inserts ἡμῶν after Κυρίου.

<sup>u</sup> The δέ does not abound (Grot.), but marks the contrast to the preceding clause.—T., C., G.;-Germ. (*aber*), Fr. G., -M., (*toutefois*);-Erasm., Vat., Est., (*tamen*), Cocc. (*vero*), Beng. (*autem*. Antitheton inter duo participia.), Peile.

<sup>v</sup> One or other, or both, of these superlative forms are retained by all the foreign verss. (except Vulg. and Castal.);-Dodd., Wesl., Wakef., Mack., Newc., Thom., Dav., Peile.

<sup>w</sup> Dodd., Wesl., Wakef. (supplies *condition*), Mack. (supplies *pollutions*), Newc., Thom., Murd., Dav., Kenr., Peile.

<sup>x</sup> Buttm.: 'Where γέγονα can be translated as a present, *I am*, it has always the more special sense, *I am by birth*, or *I have become*.' This is invariably observed in the N. T., nor is γέγονα ever in E. V. translated as the present, or ἐγγιγόνειν as the imperfect, of εἰμί, except in the following cases, where, however, the proper force of γίνομαι can easily be vindicated, and is in some of the instances of importance to the sense;—John 6: 17; 14: 22; Rom. 11: 5; Heb. 5: 11 (comp. v. 12); James 2: 10 (comp. v. 11); 5: 2; 2 Pet. 2: 20; 1 John 2: 18 (see N. g). Here the distinction is recognized by W., R.;-all the foreign verss. (except Fr. G., -M.;-B. and L., Greenf.);-Mack., Kenr., Peile (though his inexact rendering, *is really*, is not required either here, or in Rom. 2: 25; James 2: 10, 11, to which he refers for 'a similar use of γέγονεν').

<sup>y</sup> The imperfect (indicative or subjunctive) is retained by W., R.;-Vulg., Germ., Dt., It.;-Calv., Aret., Cocc., B. and L., Moldenh., Wakef., Sharpe, De W., Kenr.

<sup>z</sup> Dt.;-Pagn., Castal., Bez., (ablative absolute), Dodd., Wesl., Mack., Thom. and Sharpe (*after knowing*), Murd. (*after having kn.*), Dav. (*knowing*), Peile (*after having had knowledge*).

<sup>a</sup> R.;-Vulg., Syr., It.;-Pagn., Castal., Bez., Hamm. (*return backward*), Moldenh., Carpz., Murd., Kenr., Huth. (referring to Mark. 13: 16; Luke 8: 55).

<sup>b</sup> The grammatical relation between συμβέβηκε and τό is preserved by W., R.;-foreign verss. (except Mey.);-Hamm., Mack., Penn, Murd., Kenr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
them according to the true proverb, The dog <i>is</i> turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.	ἀληθοῦς παροιμίας, Κὶὼν ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα καὶ, Ὑς λουσαμένη, εἰς κίλισμα βορβορόρου.	unto them 'that of the true proverb: <sup>a</sup> A dog 'that 'turned back to his own vomit; and: <sup>a</sup> A sow that was washed, <sup>e</sup> into <sup>b</sup> the wallowing place <sup>f</sup> of <sup>j</sup> mire.
CHAP. III.	CHAP. III.	CHAP. III.
THIS second epistle, beloved, I now write unto you; in <i>both</i> which I stir up your pure minds by way of remembrance:	ΤΑΥΤΗΝ ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εὐλκρινῇ διάνοιαν,	THIS second epistle, beloved, I now write unto you, in <i>both</i> which I stir up your pure <sup>a</sup> mind by way of remembrance,
2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:	2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος·	2 That ye may be mindful of the words <sup>b</sup> spoken before by the holy prophets, and of the commandment of <sup>c</sup> us the apostles, of the Lord and Saviour:

<sup>c</sup> Comp. the construction in Matt. 21: 21. Here it is copied as above by R.;-Vulg.;-Hamm., De W. Most other verss., varying the construction, yet render the *τό* by a demonstrative pronoun.

<sup>d</sup> Spoken *δεικτικῶς* (Win. § 46. 2. b); *q. d.* 'See, a dog, &c.'—The indefinite article is used in one or other, or both, of these cases by W.;-Fr. S.;-Guyse, Mey., De W., Kenr., Peile, Huth.;-Win.

<sup>e</sup> The participial construction is retained, or replaced by a relative, in Vulg., Syr.; Fr. S.;-Erasm., Calv., Vat., Castal., Hamm., Mey., De W., Peile, Huth.;-Win.

<sup>f</sup> See v. 21, N. z.

<sup>g</sup> R.;-B. and L. (*s'est replongée*) *dans*.

<sup>h</sup> Latin verss. (use *volutabrum*);-Thom. (for both nouns: *wallowing slough*), Kist. (*Pfuhl*), De W. (*Walzorte*), Huth. (*Ort zum Wälzen*);-all the lexicons. The possessive pronoun, which does not appear in any foreign vers., is omitted by Dodd., Wakef., Kenr., Peile.

<sup>i</sup> The genitive is retained by Latin verss., Syr.;-De W.

<sup>j</sup> The article is not used by W.;-Wakef.

<sup>a</sup> The singular is retained by E. V. elsewhere; -W., C., R.;-foreign verss. (except Fr. M.);-Mack., Newc. (*understanding*), Thom., Sharpe, Murd., Kenr., Peile (*purpose*; in close connection with *μνησθ.* of v. 2).

<sup>b</sup> The participial construction is retained by It.;-Cocc., Wakef., Mack., Newc., Sharpe, De W., Peile.

<sup>c</sup> De W., thinking it 'scarcely possible' (*kaum möglich*) to take *ἡμῶν* as in apposition with *ἀποστόλων*, makes the latter, not *ἐντολῆς*, govern it (*unsrer Apostel*), and, in regard to the reading, *ἡμῶν*, 'of nearly all the authorities' (Huth.—This reading was followed by the Vulg., [De W. errs in adding *Oec.*], and has been edited by Matth., Lachm., Tisch.), says simply that, 'notwithstanding the strong evidence' in its favour, he distrusts it. Possibly he might have overcome his scruple, but for

the argument afforded by his construction of *ἡμῶν* against the Petrine origin of the epistle. With less caution Dav. asserts: 'If *ἡμῶν* be the true reading, the passage is insuperably strong against the epistle's authenticity ... The pronoun *ἡμῶν* cannot be taken in apposition with *ἀποστόλων*, *us the apostles*, else it would precede, not follow, *ἀποστόλων*. The examples adduced by Feilmoser from Acts 10: 41; 13: 32 (33); 1 Cor. 1: 18, where the pronoun is put in apposition with an *antecedent* word, are not analogous to the present one, which is peculiar, on account of the *τοῦ κυρίου καὶ σωτῆρος* following. "*The commandment of our apostles of the Lord and Saviour*" denotes, "the apostles who have preached to us, and were sent by the Lord and Saviour." Assuming this to be the correct interpretation, &c.'—somewhat slender grounds, at the best, on which to rest so serious a conclusion, in case the received text is to stand. But, besides being insufficient, these statements are equally inaccurate. 1., If the simple phrase, *our apostles* (supposing that to be the true construction), is enough to prove that the writer was not himself an apostle, then it proves still more clearly, not only that he was an impostor, but that he was also a very foolish one. He could not otherwise, after so carefully adjusting his mask (ch. 1: 1, 14, 16—18), thus clumsily 'betray himself' (De W.);-2., for the interpretation, which puts *ἀποστ.* in apposition with *ἡμῶν*, *our commandment who are apostles* (Luth., Calv., Wolf, Pott, Dietl.), *ἡμῶν* would, indeed, have to precede *ἀποστ.*;—but, 3., that this order is not necessary, if *ἡμῶν*, on the contrary, be in apposition with *ἀποστ.*, is quite certain from the passages cited above. 'Strange is it,' Bloomf. also remarks, 'that such perplexity should have been occasioned to the commentators by what is so common in the best Greek writers, especially Thucyd., and not rare even in Joseph. and Philo.';—nor, 4., is the grammatical analogy destroyed, or even at all affected, by 'the *τοῦ κυρίου καὶ σωτῆρος* following.' This addition, of the original and paramount source of all the ministries and revelations of the Church, serves to strengthen the authority of the *prophets* and their *words*, as well as of the *apostles* and their *commandment*, and should,



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,	3 τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαίχται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι,	3 Knowing this first, that there shall come <sup>d</sup> at the end of the days 'mockers, walking 'according to their own lusts,
4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as <i>they were</i> from the beginning of the creation.	4 καὶ λέγοντες, Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.	4 And saying: Where is the promise of his coming? for, since the fathers fell asleep, all things continue <sup>e</sup> thus from the beginning of the creation.
5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and	5 Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἐκπαλαι, καὶ	5 For <sup>h</sup> of this they are willingly ignorant, that, <sup>i</sup> by the word of God, <sup>j</sup> heavens were <sup>k</sup> from of old,

<sup>d</sup> Questions of interest, which this is not the place to discuss, respecting the chronological standpoint of the apostles, do yet demand from the translator the utmost exactness in rendering the apostolic designations of time. See 1 John 2: 18, N. b. At Heb. 1: 1, the reading now generally preferred (Griesb., Sch., Lachm., Tisch., &c.), ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων, is by Owen translated, '*in extremo dierum istorum*, in the end of these days;' by Beng., '*in novissimo dierum horum*.' Sept. Num. 24: 14, ἐπ' ἐσχάτου τῶν ἡμερῶν = '*ultimo tempore dierum*' (Schleus.). Here also the adj. agrees, not with ἡμέρας, but χρόνον or μέρους understood.—Syr., Dt. (*in het laatste der dagen*), Fr. S. (*vers la fin des jours*);—Calv., Pisc., Cocc., (*in extremo [postremo] dierum*), Hamm., Wakef., (*in the end of the [these] days*), Berl. Bib. (*am Ende der Tage*), Mack. (*in the last of the d.*), Peile (*toward the close of the d.*);—Win. (*am letzten der Tage*). Lachm. and Tisch. read ἐσχάτων.

<sup>e</sup> E. V., Jude 18, (the word occurs nowhere else); for the kindred noun ἐμπαίγμων, occurring only at Heb. 11: 36, E. V. has *mockings*; for the verb ἐμπαίζω, which occurs 13 times, everywhere to *mock*;—French verss. (*moqueurs*);—Dodd.—Before ἐμπαίχται all (for Beng., see *Gnomon*) the recent editors insert the words ἐν ἐμπαίγμονῃ, on the authority of A. B. C., &c., Syr., Arr., &c. I recommend that this reading be adopted, and that the version stand: *mockers in mockery*. Sharpe (*in scoffing*), Kenr. (allows that this is 'a more strict translation' than the Vulg. *in deceptione*);—Rob.

<sup>f</sup> E. V., vv. 13, 15; very often elsewhere;—R.;—Vulg. (*juxta*), Syr., It. (*secondo*), Fr. G.,—M.,—S., (*selon*);—Erasm., Vat., (*as Vulg.*), Calv., Aret., Cocc., (*secundum*), Dodd., Murd.

<sup>g</sup> E. V., often. There is no verbal supplement in R. (*so*);—Vulg. (*sic*), Syr., Dt. (*alzo* [*getijk*]), It. (*in un medesimo stato*), Fr. S. (*au même état*);—Erasm., Calv., (*as Vulg.*), Pagn., Bez., Cocc., (*ita*), Beng. (*sic*. Adverbium praeagnans. i. e. *sic permanent, ut permanent.*), Wakef. (*just the same*), Mack. (*as at*), Greenf., De W. (*so*;—he censures the supplement

ὡς ἦν, and, like Beng., explains the particle as involving rather, *wie es eben ist*), Murd. (*just as*), Kenr. (*as R.*), Huth. ('*so*: in dem Bestande, den es einmal hat, wie es gegenwärtig ist.').

<sup>h</sup> Newc. To the grammatically allowable interpretation: 'They that are of this mind are ignorant' (Hamm., Homb., Pott, Ros., Mey., Bloomf., Barn., Huth.;—Bretsch., Wahl), De W. objects the elsewhere (in the N. T.) unexampled use of *θέλω*, the arrangement of the words, the analogy of v. 8, and the comparative feebleness of the sense.

<sup>i</sup> This inverted order was probably adopted, as it is here retained, for the sake of obviating the misconception that might arise in English from translating *λόγῳ* immediately before the *ὦν* of v. 6 (W., R., &c.). T., C., for the same purpose, render *δι' ὧν*, *by the which things*. (It is not thought that Mack.'s explanation of the relative as a *pluralis excellentiae* referring to *λόγῳ*, or else as representing 'two persons, *God and his Word*,' need be any hindrance to the above arrangement.) As *τῷ τῷ* Θ. *λόγῳ*, moreover, relates equally to the two previous clauses, it ought not to be specially attached to either.

<sup>j</sup> These articles are, one or more or all of them, omitted by W., R.;—Hamm., Wakef., Mack., Thom., Clarke, All., Penn, Gerl., De W., Murd., Kenr., Peile;—Win.—Before οὐρανοὶ and γῆ, or γῆ alone, Wakef., Thom., Penn, De W., Stier, introduce the indefinite article; while for *ἔδατος* here and *ἔδατε* in v. 6 it may be observed, that they stand in opposition, as an element of nature, to the *πυρί* of v. 7. See also N. 1.

<sup>k</sup> 'From the beginning, from the day of their creation.' See ch. 2: 3, N. o. The word is found only in this epistle.—Syr. (= Greenf. ܡܢ ܬܝܡܝܬܐ), Dt. (*van over lang*), It. (*ab antico*), Fr. G.,—M., (*de toute ancienneté*), Fr. S. (*d'ancienneté*);—Hamm., Cocc. (*ab olim*;—for the *prius* and *olim* of other verss.), Berl. Bib., Beng., Huth., (*von Alters her*;—'not,' says Huth., '*vor Alters, ehedem*'), Gill (*from the beginning*).

accordingly, as in our Text, Beng., Sch., Bloomf., be set of by a comma from the clause preceding. The prophets of the O. T. were Christ's prophets (1 Pet. 1: 11); and, besides, it is by

no means improbable, that the reference is rather to those of the Christian Church. Comp. Eph. 2: 20; 3: 5; 4: 8—11; 1 Tim. 1: 18; 4: 1.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the earth standing out of the water and in the water:	γῆ ἐξ ὕδατος, καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ,	and <sup>1</sup> earth <sup>1</sup> out of <sup>1</sup> water and <sup>m</sup> by <sup>1</sup> water <sup>n</sup> consisting;
6 Whereby the world that then was, being overflowed with water, perished:	6 δι' ὧν ὁ τότε κόσμος ὑδατι κατὰ κλυσθείς ἀπώλετο	6 <sup>o</sup> Whereby the world that then was, being <sup>p</sup> flooded with water, perished:
7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.	7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.	7 But the heavens <sup>a</sup> which are now, and the earth, <sup>1</sup> have by <sup>1</sup> his word been <sup>1</sup> laid up in store, <sup>u</sup> being reserved <sup>v</sup> for fire <sup>w</sup> unto the day of judgment and <sup>x</sup> destruction of <sup>y</sup> the ungodly men.

<sup>1</sup> *Earth out of water and by water*;—the divine word accomplishing its end by means the most unlikely (Job 26: 7, 8; 1 Cor. 1: 27, 28. Comp. a similar collocation in 2 Cor. 4: 6: *ἐκ σκότους φῶς*.), even (v. 6) by such as were then made subservient to a directly opposite effect. So far is it from being true, that the perpetuity of the universe, any more than its existence, is the result of powers inherent in itself, and independent of Him who *in the beginning created* (Gen. 1: 1), and still continually *upholdeth* (Heb. 1: 3), all things.—*γῆ* and *ἐξ ὕδατος* stand close together in W., C., R.;—Vulg., Syr., Germ., Dt.;—Erasm., Pagn., Calv., Vat., Bez., Carpz., Mack. It may be added in favour of this arrangement, that it obviates the too close connection between *water* and the subsequent relative.

<sup>m</sup> See ch. 1: 3, N. k. W., C. and R. (*through*);—Vulg. (*per*), Syr. (= *בַּי*), Dt. *marg.* (*door*), Fr. S. (*au moyen de*);—Oec.

(*Ἡ γῆ ἐξ ὕδατος μὲν, ὡς ἐξ ὑλικοῦ αἰτίου, δι' ὕδατος δὲ ὡς διατελικοῦ. ὕδωρ γὰρ τὸ συνέχον τὴν γῆν, πλν.*), Erasm., Calv., Vat., Cocc., Beng., (*as Vulg.*), Engl. Ann., Gill, ('*or, by*'), Berl. Bib., Moldenh., Stolz, Van Ess, De W., (*durch*), Dodd., Wakef. (*by means of*);—and so Trol., Bloomf., Murd.), Mack. (*as W.*), Scott, Clarke, Barn. (*through or by*), Kenr., Peile, Huth. ('*ἐξ* regards the material, *διὰ* the means.').—Schöttg., Tittm. ('*Nam ἐξ ὕδατος* significat, ex aqua, tanquam materia, terram ortam; quod factum est δι' ὕδατος, ipsius aquae vi, omnipotente voluntate divina.'). Rob.

<sup>n</sup> E. V. *marg.*; Col. 1: 17;—R. (*through*);—Latin verss., except Carpz., (use *consisto*), It., French verss. (use *subsister*);—Engl. Ann., Gill, (as one rendering), Hamm., Dodd. (*subsisting*);—this verb is used by Scott and Clarke, Pyle, Mack. (*consists*); in the comment., *subsists*), Bloomf., Barn. ('*consisting or constituted*'), Peile (*held together*);—no lexicon justifies the rendering of E. V.

<sup>o</sup> Whatever ambiguity exists here as to the antecedent, is not greater than in the Greek, where δι' ὧν (see v. 5. N. i) has been referred to οὐρανοί (Vat.), to οὐρ. καὶ γῆ (Oec., Dt. Ann., Cocc., Wolf., Beng., Wesl., Trol., De W.), to οὐρ. καὶ γῆ and τῷ τοῦ Θεοῦ λόγῳ (Moldenh.), to the double ὕδατος (Calv., Guyse, Pott, Clarke, Mey., Barn., Murd., Kenr., Huth. who would include τῷ τοῦ Θεοῦ λόγῳ), and to the constitution of things just described (Pagn., Bez., Pisc., Grot., B. and L., Dodd., Newc., Ros.).

<sup>p</sup> While the Greek verb is not found elsewhere in the N. T.,

the cognate noun, occurring 4 times, is always in E. V. (as ch. 2: 5), *flood*.—Latin verss. (*inundatus*;—except Carpz., *diluvio*), Germ. (*mit der Sündfluth*), Dt. (*met het water van den zondvloed bedekt zijnde*), It. (*diluviato*), Fr. G.,—M., (*submergé des eaux du déluge*), Fr. S. (*ensevelis*);—Dodd., Thom., (*deluged*), Wakef. (*by a flood*), Mack. (*overflowed*), Kenr., Peile (*under a deluge*).

<sup>a</sup> The grammatical relation of νῦν to οὐρανοί is retained by W., R.;—Vulg., Syr., Germ., Dt., Fr. S.;—Cocc. (restores the Vulg. *coeli autem, qui nunc sunt, et terra, for the qui autem nunc sunt coeli ac terra, of other verss.*), Berl. Bib., Beng., Moldenh., Mack., De W., Murd., Kenr., Peile.

<sup>v</sup> See ch. 2: 17, N. a, &c. Beng. (*gesparet worden sind*). Peile notes the 'appearance of tautology which our Translators have fastened upon the passage, by rendering τεθησαυρ. εἰσὶ as though the Apostle had written *θησαυρίζονται, are being kept in store*,' and thinks, that 'a greatly improved version' is got by connecting πυρὶ with τεθησ. εἰσὶ (Mey., Lachm., Hahn, Theile), *stored with fire*. But since, according to the uniform usage of the verb, τεθησ. πυρὶ could still mean only *stored for fire*, it is better to regard τεθησαυρισμένοι εἰσὶ as declaring the accomplished, permanent act; πυρὶ τηρούμενοι, the present design of God in that act.

<sup>u</sup> The reading τῷ αὐτῷ λόγῳ (A., Vulg.) is edited by Lachm. and Hahn.

<sup>1</sup> In the other 7 cases of *θησαυρίζω* E. V. preserves the idea of *laying up* (Matt. 6: 19, &c.), *treasuring up* (Rom. 2: 5), *heaping treasure together* (James 5: 3). It is given here also by the Latin verss., Syr., Dt. (*als een schat weggelegd*), It., Fr. S. (*mis à part*);—Dodd., Gill, Wakef., Mack., Thom., Scott, Clarke, Barn., Murd.

<sup>u</sup> It., Fr. G.,—M.,—S.;—Whitb., Dodd., Mack., Thom., Murd.

<sup>v</sup> Fr. G.,—M.;—Wakef., Mack., Newc., Thom., Mey., All., Stolz, Penn., De W., Murd., Kenr.

<sup>w</sup> E. V., ch. 2: 4, 9; Jude 6; &c.;—R.;—Thom. (*for*), Sharpe (*until*), Kenr. Others have *on, at*.

<sup>x</sup> G.;—Guyse, Dodd., Wesl., Mack., Newc., Thom., Sharpe.

<sup>y</sup> 'Who now mock at these terrors.' Calv.: 'Quoniam autem cum impiis habebat negotium, de ipsorum negotio nominatim loquitur.' Or as Beng.: 'Horum ipsorum, et reliquorum.'—R.;—foreign verss. (except Greenf.);—Wakef., Thom., (*these*).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
8 But, beloved, be not ignorant of this one thing, that one day <i>is</i> with the Lord as a thousand years, and a thousand years as one day.	8 Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.	8 But <sup>2</sup> of this one thing be <sup>a</sup> ye, beloved, not ignorant, that one day <i>is</i> with the Lord as a thousand years, and a thousand years as one day.
9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.	9 οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας ὡς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλομένος τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.	9 <sup>b</sup> The Lord is not <sup>1</sup> tardy concerning his promise, as some <sup>c</sup> account <sup>d</sup> tardiness; but is long-suffering <sup>e</sup> towards us, not willing that any should perish, but that all should come to repentance.
10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.	10 Ἦξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτί, ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τα ἐν αὐτῇ ἔργα κατακαίσεται.	10 But the day of the Lord will come as a thief <sup>f</sup> in the night; in <sup>g</sup> which the heavens shall pass away with a <sup>h</sup> rushing noise, <sup>i</sup> but the elements shall <sup>j</sup> be dissolved with fervent heat, and the earth and the works <sup>k</sup> therein shall be burned up.

<sup>a</sup> Literally: *let not this one thing escape you*. But it is more important to preserve the reference to v. 5. In this form, however, or as above, the Greek order of the verb and subject is retained by R.;—Latin and Germ. verss., Syr., Dt., It.;—B. and L., Dodd., Wakef., Mack., Thom., Murd., Kenr. Comp. E. V., v. 5.

<sup>a</sup> 'In opposition to the wilful ignorance of the mockers, v. 5.'—The pronoun, or the force of it, is expressed by W.;—Latin and Germ. verss. (except Moldenh.), Syr., Dt., It., Fr. G. and —M. (improperly marking it as a supplement);—B. and L., Guyse, Dodd., Wesl., Wakef., Mack., Thom., Scott, Clarke.

<sup>b</sup> Or, *The Lord of the promise is not tardy*. This construction, allowed by Win., is by many preferred. Thus C.;—Fr. S.;—Erasm., Pagn., Vat., (*qui promisit*), Engl. Ann. (allows it), Mack., Sharpe;—Bretsch. ('non cunctabitur dominus promissionis, i. e. vel: dominus qui promissionem dedit et ratam faciet, vel: dominus promissus ipse.'). Wahl gives both constructions.—The primary sense of βραδύνω (see the only other instance in the N. T., 1 Tim. 3: 15) suits the context better than the secondary, and appears in W.;—foreign verss.;—Dodd., Wesl., Wakef., Mack., Newc., Penn, Sharpe, Trol., Bloomf., Murd., Kenr.;—Pas., Leigh., Suic., Schöttg., Schleus., L. and S., Green, Schurl.

<sup>c</sup> For the omission of *men*, see W., R.;—foreign verss. generally;—Dodd., Mack., and later English verss., except Sharpe.—For *account*, see ch. 2: 13, N. u.;—Wakef., Mack., Peile.

<sup>d</sup> See N. b, and, in addition to the authorities there cited, Rob., who conforms to E. V. in his rendering of the verb—(although *to be slack* is not synonymous with *to be slow*, *to delay*, the other explanations he gives)—but translates this clause, 'as some count *it* tardiness,' and refers to the previous article on βραδύνω.

<sup>e</sup> Dodd. and later verss., except such as follow Lachm.'s reading δι' ὑμᾶς (Vulg. *propter vos*). Tisch. has εἰς ὑμᾶς.

<sup>f</sup> The reading ἐν νυκτί is marked by Beng. as inferior in manuscript authority to that which omits these words. They are bracketed by Knapp and Bloomf. (the latter remarking that they 'are probably an interpolation from 1 Thess. 5: 2'), and cancelled by all the other recent editors. I recommend the following as a marginal note: 'Many copies omit the words, *in the night*.'

<sup>g</sup> W.;—Dodd., and the later verss., though some render ἐν ᾗ, *when*.

<sup>h</sup> In ῥοιζήδον there is an onomatopoeia, which most verss. have sought to preserve;—W. (*great birr*);—Germ. (*grossem Krachen*), Dt. (*een gedruisch*), Fr. G.,—M.,—S., (*un bruit sifflant de tempête*);—Pagn., Beza, Pisc., Vitruv., (*stridore*), Beng. ('vocabulum ῥοιζός habet literas stridorem referentes sagittae, aquae, &c.'). Thom. (*a crashing roar*), Trol., Peile, (use *whizzing*), Bloomf. (*a mighty crash*—properly *whiz*), Stier (*Geräusch*);—L. and S. (*with a rushing sound or motion*), Rob. (*with rushing sound—with a crash*).

<sup>i</sup> The connection by δέ indicates that this clause completes, by addition and contrast, the description of what shall befall the heavens.—R.;—Latin verss. (except that Castal. and Carpz. omit the particle), Syr., Germ.;—Moldenh., De W., Huth.

<sup>j</sup> The proper meaning of the verb, and the passive form, are recognized (though some translate as if λυθ. were in the middle) by E. V., vv. 11, 12;—W., R.;—Latin and French verss. (except Carpz.), Syr., Dt. *marg.*, It.;—Hamm., Wells, Berl. Bib., Beng., Dodd., Moldenh., Mack., Newc., Thom., Mey., Penn, De W., Barn., Murd.

<sup>k</sup> There is nothing supplied by Syr.;—Dodd. (*its works*), Moldenh., Mack., Newc., Thom., Sharpe, De W., Murd., Peile

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,	11 Τούτων οὖν πάντων λυομένων, ποταποὶς δὲ ὑπάρχειν ὑμῶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις,	11 <sup>1</sup> Since then all these things <sup>m</sup> are dissolving, what manner of persons ought ye to be in <sup>n</sup> all holy <sup>o</sup> behaviour and godliness,
12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?	12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυροῖμενοι λυθήσονται, καὶ στοιχεῖα καυσοῦμενα τήχεται;	12 Looking for and <sup>p</sup> hastening the coming of the day of God, <sup>q</sup> in consequence of which the heavens being on fire shall be dissolved, and the elements <sup>r</sup> melt with fervent heat.
13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.	13 Καινοῖς δὲ οὐρανοῖς καὶ γῇν καινὴν κατὰ τὸ ἐπαγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.	13 <sup>s</sup> But, <sup>t</sup> according to his promise, <sup>u</sup> we look for new heavens and a new earth, wherein dwell <sup>v</sup> eth righteousness.
14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.	14 διὸ, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδάσατε ἁσπιλοι καὶ ἀμώμητοι αὐτῷ εἰρεθῆναι ἐν εἰρήνῃ,	14 Wherefore, beloved, <sup>w</sup> looking for <sup>x</sup> these things, be diligent that <sup>y</sup> spotless and blameless ye may be found <sup>z</sup> by him in peace,
15 And account that the long-suffering of our Lord is salvation;	15 καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε· καθὼς	15 And <sup>1</sup> the long-suffering of our Lord account salvation; even

<sup>1</sup> Dodd., Newc., Penn., Sharpe, Kenr.

<sup>m</sup> 'Their doom being even now written on them, and working in them.' Comp. 1 Cor. 17: 31; 1 John 2: 17.—The present time is employed by Dt., Fr. S.;—Erasm., Pagn., Calv., Vat., Cocc., (*solantur*;—for the Vulg. *dissolvenda sint*), Beng. ('*praesens: quasi id jam fiat.*'), Wesl. (*are dissolved*);—Mack. also gives this as the strict rendering), Greenf. (ⲉⲛⲓⲛⲓⲛⲓ), De W., Dietl., Huth.;—Win. (*aufgelöst wird*. He explains thus: 'That is, naturally destined to dissolution; the fate of dissolution inhering as it were in these things already.')

<sup>n</sup> Supplied as a compensation for the two plural forms. Comp. ch. 2: 18.

<sup>o</sup> See ch. 2: 7, N. 1.

<sup>p</sup> This interpretation of the *σπεύδ.* appears in E. V. *marg.*;—Fr. M.,—S.;—Erasm., Vat., Castal., Engl. Ann. and Gill (as allowable), Hamm., Schmidt, Cocc., Wells, B. and L., Berl. Bib., Wolf, Beng., Dodd., Wesl., Mack. and Barn. (as the primary meaning), Bloomf., De W. (explaining thus: 'In this way they hasten it, that through repentance and holiness they complete the work of salvation, and render no longer necessary that μακροθυμία of v. 9.'). Peile, Huth.;—Steph.

<sup>q</sup> Δι' ἣν is not = ἐν ᾧ (v. 10), but, as De W. and Huth. observe, marks the occasion or cause. Comp. Joel 2: 11; Mal. 3: 2.—W., C., R., (*by*);—Vulg. (*per*), Dt. *marg.* (*door*), It. (*per*), Fr. G. (*par*), Fr. S. (*à cause de*);—Erasm., Vat., Castal., Grot., Wolf., Carpz., (*as Vulg.*), Calv., Est., Cocc., Beng., (*propter*). Gill ('or, *by*'), Mey., All., De W., (*durch*), Scholef., Kenr. (*by*), Peile (*consequent on*), Dietl., Huth., (*um dessentwillen*);—many of these referring ἣν to παρουσίαν.

<sup>r</sup> Most translate according to the reading *ταχέσεται* (C., Vulg., Lachm.), or take *τήχεται* itself in the future sense. 'Interim,' says Wolf., '*nihil est mutandum. Patet enim, Apostolum in duobus his commatibus, data opera, nunc praesenti λυομένων et τήχεται, nunc futuro λυθήσεται de ea re uti, quae tam certa futura erat, ac si jam fieret.*'—Cocc. (*liquescent*), Penn., De W.

<sup>s</sup> G., R.;—foreign verss generally;—Hamm., Dodd., Wakef., Penn., Murd., Kenr.

<sup>t</sup> The Greek does not warrant the emphatic position of the pronoun, nor is emphasis of any kind allowed to the subject of the verb in W., T., G., R.;—any foreign verss. (except B. and L.);—Wesl., Mack., Newc., Sharpe, Kenr.

<sup>u</sup> The participial construction is retained by W., R.;—Vulg., Dt., It., Fr. G.,—M.,—S.;—Erasm., Pagn., Vat., Cocc., Whitb., Beng., Dodd., Mack., Ros., Sharpe, Kenr. See v. 17, N. g.

<sup>v</sup> A demonstrative is employed by W., R.;—foreign verss. (except Mey.);—Whitb., and the later English.

<sup>w</sup> This personal holiness being the matter of immediate concern and the condition of future peace, the original order is properly followed (more or less closely) by R.;—all foreign verss. (except Greenf.);—Mack., Kenr.—'ἁσπιλοι is rendered by an adjective in E. V., James 1: 27;—W., R.;—Latin and German verss., Dt., It.;—Dodd., Mack., Newc., Penn., Sharpe, Bloomf., Kenr., Peile.

<sup>x</sup> See ch. 2: 19, N. 1.

<sup>y</sup> Here again the Greek order and construction are better, and are followed, one or the other or both, more strictly than in E. V., by W., R.;—foreign verss. (except Fr. M., B. and L.);—Dodd., Wesl., Wakef. (supplies to be before *salvation*);—and so Thom., Scott, Penn., Murd., Mack. (supplies to be for), Sharpe, Kenr., (supply *as*).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;	καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν,	as <sup>a</sup> also our beloved brother Paul, according to the wisdom given unto him, <sup>a</sup> wrote unto you,
16 As also in all <i>his</i> epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as <i>they do</i> also the other scriptures, unto their own destruction.	16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τοῦτων ἐν οἷς ἐστὶ δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστρίκτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.	16 As also in all <sup>b</sup> the epistles, speaking in them of these things; <sup>c</sup> among which are some things hard to be understood, which <sup>d</sup> the unlearned and unstable wrest, as <sup>e</sup> also the other scriptures, unto their own destruction.
17 Ye therefore, beloved, seeing ye know <i>these</i> things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.	17 Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στριγμοῦ.	17 <sup>f</sup> Do ye therefore, beloved, <sup>g</sup> knowing <i>these things</i> before, beware lest, <sup>h</sup> <sup>i</sup> carried away with the error of the <sup>j</sup> lawless, ye fall from your own steadfastness;
18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him <i>be</i> glory both now and for ever. Amen.	18 αἰξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.	18 But grow in <sup>k</sup> the grace and knowledge of our Lord and Saviour Jesus Christ. To him <sup>l</sup> <sup>m</sup> the glory both now and <sup>n</sup> unto <sup>p</sup> the day of eternity. Amen.

<sup>a</sup> See ch. 1: 14, N. z, &c.

<sup>b</sup> See ch. 1: 14, N. a, &c. W., T., G.;—Wakef., Murd.

<sup>c</sup> 'Known as his.'—The pronoun is not introduced by W., T., C., G., R.;—Latin and German verss. (except Moldenh., All.), Dt.;—Kenr. Lachm. and Tisch., with Huth.'s approbation, cancel the ταῖς, according to A. B. C.

<sup>d</sup> According to the received text (and Lachm. alone adopts ἐν αὐτοῖς), the antecedent is, not the *epistles*, but the *things* of which they treat.—T., C., G.;—Dt. (*in welke dingen*), Fr. S.;—Erasm., Pagn., Vat., Engl. Ann., Hamm., Guyse. Many supply *things*, or otherwise indicate the reference.

<sup>e</sup> The article is retained by R.;—Germ., Dt., It., French verss.;—Dodd., Wesl., Wakef., Mack., Newc., Thom., Scott, Clarke, Greenf., Penn, Sharpe, De W., Dav., Kenr. Most others avoid the periphrasis of E. V.

<sup>f</sup> R.;—foreign verss. (except Fr. G.,—M.;—Moldenh.);—Wakef., Kenr.

<sup>g</sup> Wakef., Peile.

<sup>h</sup> See v. 14, N. u. Here also the participial construction is retained by W., R.;—Vulg., Syr., Dt., It.;—Calv., Castal., Cocc., Dodd., Wesl., Mack., Penn, Sharpe, Kenr., Peile.

<sup>i</sup> There is nothing for *also* in W., R.;—Vulg., Syr.;—Pagn., Castal., B. and L., Dodd., Carpz., Newc., Thom., Greenf., Penn, Sharpe, Murd., Kenr., Peile. It might, indeed, stand as a compensation for the σύν of συναπαχ. (Erasm., &c., *simul cum aliis*; better Luth., &c., *sammt ihnen*, i. e. τῶν ἀθέσμων; best of all, Dt. and the later German verss. See N. i), were it not for the undue prominence into which it brings the subject of ἐκπέσητε.

<sup>j</sup> E. V., Gal. 2: 13;—T., C., G., (*plucked away*);—Dt. (*mede afgerukt*), It. (*trasportati insieme*), Fr. G.,—M., (*étant emportés avec les autres*);—Calv. (*simul abacti*), Grot., Ros., (use ab-

*ripit*), Berl. Bib. (*mit hingerückt*), Moldenh. (*mit hingerissen*), Mey., All., Stolz, Goss., De W., Huth., (*mit fortgerissen*), Mack. (*being carried away with others*), Pyle, Thom., Bloomf., (use the verb, *to hurry away*), Peile. There is nothing for *being* in R.;—Bloomf., Peile.

<sup>k</sup> See ch. 2: 7, N. m.

<sup>l</sup> The double reference of τοῦ Κυρ. καὶ γν. is adopted by Germ., Dt., It.;—Erasm. and the later Latin verss. (omit the second *in* of the Vulg.), Grot., Mey., (make χάρ. καὶ γν. a hendiadys), Wakef., Newc., Thom., Ros., All., Penn (*in gr. and kn.*;—so Sharpe, Peile), Bloomf. (*in the gr. and the kn.*), De W.

<sup>m</sup> There is no copula supplied in the Latin verss. (except Carpz.), Syr., Fr. S.;—Greenf., De W. Murd. takes it affirmatively (*whose is*). See Rev. 1: 6, N. d, &c.

<sup>n</sup> Dt., It., Fr. S.;—Wesl., Wakef., Thom., Greenf., Murd., Peile. See Rev. 1: 6, N. e, &c.

<sup>o</sup> W. (*into*), R.;—Vulg. (*in diem*), Syr. (= Greenf. <sup>h</sup>), Germ. (*zu*), Dt. (*in den dag*), Fr. G.,—M.,—S., (*jusqu'à*);—Erasm., Calv., Vat., Castal., Cocc., (*as Vulg.*), Engl. Ann., Wesl., Gill, Scott, Clarke, Murd., (*to*), Mack., Kenr., All. (*as Germ.*), Sharpe (*until*).

<sup>p</sup> The peculiarity of the phrase, ἡμ. αἰῶνος, which occurs nowhere else, is preserved by W., R.;—Vulg., Syr. (= Murd. *the days of et.*), Dt., Fr. G.,—M.,—S.;—Erasm., Calv., Vat., Engl. Ann., Cocc., Beng. (*diem aeternitatis*. Congruit haec appellatio cum eo sensu, quem apostolus hoc toto capite habuit. *Aeternitas est dies, sine nocte, merus ac perpetuus.*), Wesl., Gill (*or to the day of et.*), Mack., Scott, Clarke, Greenf., Kenr., Peile (*the day of everlasting life*), Huth. See Jude 25, last note, &c.

## THE FIRST EPISTLE OF JOHN.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. I.	CHAP. I.	CHAP. I.
THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked up-	Ὁ ὁ υἱὸς ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ	<sup>a</sup> WHAT was from the beginning, <sup>a</sup> what we have heard, <sup>a</sup> what we have seen with our eyes, <sup>a</sup> what we <sup>b</sup> gazed upon, and our

<sup>a</sup> E. V. translates the *ὁ* at the beginning of vv. 1, 3, as a compound relative, and in the intermediate instances as a simple relative. This difference of treatment, which appears also in the older English versions, has its ground solely in taste or a supposed convenience, not at all in the Greek Text, and is still further objectionable as limiting *that* which was from the beginning to what was heard, &c. This limitation, indeed, or identification, suits the interpretation which refers the first clause, equally with the rest, to what 'occurred as a *manifestation* of what the Son of God was' (Barn.), 'from the beginning of the [preaching of the] Gospel' (Bloomf.). But Bloomf. strangely errs when he says that this 'must be the sense,' and that it has been 'expressed by almost all the best Interpreters.' The truth is that, with the exception of Socinus, Whitb., Bens., Schöttg., Semler, Lange, Ros., Paulus, there is scarcely one interpreter of any note, from Aug. to Düst., who does not insist on taking ἀπ' ἀρχῆς as synonymous with ἐν ἀρχῇ of John 1:1 (which also Grot. concedes), and the ἦν of v. 1 as nothing different from the ἦν of v. 2 or of John 1:1. Barn. objects that, if the writer had 'meant to apply this term (*ὁ*) directly to the Son of God, he would have used the masculine pronoun.' But, 1., for the use of the neuter in a personal reference, see ch. 5: 4; Matt. 1: 20 comp. Luke 1: 35; John 3: 6; 1 Cor. 1: 27, 28; 2 Thess. 2: 6 comp. 7; Heb. 7: 7; &c. (Win. § 27. 4.);—and, 2., the ground of this use in the present case is found in Calv.'s note: 'Duae naturae personam unam constituunt, et unus est Christus, qui a patre prodiit ut carnem nostram indueret.' And so Bez., and others. The other reference, moreover, unwarrantably makes ἦν = ἐγένετο, 'occurred' (Barn.), 'took place' (Bloomf.).—The *ὁ* is rendered throughout vv. 1, 3, as a compound neuter relative, by the Latin and French verss.,

Dt., It.;—Dodd., Moldenh. and the later Germ. verss., Wakef., Thom., Greenf., Sharpe, Peile (except in the two last instances in v. 1).

<sup>b</sup> These aorists, like the ἐφανερώθη of v. 2, serve to establish the historical bridge between the eternal preëxistence of the Word (ὁ ἦν ἀπ' ἀρχ.) and the present qualifications of the apostles as His witnesses (ἀκηκόαμεν, ἐώρακαμεν). Düst. alone notes this change of time, but, following the verbal succession, he represents the perfects as the link between ὁ ἦν and ἐθεασ. —That θεᾶσθαι, which sometimes, indeed, seems to be little more than ἰδεῖν or ὁρᾶν, has here its own proper force, *i. e.*, according to Tittm.'s explanation of the word, 'notionem studii, intentionis animi ejus, qui aliquid intuetur, ut conspiciat et cognoscat,' is generally acknowledged, but is not sufficiently indicated in E. V. W. (*beheld*);—Vulg. (*perspeximus*), Germ. (*beschauet haben*), Dt. (*aanschouwd hebben*), It. (*abbiamo contemplato*), French verss. (*avons contemplé*);—Oec. (θεᾶσθαι γὰρ ἐστὶ τὸ μετὰ δαύματος καὶ δάμβους ὁρᾶν.), Erasm., Vat., (*as Vulg.*), Pagn., Castal., Bez., Aret., Grot., (*spectavimus*), Calv. (*intuiti sumus*), Engl. Ann. ('wisely and deliberately'), Cocc., Beng., Carpz., Ros., (*contemplati sumus*);—Grot., using the same word, adds: *diu multumque*; and this specific idea [*das verweilende, genauere Beschauen und Betrachten*], rather than that of Oec., appears in Erasm., Lücke, De W., Düst., &c.), Mey., Kist., (*angeschaut h.*), Barn. ('there was an intense and earnest gaze'), Peile (*have gazed upon*). Other modern English verss. and commentators (except Penn and Sharpe) either simply change the word to *behold*, *observe*, *contemplate*, or add to these and such like, or to E. V., such specifications as *attentively*, *delightfully*, *frequently*, &c. See the lexicons, especially Leigh, Schleus., Pass., Rob.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
on, and our hands have handled, of the Word of life;	ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψη- λάφησαν περὶ τοῦ λόγου τῆς ζωῆς·	hands <sup>b</sup> handled; <sup>c</sup> <sup>d</sup> concerning the word of <sup>e</sup> the <sup>f</sup> Life; <sup>c</sup>

<sup>c</sup> The construction, mentioned by Erasm., which gives to the relative clauses of v. 1 their apodosis in καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν (*idem etiam manibus contrectavimus*), has for three centuries scarcely had a follower. Erasm. himself seems disposed to begin the apodosis, as Zeg. and Carpz. also do, at καὶ μαρτυροῦμεν of v. 2 (*id etiam testificamur*). Castal. incloses περὶ τ. λ. τ. ζ., καὶ ἡ ζωὴ ἐφαν. in a parenthesis, and proceeds thus: 'id, inquam, et vidimus, &c.' But the great mass of editors and commentators agree in making v. 3 the apodosis, and in regarding the whole of v. 2 as a parenthesis. They differ mainly respecting the connection and interpretation of περὶ τοῦ λόγου τῆς ζωῆς. By most this clause is attached to the verbs of v. 1, or especially to ἐψηλ. (which, however, in nearly all other editions of the text, is followed immediately by a comma), and, the λόγος being then commonly understood in the personal sense which it bears in John 1:1, τῆς ζωῆς is explained as a genitive of quality, *q. d.* 'the living, or the quickening, Word.' But this view, which may be said to rest on the quite obvious general resemblance between the present context and the opening of the fourth gospel, and on the occurrence in both places of the term λόγος, has to contend with very serious difficulties. 1., While, as regards the N. T., only in John 1 and Rev. 19:13, (for 1 John 5:7, see *in loc.*), is ὁ λόγος used (in the former place, absolutely; in the latter, with the addition of τοῦ Θεοῦ) as a personal designation, the phrase occurs again immediately in v. 10, and thrice in ch. 2, in its common acceptation, *the evangelical word*; and this argument from the usage is greatly strengthened by a comparison of passages, where λόγ. is attended by a genitive of the subject-matter, *e. g.* Matt. 13:19; Acts 13:26; 14:3; Rom. 9:9; 1 Cor. 1:18; 2 Cor. 5:19; Phil. 2:16 comp. Acts 5:20; Col. 1:5;—2., this construction at once renders it impossible to give any intelligible account of the περὶ—(a difficulty, which is merely disguised by the E. V. *of*). Certainly the ungrammatical suggestion that περὶ=ἀπό Acts 2:17, indicating that the knowledge referred to was, after all, but partial; or Bez.'s remark: 'distincte considerans in Christo aliud atque aliud' (to wit, the divine, and human natures), 'maluit scribere περὶ τ. λ. τ. ζ. quam τὸν λόγ. τ. ζ., ne scilicet sentire videretur idem esse id, quod viderat et palpaverat, atque id quod erat a principio,' cannot be accepted as a satisfactory solution;—3., the parenthesis, v. 2, starting, as it plainly does, from the phrase τοῦ λόγου τῆς ζωῆς, is yet full, not of the personal λόγος, but of the personal ζωὴ, and any reference that it contains to τοῦ λόγ. is in the μαρτυροῦμεν καὶ ἀπαγγ. For these reasons I prefer to take the clause under consideration as furnishing a new point of departure, and as looking forward, beyond the parenthesis, to the ἀπαγγέλλομεν (v. 3) of the apodosis. So Düst., who cites, as in favour of this connection, 'Cornelius a Lap., *Lyranus* (bei *Calov*), *Luther*, *Socin*, *Winet* (Grammatik 1836.\* S. 495), *Lücke*, *Jachmann*, *De*

\* In 1844 Win. withdrew the remarks referred to.

*Wette*, *Neander* u. a.' Perhaps the complicated appearance of these three verses (Calv.: *abrupta est et confusa oratio*.) is to be explained thus:—The writer means at the outset of the epistle once more to certify his readers, that, in preaching Jesus Christ, the apostles, as eye and ear witnesses, 'spoke what they knew, and testified what they had seen' (comp. ch. 4:14; John 1:14; 19:35; 2 Pet. 1:16), and also to remind them of what this gospel aims at accomplishing in them. But the strong, overflowing fountain finds for itself, (as Düst. suggests,) at its first gushing forth, no regular way. Foremost, as was befitting, the great theme itself, the Son of God, the Eternal, the Incarnate, is presented to the adoration of faith, as it were apart and independently, without regard to the subsequent grammatical adjustment, and yet in such a manner as at the same time lays a firm foundation for what is to follow. Then comes, in περὶ τοῦ λόγου τῆς ζωῆς, a distinct, conscious advance upon the immediate object, which, however, though partially anticipated in the parenthetical v. 2 (whose redundant assurances respecting both the theme and the testimony, all clustering still around the person of the ζωὴ, serve to the further securing of the foundation), is only fully reached in v. 3. See the remaining notes on vv. 1-3.—The comma after *handled* of T., C., G., and which was introduced in the later editions of E. V., is retained by the Amer. Bible Soc.

<sup>d</sup> See N. c. &c. Latin verss. (*de*), Fr. S. (*au sujet de*); Hamm., B. and L. (*touchant*), Wakef., Mack., Newc. (*as concerning*), Thom. (*with respect to*), Greenf. (ὑπὲρ), Stolz (*betreffend*), Van Ess (*in Beziehung auf*), Sharpe (*about*), De W., Schirl., Düst., (*in Betreff*), Barn. ('respecting, or pertaining to'), Peile (*in relation to*).

<sup>e</sup> See N. c. &c. The initial capital, adopted by the Amer. Bible Soc., does not appear in the original edition of E. V., which has it at John 1:1. So the following verss., which employ a capital letter in the translation of λόγος in the gospel, avoid it here:—R.;—Vulg., Fr. S.;—Calv., Vat., Dodd., Wakef. (here *doctrine*; in the gospel, *Wisdom*), Thom., Murd.—Düst., who ably discusses this context, concludes that τοῦ λόγου does not here denote the personal Word, and cites, among others, Luth. and Beng. as of the same opinion. Beng., however, he misapprehends.

<sup>f</sup> See N. c. &c. The article is expressed by C.;—German verss. (except Mey.), Dt., It., Fr. S. (the other three French verss. wanting it);—Thom.

<sup>g</sup> Ros.: 'Quicquid sit' (with regard to τοῦ λόγου), 'hoc saltem certum est, Christum ipsum designari nomine ζωῆς, quia statim additur Vs. 2. ἡ ζωὴ ἣν πρὸς τὸν πατέρα. Ergo ζωὴ exprimit aliquod Subjectum, quod apud Patrem fuit, Christum.' So Düst., who also cites Luth. Comp. the personal use of ζωὴ in ch. 5:20; John 11:25; 14:6; Col. 3:4.—In v. 2 the personality of the ζωὴ is commonly recognized, though here the initial capital is employed only by Penn and Peile.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 (For the life was manifested, and we have seen <i>it</i> , and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;)	2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν	<sup>b</sup> 2 ( <sup>1</sup> And the <sup>1</sup> Life was manifested, and we have seen, <sup>k</sup> and <sup>1</sup> do testify, and <sup>m</sup> declare unto you that eternal <sup>1</sup> Life which was with the Father, and was manifested unto us,)
3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship <i>is</i> with the Father, and with his Son Jesus Christ.	3 ὁ ἐώρακαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ	3 <sup>n</sup> What we have seen and heard declare we unto you, that ye also may have fellowship with us; <sup>o</sup> and, again, our fellowship <i>is</i> with the Father and with his Son Jesus Christ.
4 And these things write we unto you, that your joy may be full.	4 καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ἡ πληρωμένη.	4 And these things <sup>p</sup> we write unto you, that your joy may be <sup>q</sup> fulfilled.
5 This then is the message	5 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία	5 <sup>r</sup> And this is the <sup>s</sup> message

<sup>b</sup> See v. 1, N. c. &c. The Amer. Bible Soc. has, with very questionable propriety, abolished the parenthesis, and, retaining the semicolon at the end of v. 1, has raised that at the end of v. 2 to a colon.

<sup>i</sup> The grammars and lexicons generally do not acknowledge the meaning *for*. This 'particle,' says Win., 'though very variously applied, yet even in the N. T. proceeds upon *two* primary senses, *and* and *also* . . . In most cases, where καί is felt to be more than a simple copula, *and* suffices and occasions no obscurity, and to this particle the *translator* must adhere, who would not disturb the complexion of the language.'—W., C., R.;—Syr., Vulg., Germ., Dt. *marg.*, It., Fr. S.;—Aug., Erasm., Calv., Aret., Hamm., Wells, Dodd, and Thom. (*even*), Lücke, Sharpe, De W., Murd., Kenr., Peile (*both*), Düst. See v. 5, N. r, and ch. 2: 20, N. o.

<sup>j</sup> See v. 1, NN. c, g.

<sup>k</sup> E. V. supplies an object to this verb out of the preceding clause, (which Lücke regards as the easier and simpler construction for both ἐώρακαμεν and μαρτυροῦμεν;—and so Fritzsche, De W., Düst. Comp. John 19: 35.) and takes μαρτυροῦμεν absolutely. But the other construction, which treats these verbs as referable, equally with ἀπαγγέλλομεν, to the noun following, is edited by Lachm., Hahn, Theile, Tisch.;—allowed by Lücke; and adopted by many others.—There is nothing supplied in W., T., C., G., R.;—Syr., Vulg., Germ., Dt.;—Erasm., Calv., Vat., Hamm., Wells, Moldenh., Thom., Greenf., Sharpe, Murd., Kenr., Peile.

<sup>l</sup> This better admits of the second construction mentioned in N. k.—E. V., ch. 4: 14. In 18 other instances E. V. translates μαρτυρέω, *to testify*;—R.;—Wesl., Thom., Kenr., Barn., (*testify*), Bloomf. (*do witness*), Murd., Peile (*are witnesses for*).

<sup>m</sup> E. V., v. 3; Luke 8: 47; Heb. 2: 12;—R.;—Wells, Dodd, Wesl., Wakef., Mack., Thom. (*announce*;—and so Murd., Peile), Penn, Sharpe, Bloomf., Barn., Kenr.—E. V., following T., C., G., is nearly alone in translating ἀπαγγ. by different words in vv. 2, 3.

<sup>n</sup> See v. 1, N. a.

<sup>o</sup> See 2 Pet. 1: 5, N. r. The true doctrine of καὶ . . . δέ, as involving not merely addition, but also opposition or contrast, if not required to justify, certainly facilitates the change from the subjunctive mood (in which the supplied verb of this clause appears in all the older English verss.;—Vulg., Germ., Dt., It., Fr. G.;—M.;—Aug., Erasm., Pagn., Calv., Beza., Grot., Hamm., Moldenh.) to the indicative. 'And remember that the apostles' fellowship is not merely a human or church fellowship, *but* &c.' For be it observed that the ἡμετέρα, as well as the ἡμῶν in the previous clause, refers only to the apostles. The Church rests on the foundation of apostles and prophets. Through her fellowship with them she has fellowship with the Father and the Son.—Syr.;—Erasm., De W., (*et . . . vero*), Vat. (changes *sit* to *est*, and adds this note: 'vero. id est, haec autem societas nostra est cum &c.'), Castal. (*autem*), B. and L. (*or*), Thom., Bloomf., (*now*), Mey., Stier., (*aber*), Lücke ('et vero, et vero etiam, *aber auch, auch andrerseits*'), Ros. (*jam vero*), Peile (*and fellowship with us, we tell you* [δέ, is &c.]), Düst. ('an exceedingly fine example of the genuine classical καὶ—δέ, in which are expressed at once simple conjunction, and opposition.').

<sup>p</sup> W. and R., and the later English verss. (except Wells, Wesl.), avoid the needless inversion adopted here by E. V. from T., C., G. In v. 3 it helps the antithesis between the personal experience and the ministerial function.

<sup>q</sup> E. V., John 3: 29; 17: 13; Phil. 2: 2;—Dt. (*vervuld*);—Vat. (changes *plenum* of Vulg. to *impletum*), Berl. Bib. (*erfüllt*), Dodd., Scott (*filled, completed*), Greenf. (אֵלֶּיךָ מְבִלֵּל), Penn.

Most others use a passive verb. See Rev. 3: 2, N. f.

<sup>r</sup> See v. 2, N. i, &c. E. V., ch. 2: 25; &c.;—W., T., C., R.;—Syr., Vulg., Germ., Dt., Fr. S.;—Aug., Erasm., Calv., Vat., Aret., Wells, Whitb., Dodd., Wesl., Wakef., Lücke, Greenf., Penn, Sharpe, De W., Murd., Kenr.

<sup>s</sup> All the recent editors read ἀγγελία, and everywhere else (52 times) E. V. renders ἐπαγγελία, *promise*. According to classical usage, indeed, ἐπαγγ. itself would bear the more general sense here required.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.	ἦν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία.	which we have heard <sup>t</sup> from him, and <sup>u</sup> report unto you, that God is light, and <sup>v</sup> darkness in him there is none.
6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:	6 εἰν εἰπόμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.	6 If we say that we have fellowship with him, and walk in <sup>w</sup> the darkness, we lie, and do not the truth;
7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.	7 εἰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.	7 But if we walk in the light, as he <sup>h</sup> himself is in the light, we have fellowship one with another, and the blood of Jesus <sup>c</sup> Christ his Son cleanseth us from all sin.
8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.	8 Ἐὰν εἰπόμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἐστὶν ἐν ἡμῖν.	8 If we say that we have <sup>n</sup> no sin, we deceive ourselves, and the truth is not in us.
9 If we confess our sins, he is faithful and just to forgive us <i>our</i> sins, and to cleanse us from all unrighteousness.	9 εἰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστὶ καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.	9 If we confess our sins, he is faithful and <sup>r</sup> righteous to forgive us <i>our</i> sins, and <sup>b</sup> cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make him a liar, and his word is not in us.	10 εἰν εἰπόμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.	10 If we say that we have not sinned, we make him a liar, and his word is not in us.
CHAP. II.	CHAP. II.	CHAP. II.
MY little children, these things write I unto you, that ye sin not.	TEKNIΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε· καὶ εἰν τις ἁμάρτη,	MY little children, these things <sup>a</sup> I write unto you, that ye sin

<sup>t</sup> Engl. Ann., Dodd., and later Engl. verss. (except Wesl.).

<sup>u</sup> E. V., 1 Pet. 1: 12;—Erasm. in the comment., Pagn., Bez., (*renuntiamus*), Berl. Bib. (*wieder verkündigen*), Beng. ('Quae in ore Christi fuit ἀγγελία, eam apostoli ἀναγγέλλονσι' nam ἀγγελίαν, *annunciationem*, ab ipso acceptam reddunt et propagant.), Ros. (*tradimus*), Penn, Peile (*tell over again, report*), Düst. (*hinwieder verkündigen*). He refers to John 16: 13–15, and adds: 'John appears everywhere to observe the nice distinction between ἀναγγ. and ἀπαγγ.').

<sup>v</sup> Latin verss., except Castal., (*tenebrae in eo non sunt ullae, or nec tenebras in eo esse ullas*);—De W. (*Finsterniss in ihm keine ist*).

<sup>w</sup> Dt., It., French verss.;—Moldenh. and later German verss., Greenf., Murd. See ch. 2: 8, N. r, and 9, N. s, &c.

<sup>x</sup> Win.: 'Among the Greeks, as is well known, αὐτός in the *casus rectus* does not stand for the mere unemphatic *he*, nor could any decisive examples of this use be found in the N. T.' Rob.: 'Αὐτός thus standing alone in the nominative (very rarely in an oblique case) is i. q. *myself, thyself, himself*, and the like; or at least for *I, thou, he*, etc. pronounced with emphasis;—and so the grammars and lexicons generally. This

rule is frequently recognized in E. V. (ch. 2: 6; Matt. 8: 17; John 18: 28; &c.), and frequently it is overlooked to the injury of the sense (Matt. 1: 21 'He, emphatically; *He alone*' [Alf.]; 21: 27 *He also*; Acts 21: 35; &c.).—W. (*also he*), R. (*he also*);—Latin verss. ([*et*] *ipse*), Fr. G., —M., (*Dieu*), Fr. S. (*il . . lui-même*);—B. and L. (*as Fr. S.*). Berl. Bib. (*er selber*), Dodd., Mey. (*er selbst*), Lücke in the comment. (*Gott selber*), All. (*auch Er*), Penn. See ch. 2: 2, N. d, and 25, N. f.

<sup>y</sup> Lachm. and Tisch. cancel Χριστοῦ, on the authority of B. C.

<sup>z</sup> Ἀμαρτίαν without the article = *any sin*, and with the negative = *no sin*.

<sup>a</sup> See 2 Pet. 2: 7, N. j. The word occurs other five times in this Epistle, and is always in E. V. so rendered. The opposition, moreover, between God as δίκαιος and the ἀδικία from which the Church is cleansed, is lost in E. V.—Murd.

<sup>b</sup> The absence of a second ἵνα is represented in W., R.;—all foreign verss. (except B. and L., Greenf.);—Wakef., Mack.

<sup>c</sup> See ch. 1: 4, N. j.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:	παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον	not: and if any <sup>b</sup> one 'have sinned, we have an advocate with the Father, Jesus Christ the righteous;
2 And he is the propitiation for our sins: and not for ours only, but also for <i>the sins of</i> the whole world.	2 καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.	2 And he is <sup>d</sup> himself the propitiation for our sins; <sup>e</sup> yet not for ours only, but also for <sup>f</sup> the whole world.
3 And hereby we do know that we know him, if we keep his commandments.	3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.	3 And hereby we <sup>g</sup> know that we <sup>h</sup> have known him, if we keep his commandments.
4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.	4 ὁ λέγων, Ἐγνώκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἐστίν·	4 He that saith: I <sup>h</sup> have known him, and keepeth not his commandments, is a liar, and the truth is not in him;
5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.	5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.	5 But whoso keepeth his word, <sup>i</sup> truly in <sup>j</sup> this man <sup>k</sup> hath the love of God been perfected: hereby <sup>k</sup> we know that we are in him.
6 He that saith he abideth in him, ought himself also so to walk, even as he walked.	6 ὁ λέγων ἐν αὐτῷ μένειν, ὁφείλει, καθὼς ἐκεῖνος περιπατήσῃ, καὶ αὐτὸς οὕτως περιπατεῖν.	6 He that saith he abideth in him ought himself also so to walk, even as <sup>l</sup> He walked.

<sup>b</sup> See 2 Pet. 2: 19, N. n. Here may be added It. (*alcuno*), French verss. (*quelqu'un*);—Wesl. and later English verss. (except Newc., and Peile *a man*).

<sup>c</sup> Here is rather consolation and healing for the actual penitent, than security for the future transgressor.—Latin verss. (*peccaverit*), Dt. (*gezondigd heeft*), It. (*ha peccato*), Fr. G.,—M.,—S., (*a pêché*);—Berl. Bib. (*gesündigtet hätte*), Moldenh., All., (*ges. hat*), Wakef., Murd., (*should sin*), Pyle, Mack., (*hath sinned*), Scott, Van Ess (*hat aber Jemand ges.*), Kenr., Peile.

<sup>d</sup> See ch. 1: 7, N. x, &c. Here the emphatic or exclusive force of αὐτός is important. He is the only propitiation for sin. The penitent may trust the Advocate who, righteous himself, died for him. Such an Advocate God will hear.—T., C., G., (*he it is that*);—Syr., Latin verss. (*ipse*);—except Castal., *qui idem*), Germ. (*derselbige*), Fr. G.,—M., (*c'est lui qui*);—Beng. (*ipse. Hoc facit epitasin. paracletus valentissimus, quia ipse propitiatio.*), Moldenh. (*derselbe*), Lücke, Peile, (*idemque ille, derselbige*), De W. (*er selbst*), Murd.

<sup>e</sup> See 2 Pet. 1: 5, N. r.

<sup>f</sup> In his last edition Win. ranks this as a case, not of brachylogy, but of *oratio variata*. And so Syr., Fr. S.;—Wakef., Clarke, Lücke, Greenf., Sharpe, De W., Murd.

<sup>g</sup> The emphasis is not upon the fact of this conviction, but on the means of its attainment.—The form in E. V. I find in no other English verss.

<sup>h</sup> 'Have attained to this knowledge.' Where knowledge is spoken of *merely* as present, γινώσκω or οἶδα is used, not ἐγνώκα. See John's Epistles *passim*.—E. V., vv. 13, 14; ch. 3: 6; 4: 16; 2 John 1; and generally elsewhere. See 2 Cor. 5: 16, where the verb occurs, as here, in both the present and perfect tenses;—R.;—Latin verss. (*cognovimus*);—except Castal., and Bez. *novimus*); Dt., It., Fr. G.,—M.,—S.;—Hamm., Whitb., Mack., Thom., Scott (they 'knew that they thus knew, or had known, &c.'), Gerl., De W., Stier, Kenr., Düst. Of these, the Latin verss. in v. 4 use *novi*; Dt., Thom., a present tense; while Berl. Bib., Beng., Guyse, there retain the perfect. See ch. 3: 16, N. q.

<sup>i</sup> Nowhere else *verily* in E. V.—E. V., Matt. 27: 54; Mark 15: 39;—Hamm., Wakef., Mack., Newc. (*of a truth*), Penn, Sharpe, Murd., Kenr. The Greek order is retained by the Latin verss.;—Wesl., Mack., Newc., Greenf., Kenr.

<sup>j</sup> Syr., Latin verss. (Calv. has *ipso*), Germ. (*solchem*), Dt. (*dien*), It. (*tale*);—Hamm., Moldenh. (*demselben*), Mack.

<sup>k</sup> 'Love being, not the reward, but the condition and motive, of obedience.'—The perfect tense is retained by Dt.;—Hamm., Pyle (at ch. 4: 17), Stier, Peile ('has the redeeming love of God attained its proposed end.').—For *we know*, see ch. 1: 4, N. p.

<sup>l</sup> In the six instances in this Epistle, in which John thus refers to the Saviour, I recommend that the emphasis in ἐκεῖνος be thus indicated.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: The old commandment is the word which ye have heard from the beginning.	7 ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.	7 Brethren, I write not a new commandment unto you, but an old commandment which ye had from the beginning: this old commandment is the word which ye heard from the beginning.
8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.	8 πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθές ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παύγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.	8 Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness passeth away, and the true light now shineth.
9 He that saith he is in the light, and hateth his brother, is in darkness even until now.	9 ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.	9 He that saith he is in the light, and hateth his brother, is in the darkness until now.
10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.	10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστὶν.	10 He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.
11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.	11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτίφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.	11 But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.
12 I write unto you, little	12 γράφω ὑμῖν, τεχνία, ὅτι ἀφέ-	12 I write unto you, little chil-

<sup>m</sup> Ἀγαπητοί, for ἀδελφοί, is marked by Beng. as *per codices firmior* (he subsequently received it into the text), and has been adopted by all other recent editors except Bloomf., on the authority of A. B. C., Syr., Vulg., &c. I recommend that this reading be followed: *Beloved*.

<sup>a</sup> W., R.;—Syr., Latin and French verss., Germ., It.;—Wesl., Moldenh., Wakef., Mack., Newc., Thom., Greenf., Penn, Kenr.

<sup>o</sup> Vig.: 'Articulus geminatus rem exponit et distinguit, ut, ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, Joh. 10: 12. Ego sum pastor ille bonus κατ' ἐξοχὴν.' But whether it shall be rendered by a demonstrative pronoun, is very often merely a matter of taste. It is so rendered by E. V., ch. 1: 2; John 6: 27; &c. (see Rev. 9: 14, N. g.);—and here by G.;—Dt., Fr. G., —M.;—Pagn., Bez., B. and L., Guyse, Wakef., Thom., Ros. (*illud*), Penn, Peile, (*that*).

<sup>p</sup> See 2 Pet. 1: 3, N. j. E. V., ch. 3: 11; Col. 1: 6, &c.;—W., T.;—It.;—Hamm., Guyse, Dodd., Wakef., Thom., Sharpe. —The words ἀπ' ἀρχῆς at the close of the verse are bracketed by Knapp and Hahn; cancelled by Mey., Lachm., Tisch., Theile.

<sup>q</sup> The ἡμῖν is without doubt an error of the press for ὑμῖν.

<sup>r</sup> Never in John's writings does ἡ σκοτία mean 'tempus sub lege Mosis' (Grot.), or 'the ancient systems of error, under which men hated each other' (Barn.), but the 'darkness of this world' (Eph. 6: 12), 'the darkness of error and of sin' (Lücke);

and that is not 'past,' though the light hath dawned. 'Observandum praesens,' says Beng., 'ut in *lucet*.' See Rom. 13: 12; and Alf.'s note on John 1: 5.—The present is retained by E. V., v. 17; 1 Cor. 7: 31;—Dt., It., Fr. S.;—Oec., Erasm. and later Latin verss. (for the Vulg. *transierunt*), Hamm., Berl. Bib. and nearly all the later German verss., Guyse, Gill, Wakef., Mack., Newc. *marg.*, Clarke, Penn, Peile.

<sup>s</sup> The apostle's nice discrimination in the use of σκοτία with and without the article should appear in the translation. See v. 8, N. r; v. 11, N. v; 1: 6, N. w.—R.;—Dt., It., French verss.;—Dodd., Moldenh., Wakef., Mack., Lücke, Greenf., All., Penn, De W., Stier, Düst.

<sup>t</sup> ἕως ἄρτι may be everywhere so rendered (instead of the E. V. variety, *hitherto, unto this hour, unto this day, unto this present*). E. V., John 2: 10;—W. (*yet*);—Wesl., Mack., Newc., Thom. (*still*), Murd.;—Rob., Green.

<sup>u</sup> See ch. 1: 8, N. z. The form *no* for *none* is found in Wells and the later English verss.

<sup>v</sup> See v. 9, N. s, &c. Here Wakef., Sharpe, Murd., Kenr., omit the first and second articles; Thom. and Penn have all three; and so has Mack., except that for the second he introduces the demonstrative pronoun.—The E. V. *that* after *because* is not found in W., R.;—Dodd., or any later vers.

<sup>w</sup> Literally: *blinded*; as soon as he entered into it.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
children, because your sins are forgiven you for his name's sake.	ωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.	dren, because your sins <sup>h</sup> have been forgiven you for his name's sake.
13 I write unto you, fathers, because ye have known him <i>that is</i> from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.	13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. γράφω ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα.	13 I write unto you, fathers, because ye have known him <i>that is</i> from the beginning. I write unto you, young men, because ye have overcome the wicked one. I <sup>h</sup> write unto you, little children, because ye have known the Father.
14 I have written unto you, fathers, because ye have known him <i>that is</i> from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.	14 Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστέ, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.	14 I have written unto you, fathers, because ye have known him <i>that is</i> from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
15 Love not the world, neither the things <i>that are</i> in the world. If any man love the world, the love of the Father is not in him.	15 μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. εἰάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.	15 Love not the world, neither the things <sup>2</sup> in the world: if any <sup>a</sup> one love the world, the love of the Father is not in him:
16 For all that <i>is</i> in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.	16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστὶ.	16 For all that <i>is</i> in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world:
17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.	17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.	17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
18 Little children, it is the last time: and as ye have heard	18 Παιδιά, ἐσχάτη ὥρα ἐστὶ· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος	18 Little children, it is the last <sup>b</sup> hour; and as ye <sup>c</sup> heard that

<sup>a</sup> Their actual attainments furnished motive sufficient for the present writing. Comp. v. 13.—Syr. (= *remissa sunt*);—Pagn., Bez., Beng., Carpz., Ros., (as *Syr.*;—for the Vulg. *remittuntur*), All., Gerl., Trol., Peile, Düst.

<sup>b</sup> For this γράφω, Lachm., Hahn, Tisch., edit ἔγραψα 'from four uncial, and perhaps the major part of the small letter MSS.; and, considering that internal evidence is in its favour, it may be considered the true reading' (Bloomf.). It appears in the Syr. and Coptic verss.; generally in the Church Fathers; and is approved by Grot., Wells, Mill, Lange, Lücke, Gerl., De W. (*gelesen werden muss*), Barn., Peile, Düst. (who says of γράφω, that 'it rests on really no critical authority.'). Should ἔγραψα, which I regard as the better reading, not be followed in the text, I recommend the following as a marginal note: 'Or, as very many read, *I have written*'—the epistolary aorist, as in v. 14, &c.

<sup>c</sup> Wakef., Thom., Sharpe.

<sup>a</sup> See v. 1, N. b, &c.

<sup>b</sup> The solemn announcement of this verse avowedly rests on the great prophetic truth, revealed to Daniel, taught by our Lord and his Apostles, and for ages received universally by the Church of God, respecting the rise and reign of Antichrist as immediately preceding the future glorious coming of the Son of Man in his kingdom. Dan. 7: 8—14, 24—27; Matt. 24: 23—29; 2 Thess. 2: 1—4; 2 Tim. 3: 1—9; 2 Pet. 2: 1—12; Jude 17, 18; &c. 'Venit Antichristus, sed et supervenit Christus: grassatur et saevit inimicus, sed statim sequitur Dominus, passiones nostras et vulnera vindicaturus';—there was no doctrine of primitive times, that received a more general and unquestioned acceptance among the orthodox faithful, than that which Cyprian (*Ep.* 58) expressed in these words. So Aug., in his third *Tract.* on our Epistle: 'Sed dicturi sunt aliqui: Quomodo novissimum tempus? quomodo novissima hora? Certe prius veniet Antichristus, et tunc veniet dies



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.	ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν ὅθεν γινώσκουμεν ὅτι ἐσχάτῃ ὥρᾳ ἐστίν.	<sup>d</sup> the antichrist <sup>e</sup> cometh, even now <sup>f</sup> there are many <sup>g</sup> become antichrists; <sup>h</sup> whence we know that it is the last <sup>i</sup> hour.
19 They went out from us, but they were not of us; for if they had been of us, they would <i>no doubt</i> have continued with us: but <i>they went out</i> , that they might be made manifest that they were not all of us.	19 Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενέκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.	19 <sup>i</sup> From us they went out, but they were not of us; for if they had been of us, they would <sup>j</sup> have <sup>k</sup> abode with us; but <sup>l</sup> it was that they might be made manifest that <sup>m</sup> none of them <sup>n</sup> are of us.

<sup>d</sup> See N. b. Germ., and all subsequent foreign verss. (except Mey.);—More ('that famous'), Mack., Thom., Till., Greenf., Sharpe, Trol., Bloomf., Kenr., Peile. See v. 22, N. u, and comp. 2 Thess. 2: 3, 4.

<sup>e</sup> The present time is retained by W., R.;—Syr., Vulg., Germ., Dt., Fr. S.;—Hamm., Wells, Whitb., Beng., Dodd., Wesl., Gill, Wakef., Mack., Thom., Penn, Sharpe, Kenr. See Rev. 1: 4, N. o.

<sup>f</sup> The inversion is avoided by R.;—Dodd., and the later verss.

<sup>g</sup> For the force of γέγονα, see 2 Pet. 2: 20, N. x. W. (*made*), T., G., (*come*), C. (*begone to be*), R.;—Vulg. (*facti*), Germ., Dt., (*geworden*);—Aug. (*as Vulg.*), Erasm., Pagn., Calv., Vat., Bez., (*coeperunt esse*), Pisc. (*exorti*), Cocc., Ros., (*extiterunt*), Beng. ('*Venit*, aliunde. antitheton. *facti sunt*, ex nobis. v. 19. Conf. Act. 20: 29, 30.'), Moldenh. (*entstanden*), Lücke, Kist., De W., (*aufgestanden*), Mey. (*aufgetreten*), All. (*as Germ.*), Peile (*have really come, have been realized*).—The construction of ἀντίχριστοι with γεγόνασιν as a predicate draws on v. 19 as explanatory. This construction I have observed certainly indicated only in C. (*are there many begone to be antichrists*).

<sup>h</sup> E. V., Matt. 12: 44 (*from wh.*); Luke 11: 24; &c. No-where else as here;—Wakef., Mack., Kenr.

<sup>i</sup> The leading idea, already suggested by v. 18, is, that these men had once belonged to the visible Church; and this is better brought out by the Greek order, which appears in Syr.;—Latin verss., Mey., De W., Murd., Peile.

<sup>j</sup> The 'no doubt' of E. V. is equally unauthorized and un-

necessary. It is the *utique* of the Vulg., but there is nothing for it in W.;—Syr., Dt., It., French verss.;—Castal., Whitb., Wesl., Moldenh. and later German verss., Carpz., Wakef., Mack., Newc., Thom., Greenf., Penn, Sharpe, Bloomf., Barn., Murd., Peile.

<sup>k</sup> Μένω occurs 26 times in John's Epistles, and is 14 times rendered in E. V. *abide*; which word is just as suitable in the other 12 cases (see v. 24, N. d, and ch. 3: 17, N. x), and is here employed by Mack., Peile.

<sup>l</sup> T. (*that fortun'd*), G. (*this cometh to pass*);—Dt. (*dit is geschied*), It. (*conveniva*), Fr. G.,—M.,—S., (*c'est*);—Pagn. (*hoc factum est*), Grot. (*permissum est a Deo*;—and so Ros., Barn.), B. and L. (*cela est arrivé*), Dodd. (*this hath happened*), Wakef. (*this was done*), Newc. (*this hath come to pass*), Lücke (*would supply τοῦτο ἐγένετο*), Sharpe. Bez. supplies *egressi sunt ex nobis*, after the Syr.; while the Vulg. and many others supply nothing.

<sup>m</sup> 'None, out of all the number, and notwithstanding their number.' Literally, *q. d.* 'they are not (*and this holds true of them all*) of us.' E. V., taking εἰσὶ=ἦσαν (and so T., C., Syr.;—Calv., Engl. Ann., Hamm., Whitb., Guyse, Wesl., Pyle, Mack., Mey., Sharpe), seems also to imply that some of the apostates had belonged to the Church in a sense, in which that former relation is denied of the rest; and the same, or a similar, distinction may be inferred from G., R.;—Vulg., Germ., Dt., Fr. S.;—Erasm., Calv., Vat., Hamm. (in the vers.), Wesl., Wakef., Mack., Clarke, Greenf., Sharpe, Kenr. But certainly this is

*judicii*. Vident Joannes cogitationes istas: ne quasi securi fierent, et ideo non esse horam novissimam putarent, quod venturus esset Antichristus, ait illis, *Et sicut audistis quod Antichristus sit venturus, nunc antichristi multi facti sunt*. Numquid posset habere multos antichristos, nisi hora novissima? To the ready objection, that so long an interval has occurred, Calvin (*in loc.*) gives this answer: 'Respondeo, Apostolum vulgari Scripturæ more denuntiare fidelibus, nihil jam amplius restare, nisi ut Christus in mundi redemptionem appareat.' And it need only be added to this, that in the 'many antichrists' then present John saw the precursors of the coming Antichrist (Oec.: προοδικοιόντων τῶν πολλῶν Ἀντιχρίστων τῷ ἐνί); though *how* many such precursors there were to be, and *at what particular moment* 'their mighty chief' should him-

self appear;—on these points, and consequently on the *precise historical duration of the last hour*, the apostle here gives no information, and had probably none to give. These considerations, joined to the earnest tone of crisis and urgency that sounds in the emphatic reiteration, determine my preference of the specific to the more indefinite word (comp. 2 Pet. 3: 3, N. d); not to mention that out of 109 times, that ὥρα is found in the N. T., it is 89 times so rendered in E. V.—W., R.;—Vulg., Germ., Dt., Fr. S.;—Aug., Calv., Aret., Par., Engl. Ann., Hamm., Cocc., More, Whitb., Beng., Wakef., Mack., Lücke, All., Sharpe, De W., Kenr., Düst.;—Rob. (who adds that it 'refers to the last times of οἱ αἰῶνες οὗτος').

<sup>e</sup> See v. 7, N. p.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
20 But ye have an unction from the Holy One, and ye know all things.	20 Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἰδατε πάντα.	20 °And ꝑyou, ye have an unction from the Holy One, and ꝑ know all things.
21 I have not written unto you because ye know not the truth,	21 οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἰδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἰδατε	21 I have not written unto you because ye know not the truth,

° See ch. 1: 2, N. i, &c. If καί has ever an adversative sense, 'it has it not of itself,' says Hoog., 'but takes it from the nature of the opposed clauses or members.' 'Apparently *adversative*,' Rob. well remarks of this alleged use of καί, 'but only where the antithesis of the thought is clear in itself, without the aid of an adversative particle.' Win., accordingly, would almost confine it to 'the simple, narrative style.' In the present case καί is generally, and even by Lücke, De W., Bloomf., Peile, taken in this sense; but without any necessity, and with no advantage to the connection of the verse, which really presents an *additional* mark of discrimination between the faithful and the apostates, another provision for the security of the former against the evil principles of the latter.—T.;—Syr., Germ., Dt. marg., Fr. S.;—Aug., Calv., Castal., Aret., Hamm., Wells, Beng., Dodd., Thom. (*even*), Düst. (*und*; though he explains as Lücke, &c.).

° Kühn.: 'When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic.' Win.: 'Commonly they' (the personal pronouns in the nom.) 'involve an antithesis more or less obvious, forming, in the N. T. also, an emphasis.'—Syr., Latin verss. (ros. Zumpt: 'The personal pronouns are expressed in the terminations of the verb, and are expressed only when they denote emphasis or opposition.'). It. (*quant' è a voi*), Fr. S.;—B. and L. (*pour vous*), Dodd. (*as for you*;—but as a supplement), Thom. (*you yourselves*). See v. 24, N. a, and 27, N. p.

° E. V., v. 27;—W. (without the article),—Wells, Dodd., Wesl., Newc., Sharpe, Barn. (seems to prefer it).

° W., R.;—German verss., It.;—Wesl., Wakef., Mack., Newc., Thom., Peile.

not what the writer intended. Some, accordingly, as Lücke, De W., Düst., find in οὐκ εἰσὶ πάντες a change, or an extension, of the subject of φανερωθῶσιν. In other words, there is here, as De W. expresses it, 'a drawing together of two thoughts: 1., ἵνα φανερωθῇ ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν; 2., ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ ἐξ ἡμῶν. The apostle would say: it was to become manifest that they, as generally alas! not all, do not belong to us.' But, if E. V. tightens the knot, this, it may be said, cuts rather than unties it. Of the 'two thoughts' neither is expressed in the Greek, and both together can be driven into it (unless, indeed, we adopt the It. construction: 'ma *conveniva* che fosser manifestati: perciocchè non tutti son de' nostri,' as if he had said generally of those in church-fellowship: οὐ γὰρ πάντων ἡ πίστις 2 Thess. 3: 2;—and so Dodd., Moldenh., Newc. marg.; Thom., thus: 'But to the end that they might be made manifest [because all are not of us] even you yourselves have an unction, &c.') only by paraphrastic violence. Hence, while many commentators are fain to include both in their exposition, such verss., as do not rest in what Düst. calls the 'intolerable' (*unerträglich*) implication of E. V., have to be satisfied with one or the other of them. Thus, the *first* appears, sometimes in the form of ἵνα ἐν αὐτοῖς φανερωθῇ πτλ., in Fr. G.,—M.;—probably Pagn. (*ut patefieret quod non sint omnes ex nobis*, Castal., Bez., Engl. Ann. (as one explanation), Carpz., Newc., Mey., All., Penn, De W. and Düst. themselves, Peile;—the *second*, in W., T., C.;—Syr.;—the notes of Bloomf. and Barn; all of these latter overlooking the πάντες entirely, and so evading the difficulty. But the other alternative also, (1.), substitutes for φανερωθῶσιν an impersonal form, nor can this change be justified by the addition of ἐν αὐτοῖς, *an ihnen*, in them;—(2.), would probably have had οὐ πάντες εἰσὶν ἐξ ἡμῶν (comp. Matt. 7: 21; 19: 11; John 13: 10, 11, 18; Acts 10: 41;

Rom. 9: 6; 10: 16; 1 Cor. 6: 12; 8: 7; 10: 23; 2 Thess. 3: 2);—(3.), yields, after all, but a frigid sense: 'These apostatized in order that it might be shown, that professors of Christ are not all true Christians;—and, (4.), the sense, such as it is, is not in keeping with the context, or the rest of the Epistle, throughout which the apostolic charity assumes, that those who remained were genuine believers. Against Episcopius' rendering of οὐ πάντες here by *nulli* Düst. objects, 1., that, had John meant that, he would have written, not εἰσὶ, but ἦσαν. This, however, is not at all certain. Seeing these men now at last standing where they had always spiritually belonged, outside of the Church's pale, the apostle may very well be understood as saying: 'They went out, that it might appear that they are, *all* of them, just what they are, *not of us*,' the inference being then immediate, that formerly they wore a mask; and this is still more natural, from the truth in regard to the past having already been expressly asserted: οὐκ ἦσαν ἐξ ἡμῶν. 2., Another objection is, that οὐ, being separated from πάντες only by the copula, must belong to it as the subject, not to the predicate εἰσὶν ἐξ ἡμῶν, and that the latter connection, moreover, would have required either ὅτι πάντες οὐκ εἰσὶ (ἦσαν) ἐξ ἡμ. or ὅτι οὐκ εἰσὶ ἐξ ἡμ. πάντες. But see Rom. 3: 20; 1 Cor. 1: 29; and, for other examples of this hebraism (Win.), Matt. 24: 22 (Mark 13: 20); Luke 1: 37; Acts 10: 14; Gal. 2: 16; Rev. 21: 27. —Engl. Ann. (as another explanation, and the first mentioned: 'That none of them were of us. An Hebrew phrase.'). Hamm. and Guyse (in the paraphrase), Wells, Whitb. (*that they all were not*), B. and L. (*que tous ces gens-là ne sont pas*), Pyle, Slade, Ros. (allows it: *nullum eorum*), Trol.

° W. (be), G., R.;—Vulg., Germ., Dt., It., Fr. G.,—M.;—Erasm., Pagn., Vat., Wells, B. and L., Dodd., Moldenh., Newc., Lücke, All., Penn, De W., Kenr., Peile, Düst.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
but because ye know it, and that no lie is of the truth.	αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἐστὶ.	but because ye know it, and that no lie is of the truth.
22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.	22 Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἐστὶν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.	22 Who is <sup>a</sup> the liar, but he that denieth that Jesus is the Christ? <sup>b</sup> This is <sup>c</sup> the Antichrist, <sup>d</sup> who denieth the Father and the Son.
23 Whosoever denieth the Son, the same hath not the Father: [ <i>but he that acknowledgeth the Son hath the Father also.</i> ]	23 πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει.	<sup>w</sup> 23 <sup>a</sup> Every one that denieth the Son, <sup>y</sup> neither hath he the Father. <sup>z</sup>
24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning	24 Ὑμεῖς οὖν ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ	24 <sup>a</sup> You, therefore, let that <sup>b</sup> which ye <sup>c</sup> heard from the beginning abide in you: if that <sup>d</sup> abide in you which ye <sup>e</sup> heard

\* The article is here strongly emphatic, and indicates that the highest ψεῦδος (v. 21), even all religious error, is involved in this denial. There may even be in it a demonstrative force, explained in the latter half of the verse.—Dt., It., Fr. M.,—S.;—Beng. ('*o vim relativam habet ad abstractum mendacium*, v. 21, i. e. *Quis est illius mendacii imposturaeque reus?*'), Wesl. (*that*), Wakef., Mack., Thom., Midd., Greenf., All., De W., Stier, Kenr., Peile, Düst.

<sup>†</sup> Οὗτός points, not to ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν (which is, therefore, not in apposition with οὗτός, but belongs as a predicate to ὁ ἀντίχριστος), but to ὁ ἀρνούμενος ὅτι Ἰησοῦς πτλ., in the preceding clause. In reply to the challenge there given, we have now a peremptory declaration, that the denial of Jesus as the Christ does carry in it the extreme Antichristian apostasy.—The demonstrative force is preserved in the old English and all the foreign verss.;—Hamm., Guyse, Dodd., Wakef., Murd., Kenr., Peile.

<sup>‡</sup> See v. 18, N. d. &c. T., C.;—foreign verss. (Cocc. *ille*);—Hamm., Wakef. (*that*), Mack., Thom., Scott, Sharpe, Peile.

<sup>§</sup> Wesl., Wakef., Mack., Newc., Thom., Penn., Kenr.

<sup>||</sup> This verse is the formal justification of the one preceding.

<sup>¶</sup> So πᾶς ὁ may be correctly translated throughout (see Rob. on πᾶς before a participle with the article). In cases, however, where a negative predicate follows, as in ch. 3: 6, 9, &c., the *whosoever* of E. V. is perhaps less liable to popular misapprehension. Here the emphasis in the οὐδέ is brought out by treating πᾶς ὁ as a nominative absolute.—E. V., v. 29; ch. 4: 7; 5: 1; &c.;—W. (*each that*), R.;—Vulg. (*omnis qui*), Dt. (*een iegelijk, die*);—Aug., Calv., Beng., (*as Vulg.*), Dodd., Kenr., (*every one who*), Greenf., All. and De W. (*Jeder, der*), Stier (*Ein Jeglicher, der*), Murd. at ch. 3: 6.

<sup>‡</sup> The emphasis is on the predicate, not on the subject; and so it appears in R. (which gives the whole verse as above);—all foreign verss. (except B. and L., who drop the emphasis altogether);—Wakef. (*as above*), Kenr. (*hath not the F. either*).

<sup>§</sup> The additional clause, ὁ ὁμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἔχει, which is marked as doubtful by the English Translators,

though that mark has been removed in the Amer. Bib. Soc.'s recent Revision, being now universally received by editors and critics, I recommend that it be restored to the verse thus: 'the Father; he that confesseth the Son hath the Father also.'—The *but* supplied by E. V. is rather a disadvantage than otherwise, and is not in C., R.;—such foreign verss. as have the clause (except Mey., All.);—Wells, Wesl., Penn., Sharpe, Murd., Kenr. Ὁμολογία occurs other 5 times in John's Epistles, and is always in E. V. *confess*; and so 12 times elsewhere, and always when opposed, as here, to ἀρνεομαι. R.;—Murd., Kenr.

<sup>a</sup> See v. 20, N. p. &c. The antithetical (De W., Düst.: *nachdrücklich [kraftvoll] vorangestellte*) ἡμεῖς here and in v. 27 is explained by Beng., De W., and others, as belonging by hyperbaton to ἠκούσατε. I prefer to regard it as in both instances a rhetorical anacoluthon, which had better be preserved. See Grot., Lücke, Ros., Win. § 28. 3 and 64. 2. d, Düst., and Rev. 3: 12, N. i. Others, as Wolf, Trol., &c., allow either construction.—The emphasis is here variously given also by R.;—Syr., Vulg., It., Fr. S.;—Aug., Erasm., Vat., Castal., Bez. (as cited in *Pol. Syn.*), Tremell., Aret., Dodd. (*as for you*; and not, as in v. 20, as a supplement), Carpz., Thom. (*as Dodd.*), Peile (*on your part*). Comp. the Hebrew use of וְאֵנִי and וְאֵנִי 1 Chron. 28: 2; Is. 59: 21; &c.

<sup>b</sup> Nothing is gained in this verse by the double inversion (adopted by E. V. from T., C., G.) of the Greek order, which is followed in both instances by W., R.;—Syr., Latin and German verss. (except Mey.), Dt.

<sup>c</sup> See v. 7, N. p. &c.

<sup>d</sup> See v. 19, N. k. &c. The avowed aversion of the English Translators to 'uniformity of phrasing' is strikingly exemplified in their threefold rendering of μένω in this one verse. But is not that 'a verbal and unnecessary changing?' The worst is, that the simple beauty and force of the original are sacrificed to 'a great number of good English words.' W., R., and all other versions that I have looked into, except T., C., G., avoid this unprofitable exuberance.—For the order, see N. b.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
shall remain in you, ye also shall continue in the Son, and in the Father.	ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.	from the beginning, ye also shall <sup>a</sup> abide in the Son and in the Father.
25 And this is the promise that he hath promised us, <i>even</i> eternal life.	25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζῶν τὴν αἰώνιον.	25 And this is the promise <sup>e</sup> which he <sup>f</sup> himself <sup>g</sup> promised us, <sup>h</sup> the life eternal.
26 These <i>things</i> have I written unto you concerning them that seduce you.	26 ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς.	26 These <sup>i</sup> things <sup>j</sup> I have written unto you concerning <sup>k</sup> those <sup>l</sup> who <sup>m</sup> would <sup>n</sup> deceive you.
27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.	27 Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστι, καὶ οὐκ ἐστὶ ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.	27 <sup>o</sup> And <sup>p</sup> you, the anointing which ye <sup>q</sup> received <sup>r</sup> from him abideth in you, and ye <sup>s</sup> have no need that any <sup>t</sup> one teach you: but as the same anointing teacheth you <sup>u</sup> concerning all things, and is <sup>v</sup> true, and is no lie, and even as it <sup>w</sup> taught you, ye <sup>x</sup> shall abide in him.
28 And now, little children,	28 Καὶ νῦν, τέκνῖα, μένετε ἐν	28 And now, little children,

<sup>a</sup> R.;—Guyse, Dodd., and the later verss. (except Sharpe).

<sup>f</sup> See ch. 1: 7, N. x, &c. The writer thinks of the promise, not so much as something recorded in his own Gospel, 6: 27; 17: 2, 3; as what he heard from the Saviour's lips.

<sup>g</sup> The historical reference, suggested in the last note, to certain memorable occasions, or at least to the personal ministry of the Saviour while on earth, seems to require that the verb here (as in v. 6 of this chapter, and Acts 20: 35, where the same kind of reference cannot be mistaken,) should be given in its proper aorist form.—W., R.;—Wakef.

<sup>h</sup> For the omission of the E. V. supplement, see W., R.;—Syr., Vulg., German verss., Fr. S.;—Erasm., Vat., Carpz., Greenf., Sharpe, Kenr.—For the article, see v. 7, N. o, &c.;—foreign verss. generally, (Pagn., Bez., *illa*);—Wakef., Mack., Thom. See ch. 5: 20, N. p.—For the order, *life et.*, see E. V., Matt. 25: 46; John 4: 36; 17: 3;—R.;—Wakef., Mack. (*life which [is] et.*;—this relative construction appears also in Berl. Bib., Thom.), Murd., Kenr. See ch. 5: 20, N. p.

<sup>i</sup> It is not necessary to mark *things* as a supplement here, any more than in v. 2; ch. 1: 4; &c., nor was it so marked in the original edition.

<sup>j</sup> See ch. 1: 4, N. p.

<sup>k</sup> See 2 Pet. 1: 1, N. b, &c.

<sup>l</sup> See 2 Pet. 1: 1, N. c, &c.

<sup>m</sup> The context (vv. 20, 21, 27) shows that this is a case of the present '*de conatu*, i. e. an *endeavour* or *purpose*' (Buttm. § 137. n. 10.), and so it is generally understood; as by Whitb., B. and L., Blackw., Beng., Guyse, Dodd. (*as above*);—and so Wesl. in the note, Newc., Penn, Barn., Peile, Gill, Moldenh., Carpz. (*volunt*), Scott, Clarke, Mey. (*wollen*);—and so Stolz, Van Ess), Ros., De W.

<sup>n</sup> Πλανᾶς is in E. V. to *seduce* only here and Rev. 2: 20; in the other two instances in this Epistle and 22 times elsewhere, to *deceive*.—W., T., C., G.;—Blackw., Dodd., Mack., Newc., Sharpe.

<sup>o</sup> In *addition* to the apostolic warning, *they* had the security of their spiritual anointing, and union to Christ. See v. 20, N. o, &c.

<sup>p</sup> A yet stronger case of hyperbaton, De W. thinks, than that in v. 24. But see there N. a, &c.

<sup>q</sup> Comp. Gal. 3: 2, and see v. 7, N. p, &c. W., G.;—Wakef., Sharpe. See N. w.

<sup>r</sup> See ch. 1: 5, N. t.

<sup>s</sup> E. V. translates *χρείαν ἔχειν*, to *have need* or *lack*, 24 times; in 6 of which the phrase, when accompanied by the negative particle, is, to *have no need*;—W. (*have not n.*), R.;—Dodd. (*have no necessity*), Wakef., Mack., Thom., Penn (*as W.*), Kenr., Peile.

<sup>t</sup> See v. 1, N. b, &c.

<sup>u</sup> See ch. 1: 1, N. d.

<sup>v</sup> The adjective is retained by E. V. in ch. 2: 8; Acts 12: 9;—here, by the older English and all the foreign (except Greenf.) verss.;—Dodd., Wesl., Wakef., Newc., Thom., Penn., Murd., Kenr., Peile.

<sup>w</sup> 'At first, when ye received it' (previous clause). As the anointing was the same ('τὸ αὐτό. *idem semper, non aliud atque aliud, sed sibi constans*; et *idem* apud sanctos omnes.' Beng.), so 'the whole truth' (John 16: 13 *πᾶσαν τὴν ἀλήθειαν*), into which it evermore guides the Church, is still essentially the 'one faith' (Eph. 4: 5 *μία πίστις*), universal and unchangeable, of God's elect. See N. q, &c.—W., T., G.;—Wakef., Sharpe.

<sup>x</sup> Lachm. and Theile have *μένετε* as in v. 28, and of this Düst. approves, citing for it A. B. C.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.	αὐτῷ ἵνα ὅταν φανερωθῇ, ἔχομεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.	abide in him; that, when he shall <sup>7</sup> be manifested, we <sup>7</sup> may have confidence, and not be <sup>a</sup> shamed away from him, at his coming.
29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.	29 εἰν εἰδότε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποίων τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγεννηται.	29 If ye know that he is righteous, <sup>b</sup> ye know that every one that doeth righteousness <sup>c</sup> hath been <sup>d</sup> begotten of him.
CHAP. III.	CHAP. III.	CHAP. III.
BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.	ἸΔΕΤΕ ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.	BEHOLD <sup>a</sup> what manner of love the Father hath bestowed upon us, that we should be called <sup>b</sup> children of God! <sup>c</sup> therefore the world knoweth <sup>d</sup> not us, because it knew <sup>d</sup> not him.
2 Beloved, now are we the sons of God, and it doth not yet	2 ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα οἱ	2 Beloved, now are we <sup>e</sup> children of God, and it <sup>f</sup> hath not yet

<sup>7</sup> This verb is several times used in this Epistle of the personal appearing of our Lord, and in that relation is always, except here and ch. 3: 2, rendered in E. V., *was manifested*. I think it better to retain the passive form in all these instances, not only for the sake of uniformity, but also as suggesting the agency and love of the Father (so prominent in the Christology of John) in the second, as well as in the first, coming of the Saviour. Comp. ch. 4: 9, 10; Acts 3: 18, 20; 1 Tim. 6: 15. E. V. here follows the Vulg. (*apparuerit*).—Syr., Germ., Dt., Fr. S.;—Aug., Pagn., Bez., Tremell., Berl. Bib., Beng., Newc., Greenf., Murd., Peile. See ch. 3: 2, N. f.

<sup>a</sup> The ἔχομεν of our Text is an error of the press for ἔχωμεν. Lachm. and Tisch. give σχῶμεν.

<sup>b</sup> Ἄπ' αὐτοῦ cannot mean 'before him,' but, in connection with the verb, indicates the shrinking, under the pressure of inward shame and universal contempt, of the false professor from the glory of Him, whose name he had dishonoured. Comp. Ps. 73: 20; Is. 2: 19-21; Dan. 12: 2; Matt. 25: 41 (Πορεύεσθε ἀπ' ἐμοῦ); Mark 8: 38; Luke 21: 36; Rev. 6: 16 (κρύψατε ἡμᾶς ἀπὸ προσώπου).—Dt. (*van hem*);—Calv. (*pudefiamus ab ejus praesentia*), Steph. (*ab eo discedamus pudefacti*), Hamm. in the paraphrase (*turned with shame from him*), Greenf. (נִבְּוֶשׁ מִפְּנֵי), Bloomf. (assents to Green's rendering, *shrink from him with shame*), De W. ('ἀπό, pregnant, including the idea of turning away, as αἰσχ. ἀπὸ προσώπου Sir. 21: 22'), Peile ('*put to confusion of face as being cast away from him*'), Düst. (who also cites Bez., Episcopus, J. Lange, Lücke);—Rob. ('pr. so as to turn away from him').

<sup>b</sup> Γινώσκετε is rendered as an imperative mood in E. V. *marg.*;—W., T., C., R.;—Syr., Latin verss. (except Pagn., Bez.), German verss. (except Moldenh.), Dt., It., French verss.;—Wakef., Newc. I prefer the affirmative construction for the reason assigned by Bez.: 'Ubique enim negat se docere imperitos.' See ch. 4: 2, N. a.

<sup>c</sup> Scott: 'In all the passages in this epistle' (except once, ch. 5: 18), 'and in several of the others, the passive perfect is used, which is properly, *has been* &c.' See 2 Pet. 2: 17, N. a, &c.—Fr. S.;—Engl. Ann. (at ch. 3: 9), Mack.

<sup>d</sup> This rendering of γεννάω, which is required at ch. 5: 1, is equally suitable throughout the Epistle.—E. V. ch. 5: 1, 18; Acts 13: 33; 1 Cor. 4: 15; Philem. 10; &c.;—Fr. S. (*engendré*;—for né of other verss.);—Calv., Cocc., Carpz., (*genitus*;—for *natus* of other verss.), Engl. Ann. at ch. 3: 9, Scott, ('or, *beg.*'), Mack., Clarke, Penn, Barn.

<sup>a</sup> The comma here restored by the Amer. Bib. Soc. is not needed, any more than in the other cases of the dependent construction of ποταπός, where E. V. omits it; Mark 13, 1; Luke 1: 29; 7: 39. It may be added, that the restoration of the comma made it only the more proper to retain the point of exclamation, which the Soc. has dropped.—W., T., R.;—Latin and French verss. (except Castal.), It.;—Wesl., Mack., Newc., Thom., Clarke.

<sup>b</sup> The article is omitted by all foreign verss. (except Fr. M.);—Wakef., Newc., Thom., Penn, Sharpe, Dav., Kenr., Peile;—Rob.—For *children*, see E. V. throughout John's Epistles (except here and v. 2), and generally elsewhere;—German and French verss., Dt.;—Dodd. and the later English.

<sup>c</sup> The addition of καὶ ἐσόμεν after κληθῶμεν (A. B. C., Vulg., &c.) is adopted only by Lachm.

<sup>d</sup> The Greek order is kept in both instances by W., R.;—Latin verss. (except Castal.);—Wakef., Mack., Thom.;—in the first instance, by Syr.;—in the second, by T., C., G.;—It.;—Dodd., Wesl., Penn, Sharpe, Kenr.

<sup>e</sup> See v. 1, N. b.

<sup>f</sup> See ch. 2: 28, N. y. A passive verb, with or without an adjective, is employed by Syr.;—Dt., French verss.;—Aug., Bez., Hamm., Pears., Berl. Bib., Beng., Wakef., Newc., Thom., Scott, Greenf., Van Ess, Penn, Peile.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.	δαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστι.	been manifested what we shall be, but we know that, when <sup>εἰ</sup> it shall <sup>ἴ</sup> be manifested, we shall be like him, for we shall see him as he is.
3 And every man that hath this hope in him purifieth himself, even as he is pure.	3 Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνὸς ἐστι.	3 And every <sup>1</sup> one that hath this hope <sup>2</sup> on Him purifieth himself even as <sup>3</sup> He is pure.
4 Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.	4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.	4 <sup>1</sup> Every one that committeth sin <sup>2</sup> committeth also <sup>3</sup> violation of law; <sup>4</sup> and sin is <sup>5</sup> violation of law.
5 And ye know that he was manifested to take away our sins; and in him is no sin.	5 καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἀρῇ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστὶ.	5 And ye know that <sup>1</sup> He was manifested to take away our sins; and in him is <sup>2</sup> no sin.
6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.	6 πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.	6 <sup>1</sup> Every one that abideth in him sinneth not; <sup>2</sup> every one that sinneth hath not seen him, neither known him.
7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.	7 Τεκνία, μηδεὶς πλανᾷτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν.	7 Little children, let no <sup>1</sup> one deceive you; he that doeth righteousness is righteous, even as <sup>2</sup> He is righteous.

<sup>ε</sup> Or, *he*;—which personal reference, besides being favoured by ch. 2: 28 and Col. 3: 4, appears in W., G. (as a supplement), R.;—Dt (as *G.*), It., Fr. G.,—M.,—S.;—Pagn., Bez., (supply *ipse*), Calv. (in the comment.), Wells, Whitb., Berl. Bib., Guyse, Dodd., Moldenh., Wakef., Mack., Newc., Thom., Scott, Clarke, Penn, Sharpe, Bloomf. Yet I prefer the impersonal construction as being that of the previous clause, and because, had a change been intended, it would have accorded with John's manner to say, *ἐκεῖνος*; as at vv. 3, 5, &c. So T., C.;—Germ.;—Castal., Engl. Ann. ('or, *it*'), Grot., B. and L., Beng., Bens., Carpz., Lücke, Mey., Ros., Trol., De W., Stier, Peile.—Syr. and Vulg. are doubtful; though Tremell. and Murd., All. and Kenr., adopt the personal reference.

<sup>h</sup> 'When the mystery of our future being is unveiled, this is what shall be disclosed: "*We shall be like him*"—whatever of glory and blessedness that involves.' See N. f, &c.

<sup>i</sup> E. V., ch. 2: 29; Matt. 7: 8; &c.;—R.;—Dodd. and the later verss. (except Newc.).

<sup>j</sup> The ambiguity of E. V. is, perhaps, commonly misunderstood by the English reader as=*ἐν αὐτῷ*.—E. V., Ps. 119: 49 (*upon*);—Syr. (= *ὑπ*), Germ. (*zu*), Dt.;—Engl. Ann. ('or, *on*'), Hamm., Berl. Bib., Moldenh. (as *Germ.*), Newc. (*placeth this h. in him*), Mey., All. (*diese Hoffnung auf ihn setzt*), De W., Peile (*set on him*). The capital H also would help to guard the reader against mistake.

<sup>k</sup> See ch. 2: 6, N. l.

<sup>l</sup> See ch. 2: 23, N. x.

<sup>m</sup> The correspondence between *ὁ ποιῶν* and *ποιεῖ* is preserved by W., T., C., R.;—Latin verss. (except Pagn., Bez.;—whose *transgreditur* is followed in E. V.), German verss. (except Moldenh., All.), Dt., It., Fr. G.,—S.;—Hamm., Dodd., Mack., Thom., Greenf., Penn, Sharpe, Kenr., Peile.

<sup>n</sup> Elsewhere E. V. renders *ἀνομία* twelve times, *iniquity*; and once, *unrighteousness*. Here the allusion to the composition of the term is stronger than either of these English words conveys.—Dodd. ('I choose *violation* as rather a more expressive word than *transgression*, and so answering more exactly to *ἀνομία*.'), Thom., Peile (*non-conformity to law*).—<sup>2</sup>*Ανομία* (like *ἁμαρτία*) takes the article as an abstract noun, not as referring to any particular law. No article is introduced in either clause by W., T., C., R.;—Greenf., Murd., Kenr., Peile. Mack., Thom., omit before *law*; Penn, before *transgression*.

<sup>o</sup> See ch. 1: 2, N. i. It is in the style of John, that this assertion in the abstract of the essential oneness of sin and lawlessness should be attached to the previous concrete form rather as an additional, cumulative statement, than as an argumentative ground or justification.—W., C., R.;—Latin verss. (except Pagn., Bez.), German verss. (except Moldenh. and Mey.), It., Fr. S.;—Wells, Ros., Greenf., Kenr., Peile (*yea*).

<sup>p</sup> See ch. 2: 6, N. l.—Lachm. and Tisch. cancel *ἡμῶν*.

<sup>q</sup> See ch. 1: 8, N. z.

<sup>r</sup> See ch. 2: 23, N. x.

<sup>s</sup> See ch. 2: 1, N. b, and 4: 12, N. y, &c.

<sup>t</sup> See ch. 2: 6, N. l.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.	8 ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διαβόλος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.	8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this <sup>u</sup> was the Son of God manifested, that he might destroy the works of the devil.
9 Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.	9 πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.	9 <sup>v</sup> Every one that <sup>w</sup> hath been <sup>x</sup> begotten of God doth not commit sin, for his seed <sup>y</sup> abideth in him; and he cannot sin, because he <sup>w</sup> hath been <sup>x</sup> begotten of God:
10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.	10 ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἐστὶν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.	10 In this <sup>z</sup> are manifest the children of God and the children of the devil. <sup>a</sup> Every one that doeth not righteousness is not of God, <sup>b</sup> and he that loveth not his brother.
11 For this is the message that ye heard from the beginning, that we should love one another.	11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἤκοῦσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους·	11 For this is the <sup>c</sup> message that ye heard from the beginning, that we should love one another; <sup>d</sup>
12 Not as Cain, <i>who</i> was of that wicked one, and slew his	12 οὐ καθὼς Κάιν ἐκ τοῦ πονηροῦ ἦν, καὶ ἐσφάξε τὸν ἀδελφὸν αὐτοῦ·	12 Not as Cain <sup>e</sup> was of <sup>f</sup> the wicked one, and slew <sup>g</sup> his broth-

<sup>u</sup> There is nothing for *purpose* in the Greek;—R.;—any foreign vers.;—Sharpe (*for this was*), Kenr. (*for this hath the S. of G. appeared*).

<sup>v</sup> See ch. 2: 23, N. x.

<sup>w</sup> See ch. 2: 29, N. c, &c.

<sup>x</sup> See ch. 2: 29, N. d.

<sup>y</sup> See ch. 2: 19, N. k, &c.

<sup>z</sup> All foreign verss. (except Dt.;—Moldenh.), and Wakef., translate *φανερὰ ἐστὶ* before either of the subjects; Penn and Kenr., after both.

<sup>a</sup> See ch. 2: 23, N. x.—Here begins a new section, in which the general doctrine of the previous context is applied to the case of loving our brother. This closer connection of the first half of v. 10 with what precedes, and of the second half with what follows, or at least this latter connection, is variously indicated in the editions of Beng., Griesb., Mey., Lachm., Bloomf., Sch.

<sup>b</sup> W., R.;—foreign verss. (except Fr. S.;—B. and L., Mey.);—Dodd., Sharpe (*as also*), Murd., Kenr., Peile (*also*).

<sup>c</sup> E. V. *margin*: 'Or, *commandment*.' Ἀγγελία, which occurs nowhere else in the N. T., has both meanings in classic Greek. Here they may be said to coalesce.

<sup>d</sup> The close connection that exists, though in a compressed form, between vv. 11 and 12, is broken up by the punctuation of E. V.—W. and C. have a comma; T., a colon. Others vary from a period to a comma.

<sup>e</sup> Lücke: 'Some supply after οὐ: ἀγαπῶμεν, others ποιῶμεν and the like. But in the first case there arises an irony unsuitable in this connection; and in both cases a second supplement becomes necessary, to wit, of ὅς after Κάιν, which, as the omission of the relative pronoun is in classic as well as N. T. Greek without example, could hardly be justified. Much simpler is it with Grotius to complete the sentence thus: οὐκ ὤμεν ἐκ τοῦ πονηροῦ, καθὼς Κάιν ἐκ τοῦ πονηροῦ ἦν.' Better still Win.: 'Properly, there is nothing to be supplied (ὤμεν or ποιῶμεν would not fit οὐ), but, the comparison being negligently expressed, the reader easily adjusts the clauses for himself: *that we love one another, not as Cain was of the wicked one* &c. shall it or may it be so with us.' So also De W., who refers to John 6: 58, and adds that the present place is 'yet more difficult to complete, but for that very reason is not to be completed... as we should otherwise render the expression clumsy.' In like manner Erasm., Vat., Hamm., Wakef., introduce no supplement.—The relative construction of E. V. appears in Syr., Vulg., and most other verss.

<sup>f</sup> The demonstrative is not used by W., T., G., R.;—foreign verss. (except Erasm., Pagn., Vat., Bez.);—Dodd. and the later verss. (except Newc.).

<sup>g</sup> Win.: 'In the N. T., more frequently than among the Greeks, αὐτοῦ &c. appears for the reflexive αὐτοῦ &c., and the Codd. vary exceedingly in the mode of writing these two pronouns. Only the Editors of the N. T. have not generally observed this, and so at present less stress can be laid on the N. T. text than on that of Greek authors.' This extraordinary (*ausserordentlich*) vacillation is exemplified in this one verse,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.	καὶ χάριν τίνος ἐσφάξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.	er; and wherefore slew he him? Because <sup>s</sup> his own works were <sup>h</sup> wicked, <sup>i</sup> but <sup>s</sup> his brother's righteous.
13 Marvel not, my brethren, if the world hate you.	13 μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ἡμᾶς ὁ κόσμος.	13 Marvel not, my brethren, if the world <sup>h</sup> ateth you.
14 We know that we have passed from death unto life, because we love the brethren. He that loveth not <i>his</i> brother, abideth in death.	14 Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ.	14 <sup>k</sup> As for us, we know that we have passed <sup>l</sup> out of death <sup>m</sup> into life, because we love the brethren: he that loveth not <sup>n</sup> his brother abideth in death.
15 Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.	15 πᾶς ὁ μισῶν τὸν ἀδελφόν αὐτοῦ, ἀνθρωποκτόνος ἐστὶ· καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.	15 <sup>o</sup> Every one that hateth <i>his</i> brother is a <sup>p</sup> mankiller; and ye know that no <sup>p</sup> mankiller hath eternal life abiding in him.
16 Hereby perceive we the	16 Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγά-	16 Hereby <sup>q</sup> have we known

<sup>b</sup> Πονηρός occurs six times in this Epistle, and here only is translated *evil* in E. V. But it is of more importance to observe, and to retain, the verbal correspondence between Κάιν ἐκ τοῦ πονηροῦ ἦν and τὰ ἔργα αὐτοῦ πονηρὰ ἦν. They were the works of his father (John 8: 41).—The same word is given in both clauses by W., R.;—Syr., Latin verss. (except Calv.), Dt.;—Mack., Newc., Thom., Mey., Greenf., All., Sharpe, De W., Murd., Kenr.

<sup>i</sup> See 2 Pet. 1: 5, N. r.

<sup>j</sup> 'As it does.'—The indicative mood is retained by W.;—foreign verss.;—Mack., Sharpe.

<sup>k</sup> Lücke: 'Full of emphasis: ἡμεῖς—in opposition to the dark world full of hatred and devilish fratricide.' Bloomf.: 'We, for our part.' Peile: 'We that are Christ's disciples;' &c. See ch. 2: 20, N. p, &c.

<sup>l</sup> 'And abide no longer *in* death' (last clause).—E. V., Matt. 27: 53; 2 Cor. 4: 6; 1 Pet. 2: 9; &c.;—Germ., Dt.;—Pagn., Bez., Cocc., Beng., Carpz. (*ex*;—for Vulg. *de*), Moldenh., Mey., De W.

<sup>m</sup> E. V., Matt. 18: 8, 9; 19: 17; 25: 21, 23; 1 Pet. 2: 9; &c.;—Germ., Dt.;—Calv., Beng., Carpz., (*in*;—for Vulg. *ad*), Moldenh., Mey., All., De W.

<sup>n</sup> Lachm. and Tisch. cancel τὸν ἀδελφόν.

<sup>o</sup> See ch. 2: 23, N. x.

<sup>p</sup> While in the N. T. φονεύς occurs 7 times and is always in E. V. *murderer*, ἀνθρωποκτόνος (not found at all in the Sept; the common expression there being φονευτής, or a participle of φονεύω, though in Wisd. 12: 5 appears φονεύς itself) is met with

elsewhere only in John 8: 44. There Satan is said to have been ἀνθρωποκτ. ἀπ' ἀρχῆς, as having 'brought death into the world and all our woe' (comp. Wisd. 2: 24: φθόνῳ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον; and Sir. 25: 24). And so what the writer directly aims at here is, not the expression of a moral sentiment, but (with a conscious reference to the composition of a somewhat unusual word) didactically to assert, that, as tending to the prejudice and ultimate ruin of the object, hatred of a brother involves a breach of the sixth commandment of the law (comp. Matt. 5: 21, 22. Beng.: 'Omne odium est Conatus contra vitam.'). and yet, of course, to express this without any such accompanying extenuation, as is suggested by the modern technical use of *homicide*, *manslaughter*. For the same purpose I avail myself of Dryden's word, *Ovid. Metam.* xv. (cited by Rich.):

'To kill *man* killers, Man has lawful power.'

With an eye, perhaps, to the present context, an old English writer speaks of 'Kayne the *manqueller*'—a phrase which W. also employs at Mark 6: 27.—W., T., C., G., (*manslayer*);—Syr. (ܡܢܬܐ ܠܚܝܬܐ), Latin verss. (*homicida*), Germ. (*Todtschläger*), Dt. (*doodslager*), It. (*micidiale*), Fr. S. (*homicide*;—for *meurtrier* of Fr. G. and —M.);—B. and L. (*as* Fr. S.), Moldenh. (*as* Germ.), Wakef., Mack., Penn, Murd., (*as* W.), Scott (*a killer of man*). Here E. V. follows R., which at John 8: 44 has *mankiller*.

<sup>q</sup> See ch. 2: 3, N. h. Here the perfect tense is retained by W., G., R.;—Vulg., German verss., Dt., It., Fr. G.,—M.,—S.;—Erasm., Pagn., Vat., Cocc., Pyle, Mack., Newc. *marg.*, Clarke, Sharpe, Kenr., Peile.

as it stands in our Text. Bloomf., Lachm., Tisch., have αὐτοῦ thrice. As it regards αὐτοῦ, its use generally in the N. T., and in its present connection with ἀδελφός in this Epistle, does not warrant the emphasis given to it by Wakef., *his own*; nor is

it because the first αὐτοῦ here stands for αὐτοῦ more certainly than does the second, that E. V. so renders the one and not the other, but merely for the sake of an easier discrimination. See Rev. 1: 5, N. x.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
love of God, because he laid down his life for us : and we ought to lay down <i>our</i> lives for the brethren.	πην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθεῖναι.	'love, because 'He laid down his life for us : 'we also ought to lay down <i>our</i> lives for the brethren.
17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?	17 ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ ;	17 But whoso hath <sup>u</sup> the world's <sup>v</sup> goods, and seeth his brother have need, and shutteth up his <sup>w</sup> bowels from him, how <sup>x</sup> abideth the love of God in him ?
18 My little children, let us not love in word, neither in tongue, but in deed and in truth.	18 τεχνία μου, μὴ ἀγαπῶμεν λόγῳ μὴδὲ γλῶσση, ἀλλ' ἐργῳ καὶ ἀληθείᾳ.	18 My little children, let us not love in word <sup>y</sup> nor <sup>z</sup> in tongue, but <sup>a</sup> in deed and in truth.
19 And hereby we know that	19 Καὶ ἐν τούτῳ γινώσκομεν ὅτι	19 <sup>b</sup> And hereby we know that

<sup>r</sup> 'What love is, and to what lengths of self-sacrifice it can go.'—The E. V. supplement (from Vulg. and Bez.) is avoided by T., C., G.;—Protestant German verss., Dt., French verss.;—Aug. ('Perfectionem dilectionis dicit.'). Erasm. and other Latin verss., Cocc. ('Qualis sit vera charitas definit, sive quomodo illa cognoscatur explicat.'). Beng., Pyle, Wakef., Newc., Ros., Bloomf., Barn., Peile.

<sup>a</sup> See ch. 2: 6, N. 1.

<sup>t</sup> An immediate inference; as in ch. 4: 11. 'Debemus igitur et nos &c.' (Grot., Ros.). The *also* helps to bring out the emphasis (see ch. 2: 20, N. p, &c.), and is, accordingly, introduced (or its equivalent), though sometimes as a supplement, and sometimes accompanied by other conjunctions, by T., G.;—Syr., German verss. (except Moldenh.), It., French verss. (of which the S. has *nous aussi nous*);—De D., Carpz., Penn., Murd.

<sup>u</sup> Only here, 1 Tim. 6: 7 (where the later editions, including the Amer. Bible Soc.'s last, inconsistently mark *this* as supplied), and Rev. 11: 15, is the article before κόσμος rendered in E. V. (after the Vulg. *hujus*) as a demonstrative pronoun. This is avoided by R.;—Syr., Dt., It.;—Aug., Erasm. and the later Latin verss. (except Castal.), Beng., Dodd., Newc., Thom., Mey., Greenf., De W., Murd., Peile;—though several of these employ an adjective for τοῦ κόσμου.

<sup>v</sup> Elsewhere in E. V. βίος is either *life* or *living*. In the latter sense, or *the means of sustaining life, substance, property*, the form *good* is not now current.—Germ. (*Güter*), It. (*beni*), French verss. (*biens*);—Wells, Dodd. (*good things*;—so Wakef., Newc.), Moldenh., Lücke, All., (*as Germ.*), Mack., Van Ess and De W. (*Lebensgüter*), Penn., Bloomf.

<sup>w</sup> The figure in σπλάγχνα is retained, and without supplement, by E. V., Phil. 1: 8; 2: 1; Col. 3: 12;—W., R.;—foreign verss. (except Castal. The Germ. verss. and Dt. = *heart*.);—Dodd., Mack., Scott, Sharpe, Murd., Kenr. It is reduced to *compassion* by T., C., G.;—Thom., Penn; to *affections*, by Wakef.

<sup>x</sup> See ch. 2: 19, N. k, &c. E. V. translates μένω 8 times in John's Epistles by *dwell*. But that word is better for οἰκέω and

its compounds, as in Rom. 8: 9, 11; 1 Cor. 3: 16; 2 Cor. 6: 16; Eph. 3: 17; Col. 1: 19; 2: 9; 3: 16; 2 Tim. 1: 14; James 4: 5. Μένω, on the other hand, and especially in John's characteristic use of it, imports not the mere *fact of dwelling*, considered simply and absolutely; but *continuance, perseverance*, in opposition to change and apostasy. See ch. 2: 19. Comp. also John 6: 56, where E. V. has *dwell*, with John 15: 4, &c., where it has *abide*. Even in John 14: 10, where μένω expresses a relation between the Father and the Son, it at the same time implies that the humiliation of the flesh had induced no change in that relation.—R. (*doth . . . abide*), Latin verss., except Castal., (*manet*), Germ. (*bleibet*), Dt. (*bleibt*);—Engl. Ann. ('It cannot abide'), Beng. ('*manet*. Dicebat, se amare Deum: sed *non jam* amat.'). Carpz. (*permaneat*), Wakef. (*can . . . remain*), Mack., Newc., Scott, Mey. (*könnte bleiben*), All. (*as Germ.*), Kenr. (*as R.*), Peile (*can . . . have taken abiding possession*);—Pass. ('von Hom. an allg. in Poes. u. Pros. . . bleiben wo man gerade ist, nicht von der Stelle gehen.'). Bretsch. ('in Johannis scriptis . . . μένειν ἐν τινι est: in e conditione, in qua quis est, perseverare.'). Rob. (*to remain*). See ch. 4: 12, N. a.

<sup>y</sup> R.;—Dodd. (*or*), Wakef., Newc., Thom., Murd., (*and*), Mack., Penn., Sharpe, Kenr., Peile.

<sup>z</sup> Griesb. and the later editors (except Bloomf.) insert τῇ before γλῶσση, and this reading (A. B. C., &c.) Beng. also marks as *plane pro genuina habendam*. I recommend that it be adopted, and translated: *with the tongue*. German verss., Dt.;—Thom., Peile. Besides these, It., Fr. G.;—B. and L., Sharpe, use the article.

<sup>a</sup> Griesb. and the later editors (except Bloomf.) read, on evidence which Beng. also pronounces clearly sufficient, ἐν ἔργῳ καὶ ἀλ. I recommend that this reading be adopted, and translated: *in deed and truth*. W. (*in work and tr.*), R.;—Beng., All., Goss., Van Ess, Berl. Bib. and De W. (use *mit* with this double reference), Peile.

<sup>b</sup> For the various constructions of vv. 19, 20, including the difficult, and not yet satisfactorily disposed of, case of the second ὅτι, see Lücke, Win., De W. It is not necessary to introduce here a discussion, that would not after all affect the version.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
we are of the truth, and shall assure our hearts before him.	ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν	we are of the truth; and shall <sup>c</sup> assure our hearts before him.
20 For if our heart condemn us, God is greater than our heart, and knoweth all things.	20 ὅτι εἰ ἂν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.	20 For, if <sup>d</sup> our heart condemn us, God is greater than our heart, and knoweth all things.
21 Beloved, if our heart condemn us not, <i>then</i> have we confidence toward God.	21 ἀγαπητοὶ, εἰ ἂν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν,	21 Beloved, if our heart condemn us not, <sup>e</sup> we have confidence toward God.
22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.	22 καὶ ὁ εἰς αὐτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.	22 And, whatsoever we ask, we receive <sup>f</sup> from him, because we keep his commandments, and do <sup>g</sup> the things that are pleasing in his sight.
23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.	23 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.	23 And this is his commandment, <sup>h</sup> that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
24 And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.	24 καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.	24 And he that keepeth his commandments abideth in him, and <sup>i</sup> he in him: and hereby we know that he abideth in us, by the Spirit <sup>k</sup> that he <sup>l</sup> gave us.
CHAP. IV.	CHAP. IV.	CHAP. IV.
BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.	ἈΓΑΠΗΤΟΙ μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλίθασιν εἰς τὸν κόσμον.	BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
2. Hereby know ye the Spirit of God: Every spirit that con-	2 ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ	2 Hereby <sup>a</sup> ye know the Spirit of God: every spirit, that con-

<sup>c</sup> The marginal note of E. V., 'Gr. persuade,' may better be omitted here, than in Acts 12: 20.

<sup>d</sup> The construction of the first ἡμῶν here is the same as that of the second ἡμῶν in v. 21, and the English possessive pronoun is supplied as in v. 14.

<sup>e</sup> W., R.;—Syr., Latin and French verss., It.;—Wakef., Mack., Thom., Greenf., Penn., Sharpe, Murd., Kenr.

<sup>f</sup> E. V., Mark 12: 2; John 5: 34; &c.;—Wakef., Mack., Thom., Penn., Murd., Kenr., Peile.

<sup>g</sup> No demonstrative pronoun is introduced by Syr., German verss. (except Moldenh.), It., Fr. G.,—M.,—S.;—Aug., Calv., Bez., Grot., Dodd., Carpz., Wakef., Mack., Thom., Greenf., Penn., Sharpe, Murd., Kenr., Peile;—though of these the German and Latin verss., Wakef., Sharpe, Peile, employ a compound relative.

<sup>h</sup> This is not a direct quotation, but a general summary of the evangelical law. The original edition of E. V., therefore,

and nearly all previous and subsequent verss., are right in having no capital letter here. See ch. 4; 21.

<sup>i</sup> See v. 17, N. x, &c.

<sup>j</sup> Here, as in ch. 4: 5, 6; &c., the antithetical structure secures the due emphasis of the pronominal subject (see ch. 1: 7, N. x, &c.).

<sup>k</sup> The reference is to the witness of the personal, indwelling Spirit (Rom. 8: 9-16). See 2 Pet. 2: 11, N. f.—W. (*whom*).

<sup>l</sup> 'To abide with us for ever' (John 14: 16). Comp. the historical time of Gal. 3: 2; Eph. 1: 13. W., T., G.

<sup>a</sup> See ch. 2: 29, N. b. Nor is it likely that the γινώσκομεν of v. 6 is a change of mood.—W., R., (*is known*;—after the Vulg. *cognoscitur*, which, like the Syr. and It., rests on the reading γινώσκειται, still found in some cursive MSS.), Dt.;—Beng., Dodd, and the later English verss. (except Wakef., who follows the γινώσκομεν of one copy [see Mill. *Prol.* 1173]. and Penn.).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
fesseth that Jesus Christ is come in the flesh, is of God :	Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι.	fesseth <sup>b</sup> Jesus Christ come in <sup>c</sup> flesh, is of God.
3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that <i>spirit</i> of anti-christ, whereof ye have heard that it should come; and even now already is it in the world.	3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἐστι καὶ τοῦτο ἐστὶ τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.	3 And every spirit, that <sup>d</sup> confesseth not <sup>e</sup> Jesus Christ come in <sup>f</sup> flesh, is not of God; and this is that <i>spirit</i> of <sup>g</sup> the antichrist, whereof ye have heard that it <sup>h</sup> cometh, and <sup>i</sup> now <sup>j</sup> it is in the world <sup>k</sup> already.
4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.	4 Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τέκνία, καὶ νενικήκατε αὐτοῖς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.	4 <sup>k</sup> You, little children, are of God, and have overcome them; because greater is he that is in you, than he that is in the world.
5 They are of the world: therefore speak they of the world, and the world heareth them.	5 Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκοίει.	5 <sup>l</sup> They are of the world; therefore <sup>m</sup> what is of the world they speak, and the world heareth them:
6 We are of God. He that knoweth God, heareth us; he that is not of God, heareth not	6 ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων τὸν Θεόν, ἀκοίει ἡμῶν· ὃς οὐκ ἐστὶν ἐκ τοῦ Θεοῦ, οὐκ ἀκοίει	6 <sup>l</sup> We are of God; he that knoweth God heareth us; he that is not of God heareth not us.

<sup>b</sup> The common construction (Rob., Schirl., &c.) of ἐληλυθότα as used for ἐληλυθέναι, which appears in one or two MSS., is not necessary—(Win. even denies, that the participle ever stands for the infinitive)—and it injuriously restricts the sense to the fact of the incarnation.—It., Fr. S.;—Grot. ('Voluit Apostolus hic nomini Jesu addere hunc titulum, qui venit in carne, quasi diceret, eum dico Jesum qui non cum regia pompa et exercitibus venit, sed in statu humili, abjecto, multisque malis ac postremum cruci obnoxio.—Pari de causa Apostolus Paulus, cum dixisset a se Christum praedicari, addidit crucifixum.'). Vorst., Pears., B. and L., Wolf. (says of the received reading: 'omnino efficacior est.'). Moldenh. (*den . . . gekommenen J. C.*), Thom., Scott (*as having come*), Mey. (*den . . . Erschienenen*), Penn (*that J. [is] C. come*;—so Sharpe, *is the C. come*), Trol., De W. (*als erschienen*. Of the other construction he says, that it 'somewhat changes the sense, and lays all the emphasis on ἐν σ. ἐληλ.'). Stier. Hamm., Whitb., Berl. Bib., Beng., Guyse, Dodd., Wesl., adopt a relative construction (*J. C. who is come*).

<sup>c</sup> This apostle does not use σάρξ and ἡ σάρξ indiscriminately.—W., R.;—It., French verss.;—Wakef. (marks *the* as supplied), Thom.

<sup>d</sup> The reading λῦει τὸν Ἰησ., quoted by Socrates, and followed in the Vulg. (*solvit Jesum*), is adopted by none of the editors, though Lücke and De W. suppose that from it came the τόν of the Received Text. The words Χριστὸν ἐν σ. ἐληλ., are bracketed by Knapp, Hahn, and cancelled by Griesb., Mey., Lachm., Tisch., Theile. Sch. omits only Χριστόν.

<sup>e</sup> See v. 2, N. b.

<sup>f</sup> See v. 2, N. c.

<sup>g</sup> See ch. 2: 18, N. d, &c.

<sup>h</sup> The present indicative is retained by W., R.;—Vulg., Fr. S.;

—Hamm., Beng., Dodd., Wesl., Mack., Thom., All., Van Ess, Sharpe, Murd., Kenr., Peile.

<sup>i</sup> There is nothing for *even* in W., R.;—foreign verss. (except Fr. G.,—M.);—Hamm., More, Dodd., Wesl., Mack. or the later verss. Wakef., omitting *νῦν*, has *indeed*.

<sup>j</sup> The ἤδη is given last by Mack., Newc., Peile.—Hamm., Wells, Wakef., Newc., Sharpe, Kenr., (*it [he] is*).

<sup>k</sup> Beng.: '*Vos, Jesum Christum agnoscentes.*' See ch. 2: 20, N. p, &c. Here the emphasis is retained by means of the above transposition of the noun in W.;—Guyse, Carpz., Thom., Penn, Murd.

<sup>l</sup> See ch. 3: 24, N. j.

<sup>m</sup> Not: 'things *about* the world;' but: 'things having, like themselves, a worldly temper and origin.' Or rather: 'their speaking, in matter and manner, impulse and aim, has this character.'—G. (*speak they worldly things*);—Syr. (= Greenf. 172), Dt. (*uit*;—thus explained in the note: 'That is, things that are from the world, and that accord with the understanding of unregenerate men, or even with their worldly lusts.'). It. (*quello che parlano è del mondo*), Fr. S. (*comme étant*);—the Vulg. *de mundo* is exchanged for *e* or *ex m.* by Erasm., Calv., Vat. ('*ex affectu mundi, cujus sunt.*'), Aret., Cocc., Beng. ('*ex mundi vita ac sensu sermones suos promunt.*'); for *mundana*, by Pagn., Bez., Par.; for *a m.*, by Castal. Grot. ('*id est, τὰ ἐκ τοῦ κόσμου docent et praedicunt mundi affectibus congruentia.*'), B. and L. (*selon*), Dodd. ([*as*] of), Moldenh. (*aus*;—for the Germ. *von*), Wakef., Thom., (*suitably to*), Mack., Penn, Murd., (*from*), Mey., Van Ess, (*was der Welt gefällt*), Stolz (*nach*), Kist., De W., (*was [von] d. W. ist*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
us. Hereby know we the spirit of truth, and the spirit of error.	ἡμῶν. Ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.	<sup>a</sup> By this we know the spirit of truth and the spirit of error.
7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.	7 Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν·	7 Beloved, let us love one another; for love is of God, and every one that loveth <sup>o</sup> hath been <sup>p</sup> begotten of God, and knoweth God:
8 He that loveth not, knoweth not God; for God is love.	8 ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν.	8 He that loveth not, knoweth not God; for God is love.
9 In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him.	9 Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.	9 In this was manifested the love of God <sup>q</sup> in us, <sup>r</sup> that God <sup>s</sup> hath sent his <sup>t</sup> Son, the only begotten, into the world, that we might live through him.
10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.	10 ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν.	10 Herein is love, not that <sup>u</sup> we loved God, but that <sup>u</sup> he loved us, and <sup>v</sup> sent his Son <sup>w</sup> a propitiation for our sins.
11 Beloved, if God so loved us, we ought also to love one another.	11 ἀγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.	11 Beloved, if God so loved us, <sup>x</sup> we also ought to love one another.
12 No man hath seen God at any time. If we love one an-	12 Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν	12 No <sup>y</sup> one hath <sup>z</sup> at any time seen God: if we love one an-

<sup>a</sup> The only instance in the Epistle of *ἐκ τούτου*, for which, however, Lachm. alone substitutes *ἐν τούτῳ*.

<sup>o</sup> See ch. 2: 29, N. c, &c.

<sup>p</sup> See ch. 2: 29, N. d.

<sup>q</sup> 'In our case.' Or the expression may refer to an inward revelation of the love of God, consequent upon the incarnation of the Son. Comp. Rom. 5: 5 and 2 Cor. 4: 6.—W., R.;—Latin verss. (except Castal. and Bez.), Dt. marg. ('Gr. in ons, gelyk ook ond. v. 16. of, onder ons.'). Fr. S. marg. (*parmi*);—Hamm., Thom., (*among*), Berl. Bib., Beng., De W., (*in [an]* *uns*;—i. e. amor Dei,' says Beng. in the *Gnom.*, 'qui nunc in nobis est, per omnem experientiam spiritualem.' And De W. refers to John 9: 3.), Dodd., Lücke (connects *ἐν ἡμῖν* with *ἐφανερώθη*, and considers it = *ἡμῖν*. But here, as occasionally elsewhere, the version, *gegen uns*, does not answer to the commentary.), Bloomf. (*in respect of us*);—Win. §31. 6: 'The love of God revealed itself in us (*an uns*), which is certainly different from: revealed itself to us (*uns*).' In §54.5 he adds: '1 John 4: 9 may be translated: *Therein the love of God made itself known in us*; *ἐν ἡμῖν* I would not make immediately dependent on *ἀγάπη*, since in that case we should have *ἡ ἐν ἡμῖν*.' Green refers to Matt. 17: 12; Gal. 1: 16; 1 Cor. 9: 15; 14: 11. See v. 16, N. l.

<sup>r</sup> E. V., v. 10; &c.;—German and French verss., Dt., It.;—Hamm., Guyse, Dodd., Wesl. (*because*;—so Thom., Scott,

Sharpe, Murd.), Wakef. (*in that*), Mack., Newc., Penn, Kenr., Peile (*in the fact that*).

<sup>s</sup> 'For, in the purpose and result here specified, that mission is permanent and ever operative.' Comp. the aorist of v. 10 (N. v) and again the perfect of v. 14 (N. g).—R.;—German and French verss., Dt., It.;—Kenr., Peile.

<sup>t</sup> Mack.

<sup>u</sup> See ch. 3: 24, N. j, &c.

<sup>v</sup> 'Christ was once offered to bear the sins of many ... He dieth no more.' See v. 9, N. s.

<sup>w</sup> There is nothing for the E. V. supplement in W., R.;—Syr., Latin verss. (except Pagn., Bez.);—Wesl., Greenf., Kist., Murd.—An indefinite article, or none, is employed by W., T., C., G., R.;—Dt., It., Fr. S.;—Beng., Dodd. and the later English verss., Greenf., De W.

<sup>x</sup> See ch. 3: 16, N. t; 2: 20, N. p, &c.; 2 Pet. 1: 14, N. z, &c.

<sup>y</sup> This rendering of *οὐδεὶς* (as of *μηδεὶς*; see ch. 3: 7, N. s), when used without a substantive, is suitable everywhere, and occasionally is of importance to the sense; e. g. John 10: 29; 16: 22; &c. See Rev. 3: 7, N. p, &c.—Wakef., Mack., Thom., Penn, Sharpe, Murd., Kenr.

<sup>z</sup> *Θεόν* is translated last in the clause by W.;—It., French verss.;—Dodd., Thom., Sharpe, Murd., Kenr. Of English verss. R. and Peile keep it first.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
other, God dwelleth in us, and his love is perfected in us.	ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.	other, God <sup>a</sup> abideth in us, and his love <sup>b</sup> hath been perfected in us.
13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.	13 ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.	13 Hereby <sup>c</sup> we know that we <sup>d</sup> abide in him, and <sup>e</sup> he in us, because he hath given us of his Spirit.
14 And we have seen and do testify, that the Father sent the Son to be the Saviour of the world.	14 Καὶ ἡμεῖς θεαύμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου.	14 <sup>f</sup> We also have seen, and do testify, that the Father <sup>g</sup> hath sent the Son <sup>h</sup> as Saviour of the world.
15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.	15 ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.	15 Whosoever shall confess that Jesus is the Son of God, God <sup>i</sup> abideth in him, and <sup>j</sup> he in God.
16 And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love, dwelleth in God, and God in him.	16 Καὶ ἡμεῖς ἐγνώκαμεν καὶ πιστεύσαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.	16 <sup>k</sup> We also have known and believed the love that God hath <sup>l</sup> in us. God is love, and he that <sup>m</sup> abideth in love <sup>n</sup> abideth in God, and God in him.

<sup>a</sup> See ch. 3: 17, N. x, &c. R.;—Hamm. (at v. 15), Wells (abides), Wesl., Mack., Newc., Thom., Murd., Kenr.

<sup>b</sup> See 2 Pet. 3: 7, N. r, &c. Peile: 'There is evidence in us of His love having fully attained its end... of our having fully realized His love.' Some (Bens., Moldenh., Wakef.) = *is perfect or complete*.

<sup>c</sup> See ch. 1: 4, N. p.

<sup>d</sup> See v. 12, N. a, &c.

<sup>e</sup> See ch. 3: 24, N. j, &c.

<sup>f</sup> 'In addition to this experimental assurance (v. 13), we Apostles have a historical certainty.' See v. 11, N. x, &c. —Aret. ('testes producit oculatos ipsos Apostolos.'). Beng. ('et nosmet. Sic Joh. 15: 27.'). Trol. ('The mention of *seeing God* suggests the reference to himself and the rest of the Apostles [vv. 14 sqq.] as eye-witnesses, &c.'). Peile ('Moreover, we his chosen witnesses.'). &c.

<sup>g</sup> See v. 9, N. s. R.;—German and French verss., Dt., It.;—Guyse, Dodd., Mack., Thom., Murd., Kenr.

<sup>h</sup> See v. 10, N. w. For *as*, see Fr. S.;—Beng., Mey., All., De W.

<sup>i</sup> See ch. 3: 17, N. x, &c.

<sup>j</sup> See ch. 3: 24, N. j, &c.

<sup>k</sup> 'We Christians.' To this 'peculiar people' is especially revealed the love of God, which, first manifested in the mission of His Son (vv. 14, 15), is now *also* 'shed abroad in their

hearts' (Rom. 5: 5 *ἐν ταῖς καρδίαις*). See v. 14, N. f, &c.—Aret. ('omnes complectitur fideles.'). Beng. ('et nos. Anaphora: coll. v. 14. not. Est hic quoque epitasis: quare mox *ἐν ἡμῖν* proprie valet *in nobis*.'). Lücke ('ἡμεῖς, John and his readers; comp. v. 6.'). &c.

<sup>l</sup> See N. k, and v. 9, N. q. The common construction of *ἐν ἡμῖν* here and in v. 9 as equivalent to *εἰς ἡμᾶς*, though approved by Rob. (who follows Bretsch. in citing also such unsatisfactory cases as Luke 21: 23; 2 Cor. 8: 7; 2 Sam. 24: 17 Sept.), cannot be justified, l. grammatically. 'On the whole,' says Win. § 54. 5, 'it is in itself quite improbable, that, with a clear conception of dogmatic relations, the apostles should have puzzled their readers by saying *ἐν* for *εἰς*, or *vice versa*. At least they were able to write *εἰς* just as easily as the interpreters, who will smuggle in this preposition.' And again Trol.: 'The primary import of *ἐν* and *εἰς* is so opposite, that the use of the former instead of the latter, as advocated by many commentators, seems to be very doubtful; and indeed it will be found that the verbs implying *motion*, with which it is sometimes found, generally involve the idea of *rest* also:—or, 2., in accordance with John's style of doctrine and diction. Comp. vv. 12, 13, 15; ch. 2: 5; 3: 17 (for in this last passage also *ἡ ἀγάπη τοῦ Θεοῦ* may mean that Divine love which appeared in the vicarious death of the cross, v. 16); John 17: 26; &c.—W., G., R.;—Latin verss. (except Castal. and Bez.), Dt. marg.;—Hamm. (*among us*), Bloomf. (allows either construction), Berl. Bib. (*in uns*;—and so De W., who explains *ἐν* as marking 'the object of the love, and at the same time the medium in which it shows itself, and as it were dwells. Comp. John 17: 26.'). Peile ('the love which God hath set upon us.').

<sup>m</sup> See ch. 3: 17, N. x, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.	17 Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρῆρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως. ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.	<sup>a</sup> 17 Herein <sup>o</sup> hath <sup>p</sup> love <sup>p</sup> with us been <sup>a</sup> perfected, that we <sup>r</sup> should have <sup>a</sup> confidence in the day of judgment, <sup>t</sup> because as <sup>u</sup> He is <sup>v</sup> are <sup>v</sup> we also in this world.
18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He	18 φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει ὁ	18 There is no fear in love, but perfect love casteth out fear; because fear hath <sup>w</sup> punishment:

<sup>a</sup> The connection of thought, on which depend the translation and punctuation of the verse, is this: 'As the end of faith (τὸ τέλος τῆς πίστεως, 1 Pet. 1: 9), and the satisfaction of hope (Tit. 2: 13), so likewise the consummation of love, the other divine element in which the Christian community lives, moves, and has its being, is found only in a fearless, joyful meeting with that Saviour at his coming, whom having not seen we love, and, in loving, are even now changed into the same image, this being the only evidence that we are his, and so a sure ground of our confidence.' Aug. thus expresses it: 'Quisquis fiduciam habet in die iudicii, perfecta est in illo charitas. . . Quare habemus fiduciam? Quia sicut ille est, et nos sumus in hoc mundo.' Lücke, thus: 'Therein shows itself the perfecting of our mutual love, that we (or *then* is our love perfected, *when* we) can have confidence in the day of judgment, because (ὅτι) we (or: *in so far*, that is, *as* we, comp. ch. 3: 9, but especially 3: 14, where instead of *ἵνα* and *ὅτι* is a double *ὅτι*) so walk in the world, as Christ (has walked, loving the brethren).' And De W., with a larger and truer conception of ἡ ἀγάπη, thus: 'Love, proceeding from God, manifested in the mission of Christ, taken up into the communion of the faithful, trained after the pattern of Christ, has then reached its mark, when, as confiding children to their father, we draw nigh without any fear.'

<sup>o</sup> See ch. 2: 5, N. k.

<sup>p</sup> See N. n. E. V. is almost alone (one or two of the later English verss. and Mey. follow it) in turning μεθ' ἡμῶν into the possessive pronoun. On the contrary, the Syr., Vulg., &c., expressly interpret the ἀγάπη as denoting God's love to us.—E. V. marg.;—W., T. (*in us*;—so C., G.), R.;—Syr. (= ܡܝܬܝܢ), Latin verss. (*nobiscum*;—except Pagn. *in nobis* [so Aug.] and Castal.), German verss. (*bei uns*;—except Moldenh. *in uns*, and Lücke *unter uns*), Dt. (*bij ons*), It. (*inverso noi*), Fr. G.,—M., (*envers nous*), Fr. S. (*par rapport à nous*);—Engl. Ann., Hamm., B. and L. (*pour nous*), Dodd., Mack., (*as W.*), Gill ('or, *with us*'), Pyle (*toward us*;—but cites as parallel Paul's χάρις μεθ' ἡμῶν); Wakef., Newc. and Thom. (*among us*), Sharpe, De W. ('*with* [among] *us* [2 John 2] belongs to the verb, and marks the Christian community as the province or dwelling-place of love'), Barn. ('*within* or *in us*'), Bonar, *Comment. on Leviticus*, ch. 8, ('He calls it, as if the name, *Immanuel*, were running in his mind, *the love with us*; i. e., God's display of love to us, v. 16, in his Son; which is now our property'), Murd., Kenr., Peile.

<sup>r</sup> E. V., ch. 2: 5; 4: 12; &c.—R.;—Hamm., Dodd., Mack., Newc., Thom., Penn, Murd., Kenr.

<sup>t</sup> T., C., G.;—De W. ('*ἵνα παρῆρησίαν κτλ.* is dependent on *ἐν τούτῳ*, and the construction is as John 15: 8. *ἵνα* expresses the work of the *τελειώσις*'), Green (refers for a similar use of *ἵνα* to ch. 5: 3; 3 John 4.).

<sup>u</sup> E. V., ch. 2: 28; 3: 21; 5: 14; &c.;—Engl. Ann. ('or, *freedom*, or, *confidence*'). Wells, Guyse, Wakef., Newc., Thom., Penn, Bloomf., Kenr., Peile.

<sup>v</sup> This is the punctuation of the original edition of E. V., and is better than any thing that has been substituted for it since, whether *ὅτι κτλ.* be connected immediately with *ἐν τούτῳ*, or, as I prefer, with the intermediate clause. See N. n.—All the recent editors (except Mey., Sch.) and very many verss. have a comma.

<sup>w</sup> See ch. 2: 6, N. l.

<sup>x</sup> See v. 11, N. x, &c.

<sup>y</sup> 'That is what properly belongs to the unfilial spirit (Rom. 8: 15, πνεῦμα δουλείας εἰς φόβον) at the hand of God, and is even now, in the very anticipation itself (φοβερά τις ἐκδοχή κρίσεως Heb. 10: 27), in a measure realized.' Comp. the use of *ἔχω* in Matt. 6: 1; John 3: 36; Heb. 10: 35; &c.—Elsewhere *κόλασις* occurs but once, Matt. 25: 46, and is there in E. V. *punishment*; *κολάζομαι*, occurring twice, is in E. V. *to punish*;—Syr. (the word used is translated in Tremell., *irritatio*; P., *pavor*, to which Castell adds, *cum quadam desperatione*; Trost, *concitatio*, to which Gutbir adds, *periculum*; Murd., *peril*), Vulg. (*poenam*), Dt. marg. ('of, *straffing*'), Fr. S. (*punition*);—Aret. ('consequentes, imo concomitantes poenas'), Berl. Bib., Lücke, De W., (*Strafe*;—for Luth.'s *Pein*), Wakef., Scott ('or, *punishment*'), Lücke ('Fear [before God, in the judgment] rests on the consciousness of deserved punishment, but (δέ) the fear of punishment is abolished by a perfected, serene, confiding love. Not, as some would have it, *fear is punished*, but, *fear has in itself punishment*, is connected with the consciousness of punishment, *κόλασις*, comp. Matt. 25: 46; 2 Macc. 4: 38.'), Greenf. (ܥܕܝܢܐ), Penn;—Steph., Scap., Wahl, Pass., L. and S., Rob.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that feareth, is not made perfect in love.	δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.	<sup>1</sup> but he that feareth <sup>2</sup> hath not been <sup>2</sup> perfected in love.
19 We love him, because he first loved us.	19 ἡμεῖς ἀγαπῶμεν αὐτόν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.	19 We love him, because <sup>a</sup> he first loved us.
20 If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?	20 Ἐάν τις εἴπῃ, ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε, πῶς δύναται ἀγαπᾶν;	20 If <sup>b</sup> any one say: I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
21 And this commandment have we from him, That he who loveth God, love his brother also.	21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.	21 And this commandment have we from him, <sup>c</sup> that he who loveth God love <sup>d</sup> also his brother.
CHAP. V.	CHAP. V.	CHAP. V.
WHOSOEVER believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.	ΠΑΣ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννῆσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.	<sup>a</sup> EVERY one that believeth that Jesus is the Christ <sup>b</sup> hath been <sup>c</sup> begotten of God; and every one that loveth him that begat, loveth him also that <sup>b</sup> hath been begotten of him.
2 By this we know that we love the children of God, when we love God, and keep his commandments.	2 ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.	2 <sup>d</sup> Hereby we know that we love the children of God, when we love God, and keep his commandments.
3 For this is the love of God, that we keep his commandments; and his commandments are not grievous.	3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.	3 For this is the love of God, that we keep his commandments; and his commandments are not <sup>e</sup> burdensome.
4 For whatsoever is born of	4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ	4 For <sup>f</sup> all that <sup>g</sup> hath been <sup>h</sup> be-

\* 'And therefore the doctrine of v. 17 holds good.' See 2 Pet. 1: 5, N. r, and Lücke under N. w.—W.;—Syr., Latin verss. (except Castal.), Germ.;—All., De W. Most others give the δέ, but either as a mere copula. or as an illative particle.

<sup>r</sup> See ch. 2: 5, N. k.

<sup>q</sup> See v. 17, N. q.

<sup>a</sup> See ch. 3: 24, N. j, &c.—The construction: *Let us love him*, appears in Syr., Vulg. and its followers, Ar., German verss., Dt. marg.;—Grot., Hamm. (as allowable;—and so Whitb., Clarke), B. and L., Pyle, Carpz., Wakef., Ros., Greenf., Sharpe, Trol.;—and is explained by De W. thus: 'He exhorts to the love of God, because this is the root of brotherly love. Its connection with the latter he shows in v. 20 as well as in v. 12.' But the closer connection may easily be, as indicated in our Text, and that of Beng., Griesb., Sch., with v. 18, whose general statements are here exemplified and confirmed; as if he had said: 'We, for example, could only have feared God, had not the manifestation and experience of His own prior, sovereign love enkindled ours.'—Lachm. and Tisch. cancel the αὐτόν. The former also inserts οὖν after ἡμεῖς, and substitutes ὁ θεός for αὐτός.

<sup>b</sup> See 2 Pet. 2: 19, N. n.

<sup>c</sup> See ch. 3: 23, N. h.

<sup>d</sup> W., R.;—foreign verss.;—Dodd. (*also love his br.*), Murd., Kenr.

<sup>a</sup> So E. V. in the second clause; and see ch. 2: 23, N. x.

<sup>b</sup> See ch. 2: 29, N. c, &c.

<sup>c</sup> So E. V. in the second clause, and see ch. 2: 29, N. d.

<sup>d</sup> E. V. elsewhere (6 times) in this Epistle, when ἐν τούτῳ is thus connected with γινώσκω;—Wesl., Newc.—For τηρῶμεν, Lachm. and Tisch. read ποιῶμεν.

<sup>e</sup> Comp. Matt. 11: 30; 23: 4; Acts 15: 10.—W., R., (*heavy*);—Syr. (*as in Matt. 23: 4*), Latin verss. (*gravia*), German verss. (*schwer*), Dt. (*zwaar*), It. (*gravi*), Fr. S. (*pesants*);—Hamm., Wakef., Barn., Kenr., (*as W.*), Mack., Clarke, Murd., Peile.

<sup>f</sup> W. (*all thing that*), T., C., G., R.;—Syr., Vulg., Germ., Dt., It. (*tutto quello che*), Fr. G.,—M.,—S., (*tout ce qui*);—Erasm., Pagn., Calv., Vat., Aret., Beng., Moldenh., Mack., Scott (*all that which*), All., Barn. (*every thing which*), Kenr., Lücke.

<sup>g</sup> See ch. 2: 29, N. c, &c.

<sup>h</sup> See ch. 2: 29, N. d.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
God, overcometh the world: and this is the victory that overcometh the world, <i>even</i> our faith.	Θεοῦ, νικᾷ τὸν κόσμον καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.	gotten of God overcometh the world; and this is the victory that <sup>1</sup> overcometh the world, <sup>2</sup> our faith.
5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?	5 τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ;	<sup>5</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
6 This is he that came by water and blood, <i>even</i> Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.	6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ πνεῦμά ἐστὶν ἡ ἀλήθεια.	6 This is he that came by water and blood, <sup>1</sup> Jesus <sup>2</sup> the Christ; not <sup>3</sup> with <sup>4</sup> the water only, but <sup>5</sup> with <sup>6</sup> the water and <sup>7</sup> the blood; and <sup>8</sup> the Spirit is that which <sup>9</sup> testifieth, because the Spirit is truth.
7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.	7 ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι.	7 For <sup>1</sup> they are three that <sup>2</sup> testify <sup>3</sup> [in heaven, the Father, the Word, and the Holy <sup>4</sup> Spirit; and these three are one.
8 And there are three that	8 καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες	8 And <sup>1</sup> they are three that

<sup>1</sup> 'Did, or has done, so in our case, and alone has power to do so in any case.' The Greek aorist, according to the best usage, does not exclude the last of these ideas, which harmonizes the clause as a general statement with the immediate context, and requires for its expression the English present. 'All the children of God overcome the world, and the victorious weapon of their warfare is their faith.'

<sup>1</sup> W., R.;-Syr., Latin verss. (except Bez. *nempe*);-Wakef. and Green (at v. 6), All., De W., Murd., Kenr., Peile. Several (Germ., Wakef., &c.) here change the construction into: *our faith is* &c.

<sup>2</sup> A reiteration, in the way of challenge to produce an instance to the contrary, of the general statement of v. 4, αὕτη ἐστὶν ἡ νίκη πλ., accompanied by a more specific description of faith, the spiritual weapon.

<sup>1</sup> See v. 4, N. j.

<sup>3</sup> Some MSS. omit the article. But there are other passages, in which ὁ Χριστός unquestionably occurs as an appellative, where E. V. treats it as a proper name; e. g. Matt. 2: 4; 22: 42; Mark 15: 32; John 7: 31, 41, 42; &c.—E. V., v. 1; ch. 2: 22; Matt. 16: 16, 20; &c.;-Dt., Fr. S.;-Dodd., Moldenh., Carpz. (*illum*), Wakef., Mack., Thom., Mey., Greenf., Penn., Sharpe, De W. ('Ἰησ. ὁ Χριστός is in apposition with the whole clause, so that Ἰησοῦς = οὗτος, and ὁ Χριστός = ὁ ἐλθὼν πλ.'), Murd., Peile;-Rob., Green.

<sup>4</sup> Tittm.: 'Idem indicat' (as the previous δι' ὕδ.), 'sed cogitatur tantum eadem res diverso modo. Et in illa quidem formula cogitatur causa ipsa, per quam effectum est, ut venerit, in hac autem cogitatur accidens, quod conjunctum fuit cum adventu sic, ut simul utrumque fieret et conspiceretur.' Win. § 52. a: 'It is quite common for ἐν to be used of that, with

which one is (externally) provided, which he brings with him; Heb. 9: 25 εἰσέρχεται ἐν αἵματι; 1 Cor. 4: 21; 1 Kings 1: 25; Xen. *Cyrop.* 2, 3. 14.—Germ., It., Fr. S.;-B. and L., Guyse, Carpz., Newc., Lücke, Mey., Penn, Peile (*under the form of*). Most of these and of other verss. make no distinction between the διὰ and the ἐν.

<sup>5</sup> E. V., v. 8;-Dt., French verss.;-Wesl., Mack., Thom., All., De W., Murd.;-Green. The French verss. and Murd. also insert the article before these nouns in the first clause.

<sup>6</sup> The Greek order and construction of τὸ πν. are preserved by W.;-foreign verss. (except the French);-Dodd., Thom., Penn, Murd., Peile.

<sup>7</sup> See ch. 1: 2, N. 1.

<sup>8</sup> The εἰσίν is here a simple copula, not a verb of existence.—Foreign verss. generally (except the French, *il y en a trois qui*) follow the Greek order;-Penn.

<sup>9</sup> See ch. 1: 2, N. 1.

<sup>1</sup> The words inclosed within brackets are cancelled by Griesb. and (excepting Knapp, Bloomf., Theile, who bracket them) all the later editors. Lücke asserts, that they are 'demonstrably spurious. No result of modern criticism is more certain than the spuriousness of this passage.' For the evidence on which this decision, now generally acquiesced in, rests, see Clarke, Horne, Lücke, De W., Dav. (*Biblical Criticism*, 1852, Vol. II. pp. 403-426). I recommend that the words be transferred to the margin, as the reading of two or three inferior MSS.; in which case a comma would be inserted after *testify*.

<sup>2</sup> See 2 Pet. 1: 21, N. f.

<sup>3</sup> See v. 7, N. r.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.	ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν.	<sup>w</sup> testify on earth,] the <sup>s</sup> Spirit, and the water, and the blood; and <sup>r</sup> the three <sup>a</sup> agree in one.
9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.	9 Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.	9 If we receive the <sup>a</sup> testimony of men, the <sup>a</sup> testimony of God is greater: for this is the <sup>a</sup> testimony of God <sup>b</sup> which he hath testified <sup>c</sup> concerning his Son.
10 He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.	10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.	10 He that believeth <sup>d</sup> in the Son of God hath the <sup>e</sup> testimony <sup>f</sup> in himself: he that believeth not <sup>g</sup> God hath made him a liar, because he <sup>h</sup> hath not believed <sup>d</sup> in the <sup>e</sup> testimony <sup>i</sup> which God hath <sup>j</sup> testified <sup>k</sup> concerning his Son.
11 And this is the record, that God hath given to us eternal life: and this life is in his Son.	11 Καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.	11 And this is the <sup>l</sup> testimony, that God <sup>m</sup> gave to us eternal life, <sup>n</sup> and this life is in his Son.
12 He that hath the Son, hath life; and he that hath not the Son of God, hath not life.	12 ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.	12 He that hath the Son hath life; <sup>o</sup> he that hath not the Son of God hath not life.
13 These things have I written unto you that believe on the	13 ΤΑΥΤΑ ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ	13 These things have I written unto you <sup>p</sup> that believe <sup>q</sup> in the

<sup>w</sup> See ch. 1: 2, N. 1.

<sup>x</sup> Here also this name has an initial capital in the original edition of E. V.;—Vulg., Dt., It., Fr. G.,—M.,—S.;—Pagn., Vat., Tremell., Bez., Aret., Eng. Ann., Hamm., Cocc., Wolf., Beng., Guyse, Dodd., Wesl., Mack., Thom., Scott, Clarke, Penn, Barn., Murd., Kenr., Peile. Some of these have, *Water, Blood*; while others, who use no capital, understand by *πν.* the Holy Spirit.

<sup>y</sup> The demonstrative pronoun (which comes from the Vulg.) is not employed by Germ., Dt., Fr. S.;—Peile.

<sup>z</sup> 'Agree in the one' thing or testimony, to wit, that Jesus is the Son of God (v. 5). Or (and this I recommend to be set in the margin): 'Amount to the one' already mentioned (v. 6) as that which testifies; that one and the self-same Spirit working all in all (1 Cor. 12: 3–11). The former sense, with or without the article, is the one generally adopted, the E. V. expression of it being borrowed, through G., from Bez. (according to some editions), and by Bez., from Pagn.; *in unum consentiunt*. Calv. has *in unum conveniunt*.

<sup>a</sup> E. V., 14 times out of 37; and so for μαρτύριον, 15 times out of 19;—R.;—Guyse, Dodd., Wesl., Wakef., Mack., Newc., Thom., Scott, Penn, Bloomf. (at v. 10), Murd., Kenr. Most verss. use a cognate substantive and verb here and in v. 10.

<sup>b</sup> For ἡν, Lachm. and Tisch. read ὅτι.

<sup>c</sup> See ch. 1: 1, N. d.

<sup>d</sup> So E. V. renders εἰς after πιστεύω, 11 times;—W. (*into*). G., R.;—Syr., German verss. (*an*), Dt., It.;—Erasm. and the later Latin verss., except Castal., (*in Filium*;—for the Vulg. *Filio*), Dodd., Thom., Greenf., Murd., Kenr.

<sup>e</sup> See v. 9, N. a.

<sup>f</sup> Lachm. inserts τοῦ Θεοῦ before ἐν ἑαυτῷ. So the Vulg.

<sup>g</sup> For Θεῷ, Lachm. has νῷ. So the Vulg.

<sup>h</sup> E. V., John 3: 18; 16: 27; &c.;—T., C., G., (*believed*);—Dt., It., Fr. G.,—M.,—S.;—Erasm. and the later Latin verss. (except Castal.), Berl. Bib., Beng., Dodd., Mack., Penn, Sharpe (*as T.*), De W., Peile. E. V. follows the Vulg.

<sup>i</sup> E. V., v. 9;—R.;—Dodd., Wesl., Wakef., Mack., Newc., Thom., Scott, Murd., Kenr.

<sup>j</sup> See v. 9, N. a, and ch. 1: 2, N. 1.

<sup>k</sup> See ch. 1: 1, N. d.

<sup>l</sup> See v. 9, N. a.

<sup>m</sup> 'When He gave (John 3: 16, ἔδωκεν) His only begotten Son.'—W.;—Sharpe.

<sup>n</sup> The last clause forming part of the divine testimony, the punctuation of the late critical editors (except Sch.), of the original edition of E. V., of the Amer. Bible Soc.'s Revision, &c., is preferred.

<sup>o</sup> W., R.;—foreign verss. (except Syr.;—Moldenh., Greenf.);—Wells, Mack., Thom., Penn, Sharpe, Kenr., Peile.

<sup>p</sup> After ὑμῖν, Griesb., Mey., Knapp, Sch., Lachm., Hahn, Tisch., read: ἵνα εἰδῇτε ὅτι ζωὴν αἰώνιον ἔχετε [Lachm., Hahn, Tisch.: ζ. ἔχ. αἰών.], οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, on the authority of A. B. and many minor MSS.; Syr., Vulg., &c. I recommend that the following note appear in the margin: 'Or, as many read: *that ye may know that ye have eternal life, who believe in the name of the Son of God.*'

<sup>q</sup> See v. 10, N. d.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.	Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.	name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God.
14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us :	14 Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν.	14 And this is the confidence that we have towards him, that, if we ask anything according to his will, he heareth us :
15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.	15 καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν παρ' αὐτοῦ.	15 And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we have asked from him.
16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not	16 Ἐάν τις ἰδῇ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον.	16 If any one see his brother sinning a sin not unto death, he shall ask, and shall give him life, even to them that sin not

<sup>r</sup> E. V. *margin*. (*concerning*), but elsewhere often, *toward*, in the same or similar relations, as ch. 3: 21; Acts 24: 16; 2 Cor. 3: 4;—W. (*to*), R. (*toward*);—Syr. (= ܠ), Vulg. (*ad*), German

verss. (zu;—except Moldenh., *gegen*), Dt. (*tot*), It. (*appo*), Fr. S. (*auprès de*);—Erasm., Pagn., Vat., Bez., Aret., (*apud*), Calv., Ros., (*erga*), Castal., Cocc., (*as Vulg.*), Hamm. (*as R.*), Dodd., Wakef., Mack. (*with*), Sharpe, Barn., Murd., Kenr.

\* G.;—Hamm. and Wells (give *hears* as the common vers.), Dodd., Wesl., Wakef., Mack. (*hearkeneth*;—and so Thom., Penn), Newc., Bloomf., Murd. The Vulg. omits *ἐάν*, and so W., R., Kenr., (*heareth*).

<sup>c</sup> 'It follows that no such prayer (*κατὰ τὸ θέλημα αὐτοῦ*) has ever been offered by us in vain, but in answer to it we have, in present possession or in certain reversion, the very blessing sought.'—G.;—foreign verss. (except Vulg.;—Pagn., B. and L., Mey. [*das Gebetene*], All. [*das Erbetene*]);—Dodd., Wesl., Mack., Thom., Penn.

<sup>u</sup> W. j.-Wells, Dodd. and the later English verss., translate αἰτέω by the same verb, *to ask* (except that here Wakef. has, *asked for*), throughout vv. 14-16. A similar uniformity is found in the Syr., Germ., Dt., Fr. S. j.-Pagn., Bez., Moldenh., Mey., Greenf., De W.

<sup>v</sup> See ch. 3: 22, N. f. Lachm. and Tisch. read ἀπ' αὐτοῦ.

<sup>w</sup> See ch. 2: 1, N. b, &c.

\* 'Entering into the region and shadow of death, but still within reach of divine grace.'—Fr. S.;—Calv., Cocc., Beng., Mack., Thom. (*committing*), Peile.

<sup>y</sup> E. V., vv. 16, 17;—Latin verss. (except Pagn., Bez.), Germ., Dt.;—Wakef., Mack., Thom., Lücke, Sharpe, De W., Kenr.

<sup>2</sup> Αἰτῆσαι καὶ δώσει (Erasm.) = αἰτῶν δώσει, *he shall, by asking, give*;—the one is tantamount to the other. As God ‘speaks, and it is done,’ so is it with the prayer, even the intercession.

of faith. This construction of the two verbs with the same subject, 1., is the most obvious and natural;—2., falls in with the tenor of the context, vv. 14–16, respecting prayer;—3., affords a striking example of apostolic *παῖσις* (v. 14) on that topic;—and, 4., is in harmony with the usage of Scripture, ascribing to faith and prayer the efficacy and results of the Divine working. Comp. Matt. 9: 22; 1 Tim. 4: 16; James 5: 15–20; Rev. 11: 6; &c.—Erasm. ('Subest et alius scrupulus, quid referatur ad verbum *dabit*, *Deus* *an* *qui* *petit*. Nam et qui impetrat, alteri quodammodo dat.'). Calv. ('Ostendit autem in manu esse remedium, quo fratres fratribus succurrant. Vitam, inquit, per-eunti restituet, qui pro eo orabit. Quamquam verbum *dabit* referri ad Deum potest: acsi dictum esset: *Fratris vitam Deus* concedet precibus nostris. Verum idem semper erit sensus, eo usque valere fidelium preces, ut fratrem a morte eripiant. Si de homine intelligas, quod det fratri vitam, hyperbolica erit loquutio: nihil tamen continebit absurdi. Nam quod gratuita Dei bonitate nobis concessum est, imo quod in gratiam nostram aliis conceditur, dicimur aliis dare.'). Zeg. ('Sensus est, *Petet . . . et sic petens dabit.*'), Vorst., Newc. (*shall obtain life for him*;—so Ros., *precibus impetrare*), Lücke (prefers this construction), Mey. (*er wird dadurch*), De W., Peile (*and give him*—or what amounts to the same thing, *and God will give him.*'). As the case may be considered a doubtful one, I recommend that the other construction, which has generally prevailed, and is still retained by Win., &c., be set in the margin.

<sup>a</sup> This clause, while it again restricts the promise to the class specified, at the same time extends it to the whole of that class. It is, accordingly, to be taken in exegetical apposition with αὐτῷ, which, however δώσει be construed, refers not to 'him who offers the prayer' (Barn.), but to the sinning and endangered brother. Says Scholēf.: 'I suppose that the construction δίδωμι σοι ἐκείνῳ, *I give to you for him*, is altogether without a precedent in any Greek author whatever; and there is no possible reason for fabricating such a construction here.'—There





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may know him that is true; and we are in him that is true, <i>even</i> in his Son Jesus Christ. This is the true God, and eternal life.	ἐν τῷ ἀληθινῷ. ἐν τῷ νύῳ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ἡ ζωὴ αἰώνιος.	know <sup>m</sup> the True One; and we are in <sup>m</sup> the True One, <sup>n</sup> in his Son Jesus Christ. This is the true God, and <sup>o</sup> the <sup>p</sup> Life eternal.
21 Little children, keep yourselves from idols. Amen.	21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.	21 Little children, keep yourselves from <sup>q</sup> the idols. <sup>r</sup> Amen.

## THE SECOND EPISTLE OF JOHN.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
THE elder unto the elect lady, and her children, whom I love	Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Ἐκλεκτῇ κυρία καὶ τοῖς τέκνοις αὐτῆς, οἷς ἐγὼ	THE elder unto <sup>a</sup> an elect lady and her children, whom I love

<sup>m</sup> Comp. the E. V. forms: 'the Holy One, and the Just,' 'the Just One,' &c. (Acts 3: 14; 7: 52; &c.), and see v. 19, N. j, and Rev. 19: 11.—Syr., Germ. (*den Wahrhaftigen*), Dt. (*den Waarachtige*), It. (*colui ch' è il vero*), Fr. G.,—M.,—S., (*le Véritable*);—Calv. (*illum verum*), Bez., Cocc., Carpz., (*verum illum*), Beng. (*Verum*), Wesl., Greenf., Murd., Peile (*the One that is True . . . the only True One*). The Vulg. follows the reading, τὸν ἀληθινὸν Θεόν.

<sup>a</sup> There is no supplement in T., C., (who, however, as some others, translate this ἐν by *through*);—Syr., Germ., It., Fr. S.;—Erasm., Calv., Vat., Castal., Dodd., Moldenh., Carpz., Mack., Lücke ('The sense is: We are in fellowship with the true God through His Son—or, more correctly and more in the spirit of John's style: so far as we are in His Son.'). Greenf., Penn, Sharpe, De W., Murd. Peile supplies *being*.

<sup>o</sup> See ch. 2: 25, N. h. Here the article is given by the German and French verss., Dt., It.;—Bez. (*illa*), Mack., Thom., Murd., Kenr. Lachm. and Tisch. cancel the ἡ.

<sup>p</sup> See ch. 1: 1 (N. g), 2.—Among English verss., the Greek order is retained by R.;—Thom., Murd., Peile. See ch. 2: 25, N. h.

<sup>q</sup> 'All around.'—German and French verss., Dt., It.;—Thom., Sharpe.

<sup>r</sup> Knapp brackets the ἀμήν, while the reading that omits it is marked by Beng. as *plane genuina*, and is adopted by all the other recent editors (except Bloomf.), as it was by the ancient verss., except the Vulg. I recommend that *Amen* be omitted. See 2 John 13, N. s.

<sup>s</sup> Our text follows Mill, as he followed Stephens, in printing Ἐκλεκτῇ with a capital letter. The opinion, however, which Stephens thus indicated, that this was the proper name of the individual addressed (an opinion mentioned [not, as Barn. supposes, professed] by Oec.: *ἐκλεκτὴν δὲ, ἡ ἀπὸ τοῦ ὀνόματος, ἡ ἀπὸ τῆς περὶ τὴν ἀρετὴν φιλοτιμίας, καλεῖ*, and adopted by Grot., Pricaeus, Wetst., Midd.), is disclaimed by Mill, who explains

the word as = '*electam*, sive ad Christi fidem conversam.' Even the more common view among modern scholars (Heumann, Beng., Moldenh., Carpz., Lücke, Mey., Ros., De W., Barn., Neander, Dav., Schaff, &c.), which regards κυρία as the name, is generally allowed by its advocates to involve some negligence of construction or of arrangement. Certainly Γαίῳ τῷ ἀγαπητῷ, 3 John 1, which De W. cites, furnishes no parallel; and even his other instance from 1 Pet. 1: 1, *ἐκλεκτοῖς παρεπιδήμοις*, is sufficiently defined by the subsequent genitives, *διασπορᾷς Πόντου, κατλ.* It deserves also to be mentioned, that either of these interpretations (*Electa*, *Cyria*;—as well as Thom.'s *Electa Cyria*) at once excludes the reference of this inscription, 'not to the Christian mistress of a family, but to a Church. The ancients,' adds Thiersch (*History of the Christian Church*, p. 264; London, 1852), 'understood it so. And the concluding words, *The children of thy sister*, &c., are in like manner to be understood of a Church, viz., of that in which John was at the time.' This reference has supporters also among the moderns (Hamm., Whist., Whitb., Pyle, Michaelis, Augusti, Hales), and finds some corroboration in the ἡ ἐν Βαβυλῶνι συνεκλεκτή of 1 Pet. 5: 13, where the majority of versions and commentators supplies *ἐκκλησία*. The indefinite rendering proposed above, which I find nowhere but in Peile, is at least strictly grammatical, and assumes nothing but that the writer may have had reasons for suppressing the name of his correspondent, as well as his own. There is difficulty, moreover, in supposing that the writer meant to distinguish any particular member of the Church as 'the elect lady,' or as the peculiar object of the apostolic love in truth.—Of the editors not already mentioned, Griesb., Knapp, Lachm., Tisch., Theile, have *ἐκλ. Κυρ.*; Sch., Bloomf., Hahn, *ἐκλ. κυρ.*—The expressed ἐγὼ (see 1 John 2: 20, N. p) may be = 'I, whoever else may hate (v. 7); I, Christ's apostle; whom He loved.' This emphasis cannot be given in English without an amplification, or else by the tone in reading.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
in the truth; and not I only, but also all they that have known the truth;	ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,	in <sup>b</sup> truth, and not I only, but also all <sup>c</sup> who have known the truth,
2 For the truth's sake which dwelleth in us, and shall be with us for ever.	2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·	2 For the truth's sake, which <sup>d</sup> abideth in us, and <sup>e</sup> with us <sup>f</sup> it shall be for ever:
3 Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.	3 ἔσται μεθ' ἡμῶν χάρις, ἐλεος, εἰρήνη παρὰ Θεοῦ πατρός, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.	3 <sup>g</sup> There shall be with <sup>h</sup> us grace, mercy, <sup>i</sup> peace, from God the Father, and from the <sup>j</sup> Lord Jesus Christ, the Son of the Father, in truth and love.
4 I rejoiced greatly, that I found of thy children walking in	4 Ἐχάρην λίαν ὅτι εἶρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀλη-	4 I rejoiced greatly that I <sup>k</sup> have found <sup>l</sup> children of thine walking

<sup>b</sup> The words ἐν ἀληθείᾳ are thus rendered without the article, or else adverbially (*truly, sincerely*, &c.), or are so explained, by E. V., vv. 3, 4; 3 John 1 *marg.*, 4; Matt. 22: 16 (comp. Mark 12: 14 and Luke 20: 21 in the Greek and E. V.); &c.;—W., R.;—Dt., It., Fr. G.,—M.;—Oec. (who opposes ἀγ. ἐν ἀλ. to ἐπιπλάστως ἀγαπᾶν, στόματι, referring to 1 John 3: 18), Pagn., Vat., Castal., Bez., Grot., Wells, B. and L., Berl. Bib., Wolf. ('i. e. ἀληθῶς'), Beng., Pyle, Carpz., Wakef., Mack., Newc., Thom., Mey. (*mit Aufrichtigkeit*), Ros., Stolz, Van Ess, Goss., Trol., Sharpe, De W. (though he understands the phrase here, not as in 1 John 3: 18, but of love grounded in the Christian truth), Barn., Kenr., Peile.

<sup>c</sup> For the omission of *they*, see W., T., C., G., R.;—Latin and German verss., Dt.;—Wesl., Mack., Thom., Greenf., Sharpe, Kenr.—For *who*, see Dodd., Wesl., Wakef., Mack., Newc., Thom., Sharpe, Murd., Kenr.

<sup>d</sup> Beng.: '*Quae manet. quae adhuc est. Sequitur futurum, erit.*' See 1 John 3: 17, N. x., &c.

<sup>e</sup> The Greek order is preserved in W.;—Latin verss., Syr., Germ., Dt.;—Lücke, Greenf. All.

<sup>f</sup> The French verss. and Newc. repeat the relative; but it is better with Win. (§ 64. III. 1.) to consider the construction changed for the sake of a more striking presentation of the thought. So De W.: '*und sie wird auch ewig bei uns bleiben*,' regarding this as 'more expressive' than the relative construction. Sharpe (*and may it be*), Peile (*as it shall be*). See Rev. 1, 6, N. y., &c.

<sup>g</sup> 'Future for optative, by hebraism,' say Bloomf. and others. Better Win. (§ 41. 6.): 'Never does the future stand for the genuine optative; in Rom. 16: 20; Phil. 3: 15; 4: 7, 19; Matt. 16: 22, the signification of the future is alone admissible.' A like unwarrantable change of mood is found in E. V. 1 Pet. 4: 11. In the present instance the writer, having set out apparently to give the apostolic salutation in the usual optative form, is induced, by the intervention of a confident assertion respecting the perseverance of the faithful in the truth, to express his heart's desire and prayer for them in the way of an equally confident assertion respecting their, and his own, continued enjoyment along with that, and in consequence of that,

of all spiritual blessings.—The future is retained in E. V. *marg.* in Dr. Blayney's and most subsequent editions;—C.;—Syr., Dt. *marg.*;—Erasm., Vat., Aret., Cocc. ('non tam optans, quam ad-dicens. Petrus ut optans loquitur πληθυνθείη. Paulus ambigue, omittens verbum, ut habeamus occasionem utrumque cogitandi. Johannes emphasin interpretatur exprimendo ἔσται.'), Beng. ('votum cum affirmatione'), Moldenh., Carpz., Peile ('*there shall be*—an Apostolic greeting, equivalent here to *invokes, prays for there to be—grace, &c.*').

<sup>h</sup> This reading is followed by C.;—Syr., Germ. (as Luth. gave it);—Erasm., Aret. ('Se conjungit piae familiae in bonis communibus;—but, on the ground of the uniform style of the apostolic salutation elsewhere, he thinks that the reading must be incorrect.'), Wolf. ('Ἔσται μεθ' ὑμῶν. Ita Curcellaeus: at editi plerique omnes μεθ' ἡμῶν, et sic scripti quoque, ita ut pro altera illa Millius Lincoln. cod. et Veles. lectiones, tum vero ed. Complut. Vulg. et Oecumenium afferre potuerit. Praetulerim itaque μεθ' ἡμῶν, quod et B. Lutherus expressit, imprimis cum eadem phrasi proxime antecedit, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. Hoc scilicet respiciens Joannes eos, ad quos scribebat, certos esse jubet, fore, ut et ipsi in agnita doctrinae salutaris veritate persistent, et gratia misericordiaeque divina perpetuo fruuntur.'), All the recent editors, however, have ὑμῶν, and I recommend that this be adopted: *you*.

<sup>i</sup> R.;—Latin and Germ. verss. (except Moldenh., Mey.), Dt., Fr. S.;—B. and L., Carpz., Wakef., Thom., Sharpe, Kenr., Peile.

<sup>j</sup> Mey., Lachm., and Tisch. cancel Κυρίου, which De W. also considers 'unjohann.'

<sup>k</sup> The perfect tense implies that this cause of joy still existed. Kühn's remark also is applicable: 'By placing in contrast the hist. tenses in the principal sentence to the principal tenses with their conjunctions in the subordinate sentences, the subordinate sentences become more important than the principal.—R.;—German and French verss. (except Mey.), Dt., It.;—Peile. But all these, except R., translate ἐχάρην either as a present or a perfect.

<sup>l</sup> Peile proposes this as the English equivalent of the Greek phrase. Dodd., Mack., &c., supply *some*. But this suggests more strongly perhaps than does the original, that this lady had *other* children of a *different* character.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
truth, as we have received a commandment from the Father.	θεία, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς.	in truth, as we <sup>m</sup> received <sup>a</sup> commandment from the Father.
5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.	5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.	5 And now I beseech thee, lady, not as <sup>o</sup> writing a new commandment unto thee, but that which we had from the beginning, that we love one another.
6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.	6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολή, καθὼς ἤκοίσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῇτε.	6 And this is love, that we walk <sup>p</sup> according to his commandments. This is the commandment, <sup>a</sup> as ye <sup>r</sup> heard from the beginning, <sup>q</sup> that ye should walk in it.
7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist.	7 ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.	7 For many deceivers <sup>h</sup> have entered into the world, who confess not <sup>t</sup> Jesus Christ coming in <sup>u</sup> flesh: this is <sup>v</sup> the deceiver and <sup>v</sup> the antichrist.
8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.	8 βλέπετε ἑαυτοὺς ἵνα μὴ ἀπολέσωμεν τὰ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.	8 Look to yourselves, that <sup>w</sup> we lose not <sup>x</sup> what things we have <sup>y</sup> wrought, but <sup>z</sup> receive a full reward.
9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that	9 πᾶς ὁ παραβαίνων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χρι-	9 <sup>a</sup> Every one that transgresseth, and abideth not in the doctrine of Christ, hath not God: he

<sup>m</sup> The reference is historical, to the ministry of the Lord Jesus, as revealing the truth and will of God. See 1 John 2: 25, N. g.—W. j.—Wesl., Mack., Thom., Penn, Sharpe.

<sup>n</sup> W., R. j.—Fr. S. j.—Wells, Wesl., Mack., Newc., Lücke, Penn, Sharpe, Murd., Peile.

<sup>o</sup> W., G., R. j.—Vulg., Syr., Dt., It., Fr. G.,—M.,—S. j.—Pagn., Bez., Aret., Dodd. and the later English verss., Greenf.

<sup>p</sup> See 2 Pet. 3: 3, N. f. To the English verss. there mentioned may here be added Wakef., Mack., Newc., Thom., Clarke, Penn, Kenr.

<sup>q</sup> Neither the original edition of E. V., nor any other version here collated, except Vat., begins this part of the verse with a capital letter, nor does Vat. himself transpose the *ἵνα*. The Greek order is observed also by Syr., Protestant German verss. (the Vulg. having *ut quemadmodum*), Dt., It., Fr. M.,—S. j.—Erasm., Castal., Bez., Dodd., Wesl., Wakef. (though he gives *καθὼς* as a relative), Mack., Newc., Thom., Greenf., Sharpe, Murd., Peile.

<sup>r</sup> See 1 John 2: 7, N. p, &c.

<sup>s</sup> Newc., Barn., Peile.

<sup>t</sup> The reference is rather to the general idea of the incarnation, than to any particular manifestation. Hence Oec., Erasm., and Vat., while their versions point to the second coming (the last two changing *venisse* of the Vulg. into *venturum*), yet allow the other interpretation. 'Potest etiam legi, *venisse*.'

says Vat. Erasm. thus: 'Potest accipi ut sit praeteriti imperfecti temporis, *qui veniebat*; et potest accipi ut sit futuri, ut intelligamus de *Judicio supremo*.' Better Oec.: διὰ τοῦτο οἶμαι οὕτως ἐχρήσατο τῇ φωνῇ ταύτῃ ὁ ἡγαπημένος, ἐρχόμενον εἰπὼν, ἀλλ' οὐκ ἐλθόντα, ἵνα τοὺς ἀμφοτέρως ἀρνούμενους τὰς παρουσίας τοῦ Κυρίου τὰς ἐν σαρκὶ περιλάβῃ. So De W.: 'We are not to assume any change of time (Beng.); the present denotes simply the idea: J. Chr. as coming in the flesh; comp. 1 Cor. 15: 35.' See 1 John 4: 2, N. b.

<sup>u</sup> See 1 John 4: 2, N. c.

<sup>v</sup> See 1 John 2: 18, N. d, &c.

<sup>w</sup> Lachm. and Tisch. adopt the reading (referred to in E. V. *marg.*) of A., Vulg., Syr., &c.: ἀπολέσητε τὰ εἰργασασθε... ἀπολάβητε.

<sup>x</sup> See v. 1, N. c. Of the verss. here collated, Wells and Newc. alone employ a plural demonstrative; most have a compound relative.

<sup>y</sup> The marginal rendering of E. V., *gained*, may better be omitted. Comp. 1 Cor. 3; 14, 15.

<sup>z</sup> Syr., German verss., Dt., It. j.—Castal., Hamm., Dodd. and Mack. (*may*), Wesl., Wakef., Sharpe.

<sup>a</sup> See 1 John 2: 23, N. x.—In this verse Lachm. and Tisch. read *προάγων* (A. B.) for *παραβαίνων* (Bloomf. has no doubt that 'St. John wrote *παραγών*'), cancel the second τοῦ Χριστοῦ, and transpose thus: καὶ τὸν υἱὸν καὶ τὸν πατέρα.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
abideth in the doctrine of Christ, he hath both the Father and the Son.	στοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.	that abideth in the doctrine of Christ, <sup>b</sup> the same hath both the Father and the Son.
10 If there come any unto you, and bring not this doctrine, receive him not into <i>your</i> house, neither bid him God speed:	10 εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε·	10 If any <sup>c</sup> one <sup>d</sup> cometh unto you, and <sup>d</sup> bringeth not this doctrine, receive him not into <sup>e</sup> the house, neither bid him <sup>f</sup> hail:
11 For he that biddeth him God speed, is partaker of his evil deeds.	11 ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.	11 For he that biddeth him <sup>g</sup> hail <sup>h</sup> shareth in his <sup>i</sup> wicked <sup>j</sup> works.
12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.	12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω εἰσεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.	12 Having many things to write unto you, <sup>k</sup> I would not <sup>k</sup> with paper and ink; <sup>l</sup> but I <sup>m</sup> hope <sup>n</sup> to come unto you, and speak <sup>o</sup> mouth to mouth, that <sup>p</sup> our joy may be <sup>q</sup> fulfilled.
13 The children of thy elect sister greet thee. Amen.	13 ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἀμήν.	13 The children of thy elect sister <sup>r</sup> salute thee. <sup>s</sup> Amen.

<sup>b</sup> E. V., Matt. 5: 19; 13: 20; &c.;—R.;—Mack. All the foreign verss. (except Greenf.) use a demonstrative pronoun. Beng.: '*hic* demum.'

<sup>c</sup> See 1 John 2: 1, N. b, &c. Here the verss. generally clearly indicate the singular.

<sup>d</sup> 'As, no doubt, happens often' (v. 7). Comp. 1 John 3: 13, N. j.—The indicative mood is retained in W.;—foreign verss. generally;—Thom., Murd.

<sup>e</sup> The pronoun is not supplied in E. V., Mark 13: 15, &c.;—W., T., C., G., R.;—foreign verss. (except the French, and Moldenh.);—Kenr., Dav.

<sup>f</sup> Akenside (*Pleasures of Imagination*, i. 492, 496–8):

'As when Brutus . . .

' . . . . . call'd aloud

'On Tully's name, and shook his crimson steel,

'And bade the father of his country, hail!'

W. (*neither say ye to him hail*;—comp. E. V., Matt. 26: 49; 27: 29; &c.);—Sharpe, Barn. ('do not say to him, *hail*, or *joy*');—Rob. (*to wish well, to bid hail*). Nearly all verss. avoid the introduction of the divine name.

<sup>g</sup> Wakef., Mack. (*partaketh in*), Thom. (*is a part. with him in*), Murd. (*is participator in*).

<sup>h</sup> See 1 John 3: 12, N. h. R.;—Guyse, Wakef.

<sup>i</sup> E. V., 1 John 3: 12; &c.;—W., R.;—Guyse, Wakef., Thom., Penn, Kenr.

<sup>j</sup> Beng., Lachm., Hahn, Tisch., have ἐβουλήθην.

<sup>k</sup> No verb is supplied in W., R.;—Latin verss., Syr., Germ., Dt.;—Carpz., Lücke, Greenf., All., De W., Murd., Kenr.

<sup>l</sup> For ἀλλὰ ἐλπίζω, Griesb., Knapp, Mey., Sch., Lachm., Hahn, Theile, read ἐλπίζω γάρ (Vulg.).

<sup>m</sup> W., R.;—Dodd. and the later verss. Foreign verss. generally have the word most nearly answering to this.

<sup>n</sup> For εἰσεῖν, Knapp, Mey., Lachm., Hahn, Tisch., Theile, give γενέσθαι, which Bloomf. thinks is 'probably the true reading.'

<sup>o</sup> E. V. *marg.* (comp. Numb. 12: 8; Jer. 32: 4; 34: 3);—Vulg., Syr., Germ. (*mündlich*), Dt., It. (*a bocca*), French verss.;—Hamm., Berl. Bib. (*von Mund zu Mund*);—so Stolz, All., Kist., Guyse, Thom., (*by word of mouth*), Moldenh., Mey., Van Ess, De W., (*as Germ.*), Wakef., Greenf. (ἡ ἐκλεκτὴ), Murd., Kenr.

<sup>p</sup> Lachm. reads ἡμῶν (Vulg.).

<sup>q</sup> See 1 John 1: 4, N. q. It is true that in this expressive primary sense of *filling full* the verb *fulfil* is not now in current use, and it may perhaps be deemed inexpedient to attempt its revival. In that case I recommend that E. V. be retained.

<sup>r</sup> E. V., 3 John 15; &c.;—R.;—Dodd. and the later verss., except Sharpe.

<sup>s</sup> The ἀμήν is bracketed by Knapp, and cancelled by all the other recent editors, except Beng. and Bloomf., though Beng. also regarded it as certainly spurious. I recommend that *Amen* be omitted.

## THE THIRD EPISTLE OF JOHN.

## KING JAMES' VERSION.

THE elder unto the well-belov-  
ed Gaius, whom I love in the  
truth.

2 Beloved, I wish above all  
things that thou mayest prosper  
and be in health, even as thy  
soul prospereth.

3 For I rejoiced greatly, when  
the brethren came and testified  
of the truth that is in thee, even  
as thou walkest in the truth.

## GREEK TEXT.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαίῳ τῷ ἀγα-  
πητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί  
σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς  
εὐδοῦταί σου ἡ ψυχή.

3 Ἐχάρην γὰρ λίαν, ἐρχομένων  
ἀδελφῶν καὶ μαρτυρούντων σου τῇ  
ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περι-  
πατεῖς.

## REVISED VERSION.

THE elder unto the <sup>a</sup>beloved  
Gaius, whom <sup>a</sup>I love in <sup>b</sup>truth.

2 Beloved, <sup>c</sup>in all things I <sup>d</sup>pray  
that thou mayest prosper and be  
in health, even as thy soul prosper-  
ereth.

3 For I rejoiced greatly, when  
<sup>e</sup>brethren came and testified <sup>f</sup>to  
<sup>g</sup>thy truth, <sup>h</sup>how <sup>i</sup>thou walkest  
in <sup>j</sup>truth.

<sup>a</sup> E. V., 8 times in John's Epistles, and 39 times elsewhere;—T., C., G.;—Syr., Germ. (*lieben*), Dt., It.;—Erasm., Pagn., Vat., Bez., (*dilecto*;—for Vulg. *charissimo*), Wells, Berl. Bib. and later Protestant German verss., Dodd., Wesl., Wakef., Mack., Newc., Thom., Greenf., Barn., Murd., Kenr.—For the emphatic ἐγὼ, see 2 John 1, N. a.

<sup>b</sup> See 2 John 1, N. b.

<sup>c</sup> This explanation of *περὶ πάντων* as equivalent to *concerning all things, in every respect*, appears in W. (though he renders the Vulg. *de by of*), T., C., R.;—Vulg., Syr., Germ., Dt. marg., It., French verss.;—Erasm., Vat., Engl. Ann., Grot., Hamm.'s Paraphrase, Pric., Wells, Whitb., Beng., Guyse, Dodd., Wesl., Mack., Newc., Thom., Scott, All., Penn, Trol., Sharpe, De W., Barn., Murd., Kenr., Peile;—Rob., Green. E. V. follows Pagn., Bez., (*in primis*), Castal. (*ante omnia*).—The Greek order is followed by W., R.;—Latin verss. (except Castal.), Syr., Dt.;—Berl. Bib., Moldenh., Carpz., Wakef., Mey., Greenf., Stolz, Van Ess, Goss., Sharpe, Bloomf., De W., Murd., Kenr.

<sup>d</sup> E. V. marg.; 2 Cor. 13: 7; James 5: 16;—W., R., (*I make [my] prayer*);—Vulg. (*orationem facio*), Syr. (as in Matt. 26: 42);—Engl. Ann. ('or, pray'), Hamm., Guyse ('desire and beg of God'), Dodd., Wesl., Wakef., Mack., Clarke, Greenf., All., Penn, Bloomf. ('heartily wish and pray'), Murd., Kenr., Peile.

<sup>e</sup> W.;—Fr. S.;—Berl. Bib. and the later German verss. (though some of them insert *einige*), Wakef. (*some*), Peile.

<sup>f</sup> The dative after *μαρτυρέω* is retained by E. V., John 5: 33; 18: 37; &c., and here by W., R.;—Vulg., Fr. S.;—Erasm., Vat., Berl. Bib., Beng., Mack., Thom., Stolz, All., Kist., Goss., Sharpe, Kenr., Peile.

<sup>g</sup> Not merely: 'the truth of the gospel that is in thee' (Whitb.), or 'the soundness of thy doctrinal views,' but: 'thy truthfulness; the general consistency of thy Christian character, as resting on and pervaded by the truth.'—The paraphrastic enlargement of E. V. is avoided by W., R.;—Vulg., Syr., German verss., Dt., It., Fr. G.,—M., (*ta sincérité*), Fr. S.;—Erasm., Pagn. (*integritatem tuam*), Vat., Castal., Bez. (*sinceritatem tuam*). The same word is employed by Drus., Grot.;—and so Hamm.'s Paraphrase: *the sincerity of thy Christian course*), B. and L. (*votre fidélité*), Dodd., Wakef. (*thy fidelity*), Mack., Thom., Greenf. (ἡ ἀληθεία), Penn, Sharpe, Murd. (*thy integrity*), Kenr., Peile (*thy truthfulness*).

<sup>h</sup> Perhaps it was not intended by the English Translators (who follow R. = Vulg. *sicut*) to give the impression, which yet the reader can scarcely help receiving, that the writer here adds his own testimony respecting the outward deportment of Gaius to that of the brethren respecting his faith. But such a representation is not at all borne out by the manner of John, or by the context, vv. 4, 6. The clause is rather epexegetical of the one preceding. For this use of *καθὼς* after verbs of narrating, see Acts 15: 14.—T., C., G.;—Fr. G.,—M., (*et comment*), Fr. S. ([*disant*] *comment*);—Castal. (*uti . . . vivas*), Grot., Ros., (*quomodo*), Hamm.'s Paraphrase ('and gave me assurance of thy perseverance'), B. and L. (*as Fr. G.*), Moldenh. (*wie*, in the sense of *quomodo*. He also allows *dass*, *that*), Carpz. (*et quod*), Wakef., Lücke, Mey. (*dass nämlich*), Penn;—Schöttg., Schleus., Bretsch., Wahl, Rob., Schirl.

<sup>i</sup> 'Notwithstanding the general defection, and the violence of Diotrephes.' See 2 John 1, N. a, &c.

<sup>j</sup> See 2 John 1, N. b.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
4 I have no greater joy than to hear that my children walk in truth.	4 μείζοτέραν τοῦτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.	4 <sup>k</sup> Greater joy than <sup>l</sup> this I have none, to hear <sup>m</sup> of my children <sup>n</sup> walking in <sup>o</sup> truth.
5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;	5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ξένους,	5 Beloved, thou <sup>p</sup> actest <sup>q</sup> faithfully whatsoever thou doest <sup>r</sup> toward the brethren, and <sup>s</sup> toward <sup>t</sup> the strangers,
6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:	6 οἱ ἐμαρτίρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ.	6 <sup>u</sup> Who have <sup>v</sup> testified <sup>w</sup> to thy <sup>x</sup> love before <sup>y</sup> the church: whom thou <sup>z</sup> shalt do well <sup>1</sup> to <sup>2</sup> set forward on their <sup>3</sup> way <sup>4</sup> in a manner worthy of God:

<sup>k</sup> The arrangement and translation of this clause are from Sharpe. Comp. E. V. John 15: 13. Here μείζοτ. is given before the verb by R.;—Latin verss., Syr.;—Beng., Carpz. (*Laetitia majorem habeo nullam*), Mey., Stolz, All., Goss., De W.

<sup>l</sup> The τοῦτων is recognized in W., G., R.;—Latin and German verss. (except Castal.), Syr., Dt., It., Fr. G.,—M.;—Engl. Ann., Wolf. (who, with Bez., Beng., &c., would supply χαρῶν), Dodd., Wesl., Mack., Newc., Ros., Greenf., Penn., Kenr.

<sup>m</sup> So E. V. translates ἀκούω followed by an accusative, Matt. 24: 6; Luke 21: 9; &c.

<sup>n</sup> Dodd., Wakef., Mack., Thom., (*are walking*).

<sup>o</sup> Lachm. and Tisch. insert τῇ.

<sup>p</sup> So ποίειω is often taken, especially when connected with a neuter adjective. See Pass., s. v., II.—Fr. G.,—M.,—S., (*agis*);—Pagn., Castal., Bez., Wolf., (*agis*), Thom., Van Ess (*handelst*);—so All., Kist., De W.), Trol., Bloomf. The same verb (*to act*) is employed by Guyse, Scott, Clarke.

<sup>q</sup> 'A faithful thing, one befitting thy standing as πιστός, a true believer.' So Oec.: ἀξιον πιστοῦ ἀνδρός, and others generally. Some, as It. (*da [vero] fedele*), Thom. (*as a believer*), Mey. (*als achten Christen*), Trol. (*as a faithful man*), treat the phrase πιστὸν ποιεῖς as equivalent to the French idiom, *faire le roi*.

<sup>r</sup> E. V., 1 Thess. 4: 10; &c.;—R. (*on . . . upon*);—Syr., It., Fr. G.,—M., Fr. S. (*pour*);—Pagn., Castal., Bez., Pisc., Hamm. (in the Paraph.), B. and L. (*as Fr. S.*), Dodd., Murd., Kenr., (*towards*);—so Scott and Barn. once in the comment.), Pyle (once in the Paraph.), Wakef., Mack., Thom., (*for*), Ros., Peile (in relation to).

<sup>s</sup> Dt., It., French verss.;—Engl. Ann. (as one version), Moldenh. and later German verss., Wakef., Mack., Thom., Greenf., Penn., Sharpe, Peile (*those*). Lücke's view, that καὶ εἰς τοὺς ξένους stands in epexegetical apposition with εἰς τοὺς ἀδ., is not favoured by the repetition of the preposition and the article; and hence may have come, as a critical gloss, the reading καὶ τοῦτο ξένους, which, however, has very considerable authority, and is adopted by Lachm., Hahn, Tisch., Theile.

<sup>t</sup> See 2 Pet. 2: 11, N. f.

<sup>u</sup> E. V., v. 3; &c. See 1 John 1: 2, N. 1.

<sup>v</sup> See v. 3, N. f.

<sup>w</sup> See 2 Pet. 1: 7, N. a.

<sup>x</sup> Peile: 'ἐνώπιον Ἐκκλησίας—Angl. in open Church, in open Congregation—is said by the same conventional omission of the Article, as in classical Greek is the prevailing rule in the use of all such words (πατήρ, μήτηρ, πόσις, γυνή, πόλις, δεσπότης, &c. &c.) as express some well-known and familiar object, and in our own idiom also is of frequent occurrence, as when we say in Town, before Parliament, &c. &c.'

<sup>y</sup> The Greek order, retained by R.;—foreign verss., except the Dt.;—Dodd., Wakef., Thom., Penn., Peile. The Syr. disregards the προπέμψας; the Vulg. has *benefaciens deduces*, as if for *κ. ποιήσας προπέμψεις*, the reading of C.; Germ., *du hast wohl gethan*, as if for *κ. ἐποίησας*, Grot.'s conjectural reading.—Most of the modern English versions have *will*. But the sentence is an authoritative counsel and encouragement in opposition to Diotrophes.

<sup>z</sup> The participle is translated by an infinitive in It., French verss.;—Thom., Greenf., Kist., Penn., De W., Peile.

<sup>1</sup> It is evident from the context, that what the writer desired in behalf of the wayfarers was effectual help (comp. Tit. 3: 13; &c.), rather than merely such an honourable escort as Paul received at Miletus (Acts 20: 38) and Tyre (Acts 21: 5). The former idea is, accordingly, here included by the critics and lexicons in προπέμπω (as Grot. 'cum viatico dimittere'; Beng. 'deducens cum comite'; Bloomf. 'by sending them forward and helping them on their journey'; De W. 'weiterfördern durch Reiseausrüstung'; &c.), and several versions express it more distinctly than is done in E. V. Thus: Hamm. (*furnish for their j.*), B. and L. (*de les accompagner et de les pourvoir pour leur voyage*), Mack. (*help forward on their j.*), Lücke, Mey., (*weiter [be-] förderst*), Stolz (*ihnen weiter behülfflich bist*), Van Ess (*weiter forthilfst*), Kenr. (*put on their way*), Peile.

<sup>2</sup> E. V., Acts 15: 3; 21: 5; &c.;—R.;—Wakef., Kenr., Peile.

<sup>3</sup> E. V. (after C.), Wells, Wesl., and Sharpe, are the only verss. that evade the literal force of the phrase. E. V. has it in the margin; and comp. Col. 1: 10; 1 Thess. 2: 12.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 Because that for his name's sake they went forth, taking nothing of the Gentiles.	7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν.	7 <sup>a</sup> For <sup>e</sup> in behalf of <sup>f</sup> the name they went forth <sup>g</sup> , taking nothing <sup>h</sup> from the <sup>i</sup> Gentiles.
8 We therefore ought to receive such, that we might be fellow-helpers to the truth.	8 ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.	8 <sup>j</sup> We therefore ought to <sup>k</sup> receive such, that we <sup>l</sup> may <sup>m</sup> become fellow- <sup>n</sup> labourers <sup>o</sup> for the truth.
9 I wrote unto the church: but Diotrephes who loveth to have the pre-eminence among them, receiveth us not.	9 Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεῖων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς.	9 I wrote <sup>p</sup> unto the church: but <sup>q</sup> he who loveth to <sup>r</sup> be foremost among them, Diotrephes, <sup>s</sup> doth not <sup>t</sup> admit <sup>u</sup> us.
10 Wherefore, if I come, I will remember his deeds which	10 διὰ τοῦτο, εἰ ἐλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονη-	10 <sup>v</sup> Therefore, if I come, I will <sup>w</sup> bring to remembrance his

<sup>a</sup> Γάρ occurs very often, but is nowhere else in E. V. rendered *because*, except John 3: 19; 10: 26; Acts 28: 20; Rom. 4: 15.—W., R.;—foreign verss. generally;—Dodd., Wesl., Wakef., Thom., Murd.

<sup>e</sup> Comp. E. V., 2 Cor. 1: 11; 5: 12; 8: 24; Phil. 1: 29. Wakef., Murd., Peile (*on b. of*).

<sup>f</sup> 'That is alike dear to us all.' The αὐτοῦ of a few MSS. followed by the Vulg., Syr., &c., is omitted by Erasm., Mill, and all the recent editors (except that Hahn brackets it). Midd. indeed suggests that, even if αὐτοῦ be spurious, the article may be 'used, as frequently happens, to signify *his*.' But the single instance, and that a poetical citation, in Acts 17: 28, would not prove this to be N. T. usage.—Grot. ('Nomen enim per excellentiam, nomen Christi, Jac. 2: 7.'). B. and L. *marg.*, Beng. ('Subaudi, *Dei*;'—so Newc.), De W., Peile. Wells supplies *his*.

<sup>g</sup> Bez., Wolf., Beng., Moldenh., Carpz., connect ἐξῆλθον immediately with ἀπὸ τῶν ἐθν.; nor do the recent editors, except Griesb. and Mey., insert a comma after the verb.

<sup>h</sup> See 1 John 1: 5, N. t.

<sup>i</sup> Lachm. and Tisch. read ἐθνικῶν.

<sup>j</sup> Grot.: 'Nos Christiani ubique locorum.' See 1 John 2: 20, N. p, &c.

<sup>k</sup> Oec.: 'Ἀπολαμβάνειν, ἀντὶ τοῦ, ἀναλαμβάνεσθαι, ὑποδέχεσθαι. Bloomf., therefore, errs in attributing to Oec. the reading ὑπολαμβάνειν, which Lachm. and Tisch., however, edit on the authority of A. B. C., &c., and with the approbation of Bloomf., De W., &c. This is, indeed, the more classical word for *taking up, receiving under one's protection*; but the internal evidence for the change is by no means strong. Ἀπολαμβάνειν might well stand in antithesis to ἐξῆλθον of the preceding verse. 'For the sake of Him, whom we also love, these brethren *went out* into the heathen wilderness. And shall not we *receive* them *back* with a ready welcome, when in the brief intervals of labour they seek rest and refreshment in the bosom of the Church?' Comp. Luke 15: 27.

<sup>l</sup> E. V., following T., C., G., is followed by none (except Wells) in using the imperfect. All foreign verss. retain the present; though Mill cites two or three MSS. for the reading γινώμεθα.

<sup>m</sup> See 1 Pet. 1: 20, N. w.

<sup>n</sup> In rendering συνεργός E. V. refers expressly to the ἔργον in composition as *work, labour*, 8 times out of 13. So here W.;—Latin verss. (except Pagn., Castal.), Dt., Fr. S.;—Hamm., Berl. Bib., Beng., Dodd. and later English verss. (except Thom.), All., Van Ess, Bloomf.

<sup>o</sup> Not: 'with the truth,' as Hamm and others, but: 'with the missionary brethren on behalf of the truth.'—Fr. S.;—Engl. Ann. ('or, *for*'), Sym., Wakef., Newc., Mey., Stolz, Penn.

<sup>p</sup> Lachm. and Tisch. insert τε (A. B. C., &c.) after ἔγρ.

<sup>q</sup> The Greek order is retained by R.;—Latin verss., Syr.;—Murd., Kenr., Peile.

<sup>r</sup> There is this literal reference to the πρῶτος in composition as *foremost* or *first*, in Syr., Dt., Fr. G.,—M.,—S.;—Beng. (*esse primus*;—for Vulg. *primatum gerere*). Scott, Lücke, All., Sharpe, De W., Stier, Barn., Murd., Peile;—the lexicons generally.

<sup>s</sup> R.;—Wakef., Mack., Thom., Kenr. (*does*).—The same verss., together with W.;—Latin verss., Syr.;—Dodd., Carpz., Ros., Greenf., Peile, translate ἡμᾶς last. 'Us, his ecclesiastical superior; not even our letter.'

<sup>t</sup> A different word from that in v. 8.—Castal., Grot., Ros., (*admittit*;—for Vulg. *recipit*), Carpz. (*curat*), Wakef. (*allow*), Thom. (*regard*), Sharpe (*heedeth*), Peile.

<sup>u</sup> The διὰ τοῦτο is expressed by a demonstrative particle in E. V., Matt. 6: 25, and generally elsewhere;—German verss., Dt., It.;—Pagn., Castal., Bez., Aret., Dodd., Greenf., Murd.:—by a preposition and demonstrative pronoun, with or without a substantive, in Vulg., Syr.;—Erasm., Vat., Mack., Thom., Penn., Peile:—in the French verss. by *c'est pourquoy*.

<sup>v</sup> The writer threatens, not that he himself will bear in mind, but that he will expose, the misconduct of Diotrephes; *recalling* it for apostolic censure, to the humiliation of the offender, and for the warning of others. This causative force of ὑπομνήσκω our *remember* no longer retains. But it is clearly given in E. V., John 14: 26, and elsewhere; and here is either expressed, or more distinctly than in E. V. implied, in W., T., C., G., R.;—Syr. (according to the text of the P. and that of Lee) and other foreign verss.;—Wakef., Mack., Newc., Thom., Scholef.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth <i>them</i> out of the church.	ροῖς φλναρῶν ἡμᾶς· καὶ μὴ ἀρκοίμενος ἐπὶ τοῖς τοῖς, οὔτε αὐτοὺς ἐπιδέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.	deeds which he doeth, prating against us with <sup>w</sup> icked words; and, not <sup>s</sup> contented with <sup>y</sup> these, neither doth he himself <sup>s</sup> admit the brethren, and <sup>a</sup> those <sup>b</sup> who would he <sup>c</sup> hindereth and casteth <sup>d</sup> out of the church.
11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.	11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ δὲ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν.	11 Beloved, <sup>e</sup> do not imitate <sup>f</sup> what is evil, but <sup>f</sup> what is good. He that doeth good is of God; <sup>g</sup> but he that doeth evil hath not seen God.

\* See 1 John 3: 12, N. h. The word occurs frequently, but is only here rendered in E. V. *malicious*. Nor does this specific sense appear in W.;—Syr., German verss. (except Mey.). Dt., It., Fr. G.,—M.,—S.;—Pagn., Castal., Bez., Hamm., Beng., Carpz., Wakef., Newc., Greenf., Penn, Sharpe, Barn.;—Rob. ('evil' [the word used in the English verss. here cited], *hurtful*, *injurious*, *mischievous*);—but it is better perhaps to consider the apostle as denouncing the immoral character, rather than the mischievous tendency or results, of these speeches.)

\* Mey. and Fr. S. render ἀρξ. as a participle of the middle (*sich begnügend, se contentant*); many others, by a finite verb.

† The pronoun, in a plural or singular form, is retained by W., R.;—Latin and French verss., Syr., Germ., It.;—Dodd., Wakef., Thom., Greenf., Penn, De W., Murd., Kenr.

‡ See v. 9, N. t.

§ See 2 Pet. 1: 1, N. b, &c.—The Greek order is retained by R.;—Latin verss., Syr.;—B. and L., Thom., Mey., All., Penn, Murd.

|| See 2 Pet. 1: 1, N. c, &c.

¶ See 2 Pet. 2: 16, N. t. Leigh: 'Non significat verbis tantum prohibere; sed vim quandam inhibentem seu arcenem denotat.' The verb *to hinder* is employed by E. V., Luke 11: 52; Acts 8: 36; and here by Guyse, Dodd., Wakef., Thom., Penn, Peile.

‡ The words ἐκ τῆς ἐκκλ. ἐκβ. are by many commentators (Carpz., Mey., Ros., Bloomf., Barn., Peile, &c.) understood to mean, that, by denying the strangers hospitality, Diotrephes 'compelled them to go elsewhere.' But the opinion is untenable. Ros. contents himself with saying: 'De excommunicatione hoc vix intelligi potest;' and Bloomf.: 'It can hardly be supposed that Diotrephes would *excommunicate* any one on so frivolous a pretext.' It is sufficient to reply, that, if Diotrephes was the 'unreasonable and wicked man' (2 Thess. 3: 2) that he is represented to have been, there is much less difficulty in that supposition than in the fact, that he resisted and disowned an apostle of the Lord, and maintained a position of influence

Kenr. (*I will mind*; with the note appended: 'The Greek verb signifies to remind.' But this is equally signified by the Vulg. *commonebo*.), Peile;—the lexicons. Bloomf. remarks that, 'though authority for this use [the *neuter* sense] may be want-

ing, yet in a writer like St. John that is not indispensable.' In any writer, however, it is very desirable.—The αὐτοῦ stands in regimen with τὰ ἔργα, not (as the German verss., Carpz., and Wakef., imply) with ἐπομνήσω.

and authority in the church, while doing so: although even of such enormities the Church History of no age since Pentecost ('quid postea non factum?' exclaims Beng.) allows us to judge, that there is aught in them *scarcely credible* (Lücke) or *hardly conceivable* (De W.). The whole structure and arrangement of the sentence, moreover, are opposed to this view. Especially is it irreconcilable with the use of ἐκ, not ἀπό, before the noun and in composition with the verb. Peile's reference to Acts 13: 50, for an instance of ἐκβάλλω used 'much in the same sense as here,' is plainly nugatory for his purpose. We can understand how Paul and Barnabas, having spent some time in a city, might be 'expelled out of' it; but in the present case there could be no expulsion of these strangers from a church, which they had not been allowed to enter. It may be added that this interpretation, at best, changes what is in itself a very vigorous climax into something that sounds like very feeble tautology. Yet Barn. says of it: 'That it is the correct interpretation seems to me to be evident, for it was of the treatment which they (the strangers) had received that the apostle was speaking.' Rather, the apostle *is* speaking of the character of Diotrephes and his conduct toward the apostle himself, toward the strangers, and now lastly toward the brethren of his own church.—No pronoun is supplied by W., R.;—Latin verss., Syr.;—Penn, Sharpe, Kenr.

\* R.;—Latin verss., It., French verss. except G., (use *imitator* or a derivative), Syr. (= Greenf. *מִיְמֵהוּ*);—Engl. Ann. (*imitate not*;—so Dodd., Wakef., Newc., Penn, Sharpe, Bloomf.), Hamm., Beng. (*make es nicht nach*), Mack. (*do not thou im.*), Thom., Clarke, Mey. and later German verss. (*ahme nicht nach*), Murd. marg. (*be not an imitator*), Kenr.

† A compound relative is employed by the Vulg. once, and twice in the other Latin verss. (except Castal.);—Mack., Thom., Murd.

‡ All the recent editors (except Bloomf.) cancel the δέ. I recommend the adoption of this reading, and the omission of *but*.

ing, yet in a writer like St. John that is not indispensable.' In any writer, however, it is very desirable.—The αὐτοῦ stands in regimen with τὰ ἔργα, not (as the German verss., Carpz., and Wakef., imply) with ἐπομνήσω.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 Demetrius hath good report of all <i>men</i> , and of the truth itself: yea, and we <i>also</i> bear record; and ye know that our record is true.	12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι.	12 <sup>h</sup> Unto Demetrius <sup>h</sup> testimony <sup>j</sup> hath been borne by all <sup>k</sup> , and by the truth itself; <sup>l</sup> but <sup>m</sup> we <sup>n</sup> also <sup>o</sup> testify, and <sup>p</sup> ye know that our <sup>q</sup> testimony is true.
13 I had many things to write, but I will not with ink and pen write unto thee:	13 Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω δια μέλανος καὶ καλάμου σοὶ γράψαι·	13 I had many things <sup>r</sup> to write, but I will not with ink and <sup>s</sup> pen <sup>t</sup> write unto thee;
14 But I trust I shall shortly see thee, and we shall speak face to face. Peace <i>be</i> to thee. <i>Our</i> friends salute thee. Greet the friends by name.	14 Ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν· 15 Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.	14 But I <sup>u</sup> hope <sup>v</sup> straightway <sup>w</sup> to see thee, and we shall speak <sup>x</sup> mouth to mouth. <sup>y</sup> 15 Peace <i>be</i> to thee. <sup>z</sup> The friends salute thee. <sup>a</sup> Salute the friends by name.

<sup>h</sup> The construction by the dative is retained by W., R.;—Latin verss. (except Castal.), Syr. (= ܕܡܝܬܪܝܐ), Dt. (*aan D.*), It., Fr. G.,—M.,—S.;—Berl. Bib., Beng., Wakef., Mack., Lücke, Greenf., Van Ess, Kist., Sharpe, Kenr.

<sup>i</sup> See 1 John 5: 9, N. a. R.;—Latin verss. (except Castal.), It., Fr. G.,—M.,—S., (use *testimonium* or a derivative);—Dodd. and the later English verss. (except Penn).

<sup>j</sup> Erasm., Pagn., Vat., Bez., (*redditum est*;—for the Vulg. *redditur*), Castal. (*commendatus est*).

<sup>k</sup> R.;—foreign verss. generally;—Wakef., Thom., Clarke, Penn, Sharpe, Bloomf., Barn., Murd. (*every one*), Kenr., Peile.

<sup>l</sup> Beng.: 'δέ *tamen*, etsi jam multis ornatus testimoniis sit Demetrius.' See 1 John 1: 3, N. o, &c. W.;—Latin verss., except Castal., (*sed*), Syr.;—All., De W., (*aber*), Kenr.

<sup>m</sup> See 1 John 4: 14, N. f, &c.

<sup>n</sup> Hamm. and Penn, following E. V., are the only verss. that mark *also*, or its equivalent, as supplied.

<sup>o</sup> See 1 John 1: 2, N. l.

<sup>p</sup> 'You, Gaius, and all likeminded, to whom this letter may be shown.' Lachm. alone reads *οἷδας*.

<sup>q</sup> See 1 John 5: 9, N. a.

<sup>r</sup> Lachm. and Tisch. read *γράφαι σοι*.

<sup>s</sup> Gr. *reed*—which I recommend as a marginal note. Latin verss. (*calamum*);—except that Castal. repeats *charta* from 2 John 12; in which he is imitated by B. and L., Syr. (= Greenf. ܩܬܝܬܐ, Fr. S. marg. (*le roseau*));—Stier (*Rohr*), Murd. marg.

<sup>t</sup> Lachm. and Tisch. read *γράφειν*.

<sup>u</sup> See 2 John 12, N. m.

<sup>v</sup> In the N. T. *εὐθέως* occurs 80 times, and is always in E. V. rendered, *immediately, forthwith, straightway*, with 6 exceptions (Mark 1: 30; 5: 36; 11: 2; Luke 17: 7; 21: 9; 3 John 14), in all of which the same meaning is equally evident, and in two of them is conveyed by E. V. in another form, *as soon as*.—R. (*forthwith*);—Vulg. (*protinus*), French verss. (*bientôt*);—Erasm., Vat., (*as Vulg.*), Pagn., Bez., (*statim*), Wakef. (*immediately*), Mack. Of the lexicons, Steph., Scap., Leigh, Suic., Schöttg., Pass., L. and S., do not recognize the sense of *shortly*. Rob. gives it here, but shows nothing else for it except Matt. 24: 29, where E. V. properly has *immediately*.

<sup>w</sup> E. V., 2 John 12; Rom. 15: 24; &c.;—W., R.;—Vulg. and other foreign verss. (except the later Latin);—Dodd. and the later English (except Newc.).

<sup>x</sup> See 2 John 12, N. o.

<sup>y</sup> Pagn., who introduced the division of the N. T. into verses in 1528, numbered this as a separate verse, and has been followed by all the foreign verss. (except Vat. and Greenf. Castal. begins the verse at *ἀσπάζονται σε*);—Dodd., Thom., Bagster's Hexapla;—all the recent critical editions of the Greek Text. The different arrangement of E. V. (as now commonly printed) is no improvement on the original notation.

<sup>z</sup> E. V., last clause;—T., C., G., R.;—all foreign verss.;—Wells, Dodd., Wakef., Mack., Thom., Scott, Sharpe, Murd., Kenr.

<sup>a</sup> See 2 John 13, N. r. E. V. and Hamm., following T., C., G., are alone in rendering the verb here by two words, *salute and greet*; and all other English verss., except W. and Sharpe, employ the former word.



# THE EPISTLE OF JUDAS.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God	ἸΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ	<sup>a</sup> JUDAS, <sup>b</sup> a servant of Jesus Christ, <sup>c</sup> and brother of James, to <sup>d</sup> the called, <sup>e</sup> sanctified <sup>f</sup> in God

<sup>a</sup> A name of frequent occurrence in the N. T., but only in this instance abbreviated into *Jude*, in order probably to distinguish the writer from the traitor—a point which an evangelist secured by adding to the name, *not Iscariot*, John 14: 22, and the writer himself by the clauses in apposition.—W., T., C.;—Latin and German verss., Dt., Fr. S.;—Guyse, Sharpe. It has *Giuda* throughout. Fr. G. and M. have *Jude* here, and wherever in the evangelical history the same person is supposed to be meant (even in John 14: 22, where the very ambiguity of Ἰούδας is that which called for the explanatory οὐχ ὁ Ἰσκαριώτης); in other cases they have *Judas*.

<sup>b</sup> The only instance (except Phil. 1: 1, where the word is in the plural), in which E. V. prefixes the definite article to the descriptive title of the writer. Here the indefinite article, or none, is used by all foreign verss. (except Moldenh.);—Dodd., and subsequent English verss.

<sup>c</sup> See 2 Pet. 1: 5, N. r. Of this δέ De W. remarks, that it 'appends another title, different from the one preceding.' It may even be said that the second title is contrasted with the first, as being a more certain identification of the writer; and so Tit. 1: 1. In the present case, indeed, it is possible that something more is implied. If this Judas was the same as the one mentioned in Matt. 13: 55 and Mark 6: 3 among the 'brethren' of our Lord, the antithetical copula might suggest that, no longer 'knowing Christ after the flesh' (2 Cor. 5: 16), he now gloried in the far higher relationships (Matt. 11: 11; 12: 48–50; Luke 11: 28) of the kingdom of heaven, gladly merging the distinction of nature in the spiritual fellowship of the brethren, whose one Master is Christ (Matt. 23: 8). Or, if we proceed on any one of the other hypotheses respecting his personality, the δέ may be regarded as disclaiming that distinction. While, therefore, the analogy of Tit. 1: 1 leads me to retain the *and* of E. V., I recommend that the words: 'Or, *but*,' appear in the margin.—Latin verss., except Erasm. and Castal., (*autem*. Beng. *vero*), Syr., Germ.;—Stier.

<sup>d</sup> The awkward ὑπερον πρότερον of E. V. is not warranted by the Greek, where καλητοῖς is used as a substantive (Erasm.:

'nomen est, non participium.' Comp. Rom. 1: 6; 1 Cor. 1: 24), introduced by τοῖς, and qualified by the two intermediate participles. This construction and arrangement are best preserved in the German of De W. and Stier (*den . . . geheiligten und . . . bewahrten Berufenen*). But the same construction of the Greek is apparent also (though in several instances καλ. is not rendered as a substantive) in Syr. (which translates καλ. as a participle, and supplies = ܩܠܝܝܬܝܢ), Germ., Dt., It., Fr. G.,—S.;—Pagn., Calv., Bez., Par. ('Beza constructionem attendens, quae tractata est, primo loco collocat vocatos. Hoc namque proprie est subjectum recipiens, ad quos Epistola scribitur: nempe *Vocati*: quos ab adjunctis hucusque explicavit Judas.'). Hamm., Cocc., Wells, Whitb., Moldenh., Carpz., Newc. (supplying *brethren* after *called*), Thom., Mey., Ros., Stolz, Greenf., Trol., Peile. Some (T., C., G.;—Fr. M.;—Penn), missing the construction, do yet give καλ. first; and others (W.;—B. and L., Dodd., Arn.) have it before τετηρη. The supplementary *and* of E. V. is from R. after the Vulg. *et vocatis*.

<sup>e</sup> The participial construction here and at τετηρημ. is preserved in Syr., It., Fr. S.;—Castal., Bez., Par., Beng., Moldenh., Carpz., Haenl., Ros., Greenf., Trol., De W., Stier.—For ἡγιασμ., Beng. (in the *Gnom.*), Lachm., Tisch., read ἡγιασμένοις (A. B., Vulg., Syr., &c.).

<sup>f</sup> 'What Acts 17: 28 asserts respecting the natural man, being far more gloriously true of the new creature in Christ Jesus.' The *in*, therefore, does not abound (Carpz.), neither is it = διὰ (Par., B. and L., Wolf., Moldenh., Haenl., &c.). See 2 Pet. 1: 1, N. d; 5, N. w; 2: 3, N. m.—E. V., 1 Cor. 1: 2; 1 John 2: 24; &c.;—W., T., C., R.;—Vulg., Syr. (= Greenf. 2), Germ., Dt. *marg.*, It., Fr. G.,—S.;—Erasm., Calv. (whom Par. misquotes as preferring *per*. Calv. allows *per*, but gives this reason for retaining *in*: 'Potest enim et hic esse sensus: Quod in se ipsis profani, in Deo sanctitatem habeant.'). Castal., Aret., Engl. Ann., Cocc. ('plus valet quam διὰ.'). Wits. ('non solum *a*, sed et *in* Deo Patre, ut unum cum ipso sint, Joh. 17: 21.'). B. and L. *marg.*, Dodd., Wakef., Sharpe, De W., Stier, Arn., Kenr., Peile. E. V. follows Bez., who (as usual) follows Pagn.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the Father, and preserved in Jesus Christ, <i>and</i> called :	πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·	the Father, and kept <sup>b</sup> for Jesus Christ ;
2 Mercy unto you, and peace, and love, be multiplied.	2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.	2 Mercy unto you and peace and love be multiplied.
3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort <i>you</i> that ye should earnestly contend for the faith	3 Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι	3 Beloved, <sup>i</sup> while <sup>j</sup> using all diligence to write unto you <sup>k</sup> concerning <sup>l</sup> the common salvation, <sup>m</sup> there was <sup>n</sup> a necessity <sup>o</sup> that I should write <sup>p</sup> exhorting you to <sup>q</sup> strive earnestly for the faith

<sup>e</sup> See N. e.—The verb *τηρέω* occurs 75 times in the N. T. (five times in this Epistle), and in E. V. is 58 times rendered *to keep*; only here and 1 Thess. 5 : 23, *to preserve*. Wherever, as in this verse, it is used of believers, I prefer to translate it by *keep*, not so much on the general ground of uniformity, as on account of the large use of that term in the same connection in our Lord's high-priestly prayer (John 17.). The present safety of the Church is the Father's answer to the Son. See Rev. 3 : 3, N. h.—W.

<sup>h</sup> Haenl. : 'Dativus subjecti, cui fideles Dei provida cura servati sunt.' So the dative after the passive of *τηρέω* is construed in E. V., v. 13; 2 Pet. 2 : 17; 3 : 7; and here by G.;—Vulg.;—Erasm., Pagn., Castal., Bez., Engl. Ann. ('Or, *preserved to J. C.* Kept by God the Father, John 6 : 39, 40 and 10 : 29, to be presented to Christ blameless at the day of judgment, Eph. 5 : 27; 2 Cor. 11 : 2.'). Cocc., Pisc. and Vorst. ('in eum finem, ut aliquando Christo adducantur tanquam sponsa sponso.'). B. and L. ('Comme une Épouse est gardée précieusement pour son Époux.'). Beng. ('Christo indelibatum servari, laetum . . . Significantur salutis origines et consummatio.' His German is *für*;—and so Stolz, De W., Huth.), Moldenh., Carpz., Mey., Ros., Stier ('Not merely, as Luther and many others: kept *in* Jesus Christ, but: unto Jesus Christ, the Lord and Saviour, as a possession *to Him* belonging, dearly bought, ordained to glory [2 Thess. 2 : 14], the Bride, *for Him* kept faithful and pure, and presented unto Him [2 Cor. 11 : 2].').

<sup>i</sup> E. V., Matt. 27 : 63; Luke 24 : 44; 1 Tim. 5 : 6;—Newc., Murd.

<sup>j</sup> Thom. and Kenr. employ this verb. The Greek phrase differs from that in 2 Pet. 1 : 5.—The participial construction is retained by W., R.;—Vulg., Syr., Fr. S.;—Engl. Ann. ('Or, *giving*'), Cocc., Dodd., Mack., Greenf., Penn (*in giving*), Sharpe, Arn., Kenr.

<sup>k</sup> See 1 John 1 : 1, N. d.

<sup>l</sup> After *κοινῆς* Lachm. inserts *ἡμῶν* (Syr. The Vulg. had read *ἡμῶν*).

<sup>m</sup> Gr. *I had* (comp. E. V., 1 Cor. 7 : 37). This ordinary sense of *ἔχω* appears in W.;—Vulg., Syr. (in the usual form = *est mihi*), Dt.;—Pagn., Calv., Castal., Bez., Par., Cocc., Penn, Sharpe, Stier, Kenr. Others retain the form of *ἔσχον* as an active verb of the first person: R., Hamm., Guyse, Mack.,

Bloomf., using the verb *to think*; Germ., Mey., All., *halten*; Dodd., *to judge*; Moldenh., De W., *finden*; Wakef., Thom., Peile, *to find*; Haenl., Ros., *ducere*; Arn., *regarder*. Very many of these verss. translate *ἀνάγκην* by an adjective; with regard to which, see N. n; and for the transference of the subject of *ἔσχον* to *γράφαι*, N. o.

<sup>n</sup> The word *ἀνάγκη* (not *χρεία*, as in 1 John 2 : 27; 3 : 17; &c.) occurs 18 times, and in E. V. is rendered thrice by *must needs*; once, by *necessary*; nine times, by *necessity*;—Syr. (adopts the Greek term, as in Matt. 18 : 7);—B. and L. ([*je me trouve dans*] *la nécessité*), Thom. The same strength of meaning (Erasm., Vat., Beng., employ the phrase, *non posse non*) is found, in the use of the adjective (*necessary*, or an equivalent), in R.;—Vulg., It., Fr. G.;—M.;—Pagn., Calv. ('Acres enim stimulos admoveat necessitas. Nisi praemoniti fuissent, quantopere sibi necessaria esset haec cohortatio, poterant ad legendum esse pigri et residues. Quum vero ex praesenti eorum necessitate se scribere praefatur, perinde est, acsi classicum caneret excutiendo torpori.'). Castal., Bez., Par., Hamm., Cocc., Guyse, Dodd., Carpz., Wakef., Mack., Haenl., Newc., Clarke, Ros., Gerl., Dav., Arn., Huth. The substantive *need* (or an equivalent) is given by W.;—Greenf., Penn, Sharpe, Stier, Kenr.

<sup>o</sup> Peile: '*That I should write*, very exactly conveys the force of the Greek aorist *γράφαι* as distinguished from the more precise present *γράφειν*, *to write*.'

<sup>p</sup> Gr. *write unto you exhorting to strive*. By a slight transposition, in accordance with Scholeff's recommendation, we avoid the necessity of repeating the pronoun, and are enabled to retain the participle (R.;—Vulg.;—Erasm., Vat., Cocc., Wits., Beng. ['*τὸ scribere arcte cohaeret cum adhortans*'];—so De W.: 'No comma!'], Dodd., Mack., Kenr.) and infinitive (W., R.;—Vulg., It., French verss.;—Dodd., Wesl., Moldenh., Wakef., Mack., Thom. and the later English verss., Greenf., Gerl.).

<sup>q</sup> Not the same word as that in vv. 9, 23; and in the N. T. found only here. E. V. translates the simple verb thrice, *to strive*; thrice, *to fight*; once, *to labour fervently*. And it is true that the emphasis lies in the verb, not in the *ἐπί*, which merely points to the object *upon, about*, for which the contest is to be maintained. 'Hic valet *pro*' (Grot.).—W. (*str. strongly*);—Dodd., Wakef. (*str. heartily*), Sharpe (*strive*), Bloomf. (*zealously str.*).



## KING JAMES' VERSION.

which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

## GREEK TEXT.

ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

4 Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνοῦμενοι.

## REVISED VERSION.

once for all delivered unto the saints.

4 For there have crept in privily certain men, who have been before of old described for this condemnation, ungodly, perverting the grace of our God into lasciviousness, and denying our only Master, God and Lord, Jesus Christ.

\* The participial construction is retained by R.;—Vulg.;—Cocc., Dodd., Moldenh., Carpz., Wakef., Mack., Scott., Ros., Penn, De W., Stier, Kenr.—English readers, it is probable, commonly understand the *once* of E. V. as = *formerly*. But this sense, though here adopted by Pric., Carpz., Mack., Haenl., Laurm., Bloomf., Arn., and allowed by B. and L., Barn., is not recognized by any lexicon as belonging to ἀπαξ. For v. 5, which has been cited in justification, see N. h; while at 1 Pet. 3: 20, Mack.'s other reference, the ἀπαξ is abandoned as spurious by all recent editors. Latin verss. (*semel*;—which Bez., Est., Grot., Cocc., Beng. [*'Particula valde urgens. Nulla alia dabitur fides.'*], Ros., understand as asserting the unchangeableness of the faith), Germ. verss. (*einmal*;—which Moldenh., Stier, Huth., explain as = *ein für allemal*), Dt. (*eenmaal*;—explained in the Ann. thus: 'That is, it shall never be changed, but shall always remain just as it has once been taught by Christ and the Apostles.'), It. (*una volta*), French verss. (*une fois*;—explained by B. and L. as = *une fois pour toutes*);—Engl. Ann. ('Or, once for all, not to be delivered any more'), Guyse, Dodd., Pyle, Thom., Scott, Peile. See also the lexicons, where, among other phrases, Schöttg., Bretsch., Wahl, employ *semel pro semper*; Pass., *ein für alle Mal*; L. and S., Rob., Green, *once for all*; Schirl., *einmal für immer*.

\* Wakef., Newc., Thom., Penn, Dav., Peile.

† The verb comes before its subject in Latin verss., It., Fr. S.;—B. and L., Greenf., De W., Stier, Arn., Peile.

‡ In Gal. 2: 4 the *παρά* in composition is in E. V. rendered once *unawares* and once *privily*, the latter phrase being employed also in the parallel 2 Pet. 2: 1;—W.;—Mack., Newc., Trol.

§ See 2 Pet. 3: 7, N. r. &c. It., Fr. G.,—M.;—Moldenh., Mack., Thom., Peile (*whom we find to have*).

¶ 'In prophecy, and by divine judgments inflicted on such as they; the severity of God in His word and in His providence addressing itself to all His adversaries.' Beng.: 'Par omnium indoles et poena.' The verb *προγράφω* occurs (according to the reading preferred in Rom. 15: 4) four or five times in the N. T., and, except in two instances, the simple literal meaning *to write before* is transferred to E. V. Those two exceptions are Gal. 3: 1 and Jude 4, in the first of which the metaphorical sense rests on the ancient custom of writing matters of general interest on tablets for public exhibition; hence, *hath been evidently*

*set forth*. The same allusion exists, less distinctly perhaps, in the case before us, and is here also rendered by Hamm., Newc., *set forth*. E. V.'s *ordained*, which it borrows from G., is, at the best, a questionable interpretation. 'Non innuitur prae-destinatio,' says Beng., '... sed Scripturae praedictio.'—W. (*before written*), T., C., ([*of which it was*] *wr. afore*), R. (*prescribed*);—Vulg. (*praescripti*), Syr. (= *Vulg.*), Germ. ([*von denen...*] *geschrieben [ist]*), Dt. (*tevoren opgeschreven*), It. (*già innanzi scritti*), Fr. G.,—M., (*auparavant écrits*), Fr. S. (*inscrits*);—Erasm., Pagn., Vat., Par., (*prius descripti*), Calv., Bez., Wits., Beng., (*as Vulg.*;—though Bez.'s earlier editions have *descripti*), Castal. (*designati*), Cocc. (*ante scripti*), Whitb., Pyle, ([*of whom it was*] *before wr.*), B. and L. ([*dont la condamnation est*] *déjà écrite*), Berl. Bib., Goss., (*bestimmt beschrieben*), Wolf. (*ante adjudicati*), Guyse, Wakef., Thom., ([*before*] *written of*), Dodd., Murd., (*registered*), Wesl. (*desc. beforehand*), Moldenh. (nearly as *Germ.*), Mack. (*before wr.*), Scott (*as Dodd. or Wesl.*), Clarke (*proscribed and condemned in the most public manner*), Ros., Trol., (*proscripti*), Greenf. (יִצְחָק), Stolz, De W., ([*vorher*] *bezeichnet*), Van Ess (*aufgez.*), Stier (*zuvor beschrieben*), Arn. (*as B. and L. or Fr. S.*), Kenr. (*marked out*), Peile (*described prospectively*);—Pas. (*as Erasm.*), Leigh (*enrolled, billed, registered*), Schöttg., Schleus., Wahl, (*as Castal.*), Schirl. (*as De W.*), Green (*to designate clearly*).

\* Fr. G.,—M.,—S.;—Hamm., B. and L. *marg.*, Wakef., Newc., Thom., Penn, Stier, Arn., Kenr., Huth.

† The substantive is not supplied by T., R., (W. and C., like Erasm., Vat., and Carpz., attach ἀσ. to the first clause);—foreign verss. generally;—Penn, Kenr.

‡ W. (*overturn*);—Oec. (*Μετατιθέντες ἀντὶ τοῦ μεταποιῶντες, παραιοῦντες*), Carpz. (*abutuntur*), Mack., Haenl., Mey. and All. (*missbrauchen*), Kist., De W., Stier, (*verkehren*), Penn, Bloomf. (*abusing*), Murd. (*who perv.*);—Schleus., Bretsch., (*as Carpz.*), Rob., Green, (*to transfer, pervert, [abuse]*), Schirl. (*as Mey.*).

§ Lachm. and Tisch. read *χάριτα*.

¶ So Hamm., Thom., and Fr. S., retaining the Θεόν, construe the ἡμῶν. And so it must be construed (or else thus: 'the only Master, our God and Lord'), in case δεσπότην be referred to Ἰησ. Χρ.;—a reference, which, though not, indeed, required by grammar, is certainly favoured by the parallel 2 Pet. 2: 1.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.	5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἀπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.	5 <sup>a</sup> But I <sup>e</sup> wish to <sup>f</sup> remind you, <sup>g</sup> you who <sup>h</sup> once for all <sup>i</sup> know this, <sup>j</sup> that the <sup>k</sup> Lord, having saved the people out of the land of Egypt, <sup>l</sup> again destroyed <sup>m</sup> those <sup>n</sup> who believed not; <sup>o</sup>
<sup>d</sup> 'In stern opposition to the treacherous wiles of these men.' See 2 Pet. 1: 5, N. r.	<sup>d</sup> <i>changeably.</i> See v. 3, N. r. Arn. doubly errs in saying, that ἀπαξ must here mean <i>une fois dans le temps passé</i> , because 'joint à un participe passé.' See N. i.	
<sup>e</sup> The force of βούλομαι as a separate verb is brought out more distinctly than in E. V. by T., C., G., ( <i>my mind is</i> );—all the foreign verss.;—Hamm., Newc., Thom., ( <i>desire</i> ), Guyse, Dodd., Peile, ( <i>would</i> ), Wesl. ( <i>am willing</i> ), Wakef., Penn, Sharpe, Bloomf., Murd.	<sup>i</sup> See NN. g, h. Though of the past time in form, εἰδ. is not so in sense.—E. V., v. 10; 2 Pet. 1: 12, 14; &c.;—W., T., C., G., R.;—foreign verss. (though It., Fr. S., Arn., = <i>have known</i> ; and Castal., B. and L., change the verb into <i>didicistis, avez été déjà instruits</i> );—Hamm., Wakef., Penn, Bloomf., Murd.	
<sup>f</sup> See 2 Pet. 1: 12, N. r. Here may be added Guyse, Dodd., Pyle, Thom., Scott, Bloomf., Kenr., Peile.	<sup>j</sup> Comp. 1 John 4: 9, N. r. W., R.;—Dodd. and the later English verss. (except that Sharpe has simply <i>how</i> ).	
<sup>g</sup> 'Who are Israelites' (as were probably most of those addressed), 'Christian Israelites, well acquainted at once with the sad history and with its solemn import, and whom for that very reason it may be profitable to remind of both, as matters now of great practical interest to you.' For the writer speaks, not of their former knowledge as an objection, but of their present knowledge (see N. i) as a motive, to the <i>ὑπομνήσεις</i> . Calv.: 'Neque enim hic tantum est verbi Dei usus, ut discamus, quae nunquam fuimus edocti, sed etiam ut nos excitet ad ea, quae jam tenemus, serio meditanda, nec torpere nos in frigida notitia sinat.'—The connection of this clause with what precedes is formed in W., R., (by the relative <i>that</i> ), T., C., G., ( <i>forasmuch as ye</i> );—Vulg. (by a participle in agreement with the previous <i>vos</i> ), Syr. (as in the Greek), Dt. ( <i>als die gij</i> ), It. ( <i>chi</i> ), Fr. S. ( <i>à vous qui</i> );—Erasm., Calv., Vat., ( <i>cum</i> , with a subjunctive), Pagn., Bez., ( <i>ut qui</i> ), Hamm. ( <i>you which</i> ), Cocc. ( <i>vos, qui</i> ), Wells, Wesl., Newc., Kenr., ( <i>who</i> ), Beng. (as in the Greek), Dodd. ( <i>as you</i> ), Moldenh., Gerl., De W., ( <i>die ihr</i> ), Greenf. (עֲלֵיכֶם), Stier ( <i>als die ihr</i> ), Arn. ( <i>vous qui</i> ;— <i>répété avec une certaine emphase</i> .)—For εἰδ. ὑμ. ἅπ. τ., Lachm. and Tisch. read εἰδ. ἅπ. πάντα (A. B. C., Vulg., &c.).	<sup>k</sup> For Κύριος, Lachm. reads Ἰησοῦς (A. B., Vulg., &c.).	
<sup>h</sup> 'It being something which, once known, can never be forgotten by you.' Dt. Ann.: 'That is, <i>certainly, duly, fully, un-</i>	<sup>l</sup> The writer thinks of the destruction as the second thing in order, the salvation being the first (Engl. Ann., Par., De W., Barn., Stier, Peile, Huth.), or perhaps as the second great national calamity, that in Egypt, out of which the people had just been rescued, being the first (Engl. Ann.). We are not to colour the meaning of words for the sake even of getting rid of an ambiguity.—In E. V. δεύτερος is always translated by <i>second</i> , and in its adverbial uses, δεύτερον, τὸ δ., ἐκ δευτέρου, always elsewhere by <i>the second time, secondarily, again</i> . The same sense is given here by W., R.;—Latin verss. (except Calv.), Syr., Germ., Dt., Fr. S. <i>marg.</i> ;—Engl. Ann., B. and L. <i>marg.</i> , De W., Barn., Stier, Murd., Peile ('as the next thing that He did; though he adds as explanatory, <i>straightway, shortly afterwards, incontinently</i> );—Pas., Schöttg., Bretsch., Wahl, Win. ('the next time [that they needed his helping grace] He refused them His grace and &c.'). Rob., Green, Schirl.	
	<sup>m</sup> See 2 Pet. 1: 1, N. b, &c.	
	<sup>n</sup> See 2 Pet. 1: 1, N. c, &c.	
	<sup>o</sup> Beng., Griesb., Mey., Bloomf., have the Greek colon at the end of this verse; Lachm., Hahn, Tisch., Theile; a comma. See v. 6, N. w.	

But the reading (A. B. C., Vulg., &c.) that cancels Θεόν, a word which Bloomf. also brackets, is marked by Beng. as *plane genuina*, and adopted by all the other recent editors 'on strong evidence, external and internal' (Bloomf.), and with the approbation of all the recent critics. I recommend that this reading be followed, and (without questioning the grammatical soundness of the translations: *the only Master, even our Lord;—the only Master, and our Lord*) that the version stand thus: *our only Master and Lord*.—If the Θεόν be retained, the following, besides those already mentioned, may be cited as applying the whole clause to one person, Jesus Christ: Syr.,

Ar. P., Dt. *marg.*, It., Fr. G.,—M.;—Bez., Aret., Par., Engl. Ann., Carpz.;—and, if omitted, the following: Vulg. (as understood by All. and Kenr., the latter appealing to the Greek);—Beng., Thom., Wesl., Clarke, Mey., Penn, Bloomf., De W. (who would be disposed, however, but for 2 Pet. 2: 1, and especially if Θεόν is to remain, to have two subjects, which, says Win., the place 'will admit of'), Barn., Hengst., Dav., Stier, Arn., Peile;—Bretsch., Translators of Win., Rob.

<sup>c</sup> See 2 Pet. 2: 1, N. g.;—G.;—It. (*Padrone*);—Erasm. and later Latin verss. (*herum*), Hamm., Whitb., B. and L., Beng., Wesl., Thom. *marg.*, Penn, Dav., Arn., Peile.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.</p>	<p>6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφου τετήρηκεν·</p>	<p>6 And <sup>p</sup> angels <sup>q</sup>that kept not their <sup>r</sup>first estate, but left their own habitation, he hath <sup>s</sup>kept <sup>t</sup>with everlasting <sup>u</sup>bonds under darkness <sup>v</sup>for the judgment of the great day;<sup>w</sup></p>
<p>7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.</p>	<p>7 ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὁμοίον τοῖτοῖς τρόπον ἐκπορνείσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα, πρὸς αἰωνίου δίκην ὑπέχουσαι.</p>	<p>7 <sup>x</sup>How Sodom and <sup>y</sup>Gomorrah, and the cities about them,<sup>z</sup> <sup>a</sup>having given themselves over in like manner <sup>b</sup>as they to fornication, and <sup>c</sup>gone <sup>d</sup>away after <sup>e</sup>other flesh, are set forth for an example, <sup>f</sup>suffering the vengeance of eternal fire.</p>

<sup>p</sup> See 2 Pet. 2: 4, N. q. The ἀγγέλους, without the article, marks the race; τοὺς πλ., the class; while μὴ exhibits that class indefinitely and precludes, as it were, farther specification: *angels, such of them as* &c. See Win § 19. 4; 59. 4.

<sup>q</sup> See 2 Pet. 2: 11, N. f. E. V., 2 Pet. 2: 4; &c.;—W.;—Penn, Murd. Other verss., from Wells down, have *who*.

<sup>r</sup> I recommend that the E. V. *marg.*: 'Or, *principality*,' be retained. Versions and commentaries generally are divided between the two meanings. Some (Calv., Dt. and Engl. Ann., &c.) recognize both as legitimate; others (Wesl., *first dignity*; Carpz., *primam dignitatem*; Bloomf., *original dign.*;—a sense which also Stier and Peile would allow) combine the two.

<sup>s</sup> See Jude 1, N. g. Here, says Huth., 'τετήρηκεν stands in sharp opposition to μὴ τηρήσαντας.' One verb, accordingly, is used for both in the Syr., Germ., Dt., Fr. S.;—Erasm., Calv., Vat., Cocc., Beng., Wakef. (*keepeth*), Greenf., Sharpe (*as above*), Stier, Peile (*hath consigned . . . to be kept*).

<sup>t</sup> Latin verss. (*vinculis*;—no doubt the ablative of the instrument), Germ., Dt., It.;—Guyse, Moldenh., All., De W., Stier, Huth. Not, as Wells: 'for ev. ch. under d. at the judg.' The sense of the common construction is sufficiently justified (notwithstanding Huth.'s objection about *Künstlichkeit*, *refinement*) by Calv.'s note: 'Quocunque pergant, secum trahunt sua vincula et suis tenebris obvoluti manent.' (Milton, *P. L.* iv. 75: 'Which way I fly is hell; myself am hell.') 'Interea in magnum diem extremum eorum supplicium differtur.'

<sup>u</sup> E. V., 18 times out of 20 (the other exception being Mark 7: 35, *string*), has *bands* or *bonds*;—W., R.;—German verss. (except Mey.), Dt., It. (*legami*), Fr. G.,—M.,—S., (*liens*);—Dodd., Thom., Peile;—Rob.

<sup>v</sup> See 2 Pet. 2: 4, N. w.

<sup>w</sup> See v. 5, N. o. Here also Lachm., Hahn, Theile, have a comma; others generally, the Greek colon.

<sup>x</sup> The superfluous emphasis is avoided by W., R.;—Dt., It., Fr. S.;—Castal., Dodd., Wakef., Mack., Thom., Greenf., Penn, Sharpe, Murd., Kenr.; all of whom make ὡς = *as*. But, instead of regarding the particle as instituting a comparison

between the doom of the transgressors just mentioned and that of the wicked cities, or (Wolf, Laurm.) as correlative to the ὁμοίως of v. 8, it is better to connect it immediately (like the ὅτι of v. 5) with ὑπομνήσαι. Comp. Mark 12: 26; Luke 6: 4; &c.—Fr. G.,—M., ([*et*] *que*);—Moldenh., De W., Huth.

<sup>y</sup> See 2 Pet. 2: 6, N. c, &c.

<sup>z</sup> In most editions (not in the original edition) of E. V. the words, *in like manner*, are erroneously attached to the clause, *and the cities about them*. The mistake has lately been corrected by the Amer. Bible Soc.

<sup>a</sup> R. (*having fornicated . . . going*). But It., Fr. S.;—Pagn., Bez., Par., Hamm., use a perfect participle in each instance. Other verss. commonly resolve ἐκπορν. and ἀπελθ. into finite verbs of a past time with a relative or a conjunction.

<sup>b</sup> In omitting (for which there is almost no manuscript authority) τοῖτοῖς, E. V. followed the older English verss. and the Vulg.

<sup>c</sup> E. V., Matt. 8: 31; 19: 22; &c.—W.;—Vulg. (*abeuntes*);—Calv., Aret., Cocc., Beng., (use *abire*), Hamm., Stier (*abirriten*), Huth. ('In ἀπό is expressed the deviation from the right way');—Rob., Green, (in connection with ὀπίσω, [*to go away after*], *to follow*). See the other lexicons, and Rev. 12: 17, N. r.

<sup>d</sup> E. V. *marg.* (Nowhere else does E. V. translate ἑτερος, which occurs 98 times, by *strange*.);—W., R.;—Vulg. (*alteram*), Syr., Germ., Dt., It., Fr. G.,—S.;—Bez., Par., Wits., Beng., (*as Vulg.*), Engl. Ann., Hamm., Cocc. and Laurm. (*aliam*), Wells, Whitb., Gill and Barn. ('Or, *other*'), Moldenh., Mack., Newc. *marg.*, De W., Stier, Arn.;—Rob.

<sup>e</sup> To the construction (for which De W. cites Est. and Augusti, and which is adopted also by De Sacy, Mey., Trol., Stier, Huth.) of δεῖγμα with πρὸς αἰωνίου, De W. objects that it leaves δίκην ὑπέχουσαι too bare, (Huth., indeed, avoids the appearance of anti-climax only by transposition: 'Those cities are δίκην ὑπέχουσαι an example of the eternal fire.') and that it does not, after all, exclude the idea of the continuance of the punishment,—that being the alleged difficulty in the way of the common construction. But it deserves to be added, that, while in no proper sense can the cities be spoken of as a δεῖγμα

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
8 Likewise also these <i>filthy</i> dreamers defile the flesh, despise dominion, and speak evil of dignities.	8 Ὁμοίως μέντοι καὶ οὗτοι ἐνπνιαζόμενοι, σάρκα μὲν μαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν.	8 <sup>f</sup> Yet <sup>e</sup> in like manner these <sup>h</sup> dreamers also <sup>i</sup> on the one hand defile the flesh, <sup>i</sup> on the other <sup>j</sup> reject <sup>k</sup> government, and <sup>l</sup> rail at dignities.
9 Yet Michael the archangel, when contending with the devil, he disputed about the body of	9 ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλ-	9 <sup>m</sup> But Michael the archangel, when contending with the devil he disputed about the body of

<sup>f</sup> 'In spite of these terrible warnings.'—The μέντοι (in omitting which E. V. follows the Vulg., Syr., and most of the previous English verss.) is given as an adversative in E. V., at least 4 times out of 7;—and here by G.;—Dt., It., French verss.;—Bez., Pisc., Par., Hamm., Wells, Wolf., Haenl., Laurm., Mey., Bloomf., Scholef., De W., Stier, Huth.;—N. T. lexicons, except Bretsch. and Green.

<sup>e</sup> W., R.;—Hamm., Wells, Wesl., Mack., Newc., Penn, Sharpe, Bloomf., Scholef., Murd. (*in the same m.*), Kenr., Peile.

<sup>h</sup> In the N. T. ἐνπνιαζόμενοι (which the Vulg. here omits) occurs elsewhere only in Acts 2: 17, where E. V. renders it to *dream*, nor in the present instance is any thing like *filthy* found in any other vers., except perhaps the Syr. (= *in somnio imaginantes*. Murd. *sensual dreamers*), and Fr. G.,—M., (*s'étant endormis [dans le vice]*). The E. V. supplement seems to have been suggested less by the Greek word, than by the odious elucidations of some of the old commentators (*e. g.* Oec.), unless, indeed, as Peile thinks, the Translators got it from what he calls the 'more obvious interpretation' of Sept. Is. 56: 10. But the epithet is to be justified by *all* that follows, and not by *σάρκα μαίνουσι* alone (De W.) or principally.

<sup>i</sup> Notwithstanding the opinion of Carpz., Bretsch., Wahl, and Rob., that μέν . . . δέ are here 'merely continuative,' they are rather to be regarded as bringing out the striking, though not unusual, contrast between the debasement and the presumption of these men. Calv.: 'Notanda autem est antithesis, quum dicit cos *carnem contaminare*: hoc est, quod minus praestantiae habet, dehonestare: et tamen spernere quasi probrosum, quod in genere humano maxime excellit.' The antithesis is made only more sharp and strong by the repetition of the δέ 'with the same force' (Win.), though it cannot well be

given in English. See 2 Pet. 1: 5, N. r.—Latin verss., except Castal., (*quidem . . . autem* or *vero*), Syr. (has the Greek particles), Germ. (*aber*), Fr. S. (*d'une part . . . et de l'autre*);—B. and L. (*pendant que d'autre côté*), Guyse ('Yea more than that'), Moldenh. (*eines Theils . . . andern Theils*), Thom. (*indeed*). L. and S.: 'the two particles may often be expressed by *on the one hand . . . on the other*' (*einerseits . . . anderseits*, Pass.). See v. 10, N. u.

<sup>j</sup> Huth.'s explanation of ἀθετεῖν as here synonymous with *καταφρονεῖν* of 2 Pet. 2: 10, and as having merely what he calls 'a negative signification,' as opposed to the 'positive' βλασφημεῖν, rests probably on his view of κυριότης as denoting the Godhead, more than on the etymology or prevailing use of the word, which expresses not the inward feeling so much as its outward manifestation. It occurs 16 times, and in E. V. is once *disannul*, once *frustrate*, once *bring to nothing*, once *cast off*, and 4 times *reject*. This practical sense is equally suitable here and in the other 7 instances, Luke 10: 16; 1 Thess. 4: 8; Heb. 10: 28.—Syr. (*as in Luke 7: 30*), Fr. S. (*rejetent*;—and so B. and L., Arn.;—for *méprisent* of the two older verss.);—Pagn., Calv., Par., Cocc. (*rejeciunt*;—and so at first Bez.;—for the Vulg. *spernunt*), Castal. (*repudiant*), Engl. Ann. ('Gr. *depose*. Or *abrogate*'), Berl. Bib., Stolz, De W., Stier, (*verwerfen*;—for Luth.'s *verachten*), Newc., Bloomf., Peile, (*set at nought*), Dav.;—Pass., L. and S.

<sup>k</sup> Marg.: 'Or, *lordship*.'—E. V., 2 Pet. 2: 10 (where see N. a);—Mack., Bloomf.

<sup>l</sup> See E. V., v. 9, and 2 Pet. 2: 10, N. e. Hamm., Thom., (at v. 10), Wesl., Mack. (*revile*;—and so Thom. here, Bloomf., Murd.).

<sup>m</sup> Yet has been used in the previous verse for μέντοι.—Mack., Murd.—For ὁ δὲ . . . ὅτε, Lachm. reads ὅτε . . . τότε (B.).

πυρός, the fire itself, by which they were destroyed, may well be regarded as a blazing forth of the *πυρὸς αἰωνίου* (even taking the word in its strongest sense), because it was immediately from God, as the minister of His wrath (Gen. 19: 24; Ps. 11: 6; Is. 30: 33; 66: 15, 16; Rev. 20: 9); because, as such, it was unquenchable and irresistible (Gen. 19: 25; Ps. 97: 3; Is. 27: 4; 66: 24; Jer. 49: 18; Mal. 4: 1; Mark 9: 43, &c.; Heb. 12: 29; Rev. 19: 3); and because of the utter desolation wrought by it (see the passages last cited); which desolation, moreover, is expressly set forth (*πρόκειται*) as one of the great

historical precursors and precluding exhibitions of the fate of the ungodly (Luke 17: 28–30; 2 Pet. 2: 6, N. g. Comp. 3 Macc. 2: 5: Σὺ τοῖς . . . Σοδομίτας . . . κατέφλεξας, παράδειγμα τοῖς ἐπικρινόμενοις καταστήσας.), and, in so far at least and so long (Ezek. 16: 53, 55) as it shall be required for that purpose, is perpetual and remediless (Is. 13: 19, 20; Jer. 50: 39, 40; Zeph. 2: 9 [Sept. εἰς τὸν αἰῶνα]). On these grounds we may say with Beng.: '*poena*, quam sustinent, est *exemplum ignis aeterni*, ut Cassiodorus loquitur,' without even forcing, as Beng. does, δειγμα and δίκη into apposition.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.	μησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμῆσαι σοι Κύριος.	Moses, "did not <sup>o</sup> dare to bring against <sup>him</sup> <sup>a</sup> railing <sup>judgment</sup> , but said: The Lord rebuke thee.
10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.	10 Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασι βλασφημοῦσιν ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τοῖς φθείρονται.	10 But these <sup>s</sup> rail at <sup>'whatsoever</sup> things, <sup>"indeed</sup> , they know not; but <sup>'whatsoever</sup> things they <sup>naturally</sup> , as <sup>the</sup> <sup>brute</sup> beasts, <sup>understand</sup> , in those <sup>z</sup> they corrupt themselves.
11 Wo unto them! for they have gone in the way of Cain,	11 Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ	11 <sup>a</sup> Woe <sup>b</sup> to them! for <sup>c</sup> in the way of Cain they <sup>d</sup> walked, and <sup>e</sup> in

<sup>a</sup> Dodd., Wakef., Mack., Thom., Scott, Barn., Murd.

<sup>o</sup> See 2 Pet. 2: 10, N. b. Guyse, Murd., Dav., Peile, (use to venture), Dodd., Wakef., Scott, (presume), Mack. (attempt), Thom. (take the liberty), Penn (dared), Barn.

<sup>p</sup> The pronoun is supplied.

<sup>q</sup> The article is not in E. V., 2 Pet. 2: 11, nor here in any of the older English verss.;—It., Fr. G.,—M.;—Peile.

<sup>r</sup> See 2 Pet. 2: 11, N. k (where, however, sentence should have been credited to Fr. G. and M.).

<sup>s</sup> See v. 8, N. l, &c.

<sup>t</sup> The indefinite or the distributive force of ὅσος (*quantus, quicunque*) is almost always expressed in E. V. (Matt. 7: 12; 14: 36; &c.), and, in the few instances where it is not expressed (Matt. 13: 44, 46; &c.), is equally apparent in the original.—For one or the other or both cases, W. (*what ever th.*), R. (*what th. so ever*);—Vulg. (*quaecunque*), It. (*tutte le cose che*). Fr. G.,—M., (*tout ce que*);—Calv., Bez., (*as Vulg.*), Beng. (*omnia, quae*), Wesl. (*all things which*), Laurm. (*quotquot*), Stier ([*alles*] *was*);—and he remarks, though with an unnecessary qualification: 'For ὅσα is scarcely ever, certainly not here, the same thing as the simple ἅ.', Arn. (*toutes les choses que*), Kenr. (*as above*), Peile (*all th. whereof*).

<sup>u</sup> See v. 8, N. i. R. (*certes*);—Vulg. (*quidem*);—Cocc. (*as Vulg.*), Dodd., Mack., Laurm. ('ὅσα μὲν et ὅσα δὲ sibi invicem opponuntur.'). Kenr.

<sup>v</sup> The Greek order is retained by R.;—Latin verss., Syr., Dt.;—Dodd., Moldenh., All., Gerl., De W., Stier.

<sup>w</sup> Foreign verss.;—Dodd., Wesl., Scott, Clarke, Penn, Peile.

<sup>x</sup> See 2 Pet. 2: 12, N. m.

<sup>y</sup> So E. V. distinguishes ἐπίσταμαι from οἶδα in Mark 14: 68. Here also the two words are distinguished in R.;—Latin and French verss., Syr., German verss. (except Gerl., De W.), It.;—Beng. ('Subtilius quiddam notat norunt'—οἶδασι), Newc., Ros., Sharpe.

<sup>z</sup> W., R.;—Dodd., Wesl., Wakef., Mack., Thom., Penn, Bloomf., Murd.

<sup>a</sup> Οὐαὶ αὐτοῖς is explained, 1., as *simply declaratory of these men's miserable condition*, present or future, or both, by Calv. (who makes it especially a forewarning for the sake of others), Bez., Dt. Ann., Cocc., Guyse, Moldenh., Mack., Haenl., Peile;—2., as *expressive of sympathy*, by Par. (though he also calls this οὐαὶ *particula graviter et severe increpandi*), Grot., Pisc., Wakef. (*Alas for them!*);—and so Newc., Thom., Sharpe), Ros.;—3., as *minatory*, by T., C., G., (*Wo be unto them*), Est., Wits., Beng. ('Uno hoc loco unus hic apostolus vae intentat.'). Wesl., Scott, De W. and Huth. (who include the idea of *strong disapprobation*). Gill allows any one of these interpretations, and Carpz. appears to combine the second and third. But perhaps the historical time (see N. h and v. 14, N. k) of the verbs following (which are sometimes quite arbitrarily rendered into the present or the future,) is best accounted for, if we view the Οὐαὶ αὐτοῖς as a cry of horror, on taking in at one glance, from the mount of vision, the whole, dark, swift current of ungodliness, and its final plunge into the abyss.—In *Woe*, the Amer. Bible Soc. has restored the spelling of the original edition of E. V. It is now also the more common.

<sup>b</sup> W.;—Wesl., Mack., Penn, Murd., Kenr.

<sup>c</sup> The Greek order is followed in all the three clauses by the Latin verss., Syr.;—Mey., De W., Stier;—in the first and third, by Greenf., Gerl.;—in the second, by All.;—in the third by Murd., Peile.

<sup>d</sup> In the other four instances, in which πορεύομαι occurs in this Epistle and 2 Pet., and 5 times elsewhere, E. V. renders it *to walk*;—Peile.—For the time, see N. a;—W.

<sup>e</sup> By many (Dt., It., Fr. S.;—Erasm., Pagn., Calv., Vat., Steph., Bez., Par., Est., Hamm., B. and L., Wolf., Moldenh., Laurm., De W., Arn.) τῇ πλάνῃ is rendered as a dative of cause = *by the deception, seduction*, &c. (see N. f). Others (Germ.;—Haenl., Mey., Ros., Penn, Sharpe, Huth.;—Bretsch.) make it = *eis τὴν πλάνην*. I prefer to conform it to ὁδῷ, as a dative of the direction in which (Dodd., Mack., Thom., Scott, Stier, Peile;—Wahl, Rob.).—For the order, see N. c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.	Βαλαάμ μισθοῦ ἐξεχίθησαν, καὶ τῇ ἀντιλογία τοῦ Κορέ ἀπώλοντο.	the error <sup>f</sup> of Balaam for <sup>h</sup> hire they <sup>h</sup> rushed headlong, and <sup>i</sup> in the gainsaying of <sup>j</sup> Core they <sup>k</sup> perished.
12 These are spots in your feasts of charity, when they feast	12 Οὗτοι εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνεωχούμενοι, ἀφ' ὧν	12 These are <sup>l</sup> rocks in <sup>m</sup> your <sup>n</sup> love-feasts, <sup>o</sup> banqueting <sup>p</sup> togeth-

<sup>f</sup> All the authorities first named in N. e (except Hamm., who before μισθοῦ would supply, not ἐνεκα, as Laurm. says, but ἀντί, with the sense: 'by way of reward or just punishment from God'), together with G.;—Cocc., Dodd., Mack., Thom., Ros., Sharpe, construe thus: τῇ πλ. τοῦ μισθοῦ Βαλ.; to which Trol. objects that 'the arrangement would then have been τοῦ μισθοῦ Βαλαάμ; and the clauses on each side of the present join the article with the proper name.' With the latter consideration, Huth. mentions the 'scarcely tolerable harshness' of this construction, and the 'arbitrary' sense which it attaches to πλάγη and ἐξεχίθησαν. He therefore adheres to the construction of E. V. (= ἐνεκα μισθοῦ, or Oec.'s κέρδους χάριν), which appears also in W., T., C., R.;—Germ.;—Grot., Cler., Wells. Berl. Bib., Beng., Guyse, Wesl., Wakef., Haenl., Newc., Scott, Clarke, Greenf., Penn, Trol., Bloomf., Stier, Kenr.;—Leigh, Bretsch., Win., Wahl, Rob., Schirl.

<sup>g</sup> See 2 Pet. 2: 13, N. t. E. V., Matt. 20: 8; Luke 10: 7; James 5: 4;—Mack., Sharpe;—Rob. ('hire or gain').

<sup>h</sup> Beng.: 'Ut torrens sine aggre.'—W. (*be shed out*), R. (*have poured out themselves*);—Latin verss., except Castal. (*effusi sunt*), Dt. (*zijn zij henen gestort*), Fr. S. (*se sont débordés*);—Engl. Ann. (*were poured out*), Hamm. ('*have been p. out or run out*'), Wolf. (*effusi ruerunt*), Haenl., Ros., (*effuso impetu ruunt*), Newc. (*rushed*), Laurm. ('*effuso velut cursu se . . . dederunt*'), Mey., Stier, (*stürzen sie [dahin]*), Greenf. (יָצְּפוּ), Penn (*have run headlong*), Trol., Bloomf. (*impetuously rush*), De W. (*haben sie sich ergossen*), Barn. (*rush tumultuously*), Kenr. (*have poured themselves out*);—Bretsch. (*effuse ruere*), Rob. (*to rush into . . . to give oneself up to*;—but the *into, to*, is not in the verb), Green (*to rush headlong &c.*); &c.—For the time, see N. a. If the *ran* of E. V. stands for the perfect, it is a grammatical impropriety at variance with the uniform usage of that version elsewhere; or if, as is more probable, the imperfect was meant, there is then a change of the time employed in the preceding clause.

<sup>i</sup> See N. e and, for the order, N. c.

<sup>j</sup> I recommend that this form of the name, adopted from the Sept., the popular version of the O. T. in the apostolic age, be, in this the only instance of its occurrence in the N. T., restored (as has been done by the Amer. Bible Soc.) to its Hebrew propriety: *Korah*, which appears everywhere else in the English Bible. See 2 Pet. 1: 1, N. a, &c.

<sup>k</sup> For the time, see N. a.

<sup>l</sup> Σπιλάς, in the N. T. ἀπαξ λεγ., occurs frequently elsewhere (see the classical lexicons) in the sense of *a rock in or by the sea*. Here that sense accords well with the other four metaphors of the series, all of them drawn from conspicuous natural

objects, and is retained (sometimes with the specification, *hidden, sunken, &c.*) by Oec., Phavor., Lightf., Er. Schmid, Whith., Wetst., Pyle, Wakef., Haenl., Thom., Laurm. (see whose *Comment.*), Mey., Ros., De W., Barn., Dav., Peile, Huth.;—Schleus., Wahl, Rob., Schirl. It is allowed also by Beng. and Carpz. (Comp. 1 Tim. 1: 19.) The other interpretation has in its favour 2 Pet. 2: 13, σπιλοι (but on this much stress cannot be laid against the prevailing use of a different word, especially as the variations between Peter and Jude are quite as marked as the parallelisms. Zeg., accordingly, thinks that σπιλάδες is *perperam scriptum pro σπιλοι.*), Vulg., Syr., Hesych. (μεμιασμένοι;—Aug. *maculati*), &c. It is generally acknowledged, however, that this is the only case where the word can have this meaning, which is, therefore, either assumed, as by Stier, out of Peter's 'kindred word' as more agreeable to the context, or extracted from the proper meaning, *rock*, by a variety of ingenious methods. Thus, Aret. (and Leigh): 'σπιλάς non solum est glarea, hoc est, terrae species quae maculas facile relinquit' (and it is true that ἡ σπιλάς, sc. γῆ, is used by Theophrastus for *argillaceous earth, clay*), 'sed est etiam concavum saxum in litore maris, seu lacuum ac fluminum, in quam concavitatem tanquam in commune receptaculum sordes aquarum confluant';—Mack. (Scott, Bloomf.): 'The word σπιλάδες properly signifies *rocks in the sea*, which, *when they rise above its surface, appear like spots*;'—Arn. follows Junius in getting this sense from the rocks as spotted with the sea-foam.—Haenl., Lachm. and Tisch. insert *οἱ* after εἰσιν (A. B., Syr., &c.), with Huth.'s approbation.

<sup>m</sup> For ὑμῶν, Lachm. (in the small ed.) and Stier read αὐτῶν (A., Vulg., Syr., &c.).

<sup>n</sup> Dt. (*liefdemaaltijden*), Fr. S. (*repas d'amour*);—Bens., Dodd., Wesl. (*feasts of love*;—so Wakef., Barn.), Moldenh. and later German verss. (*Liebesmahle*), Mack., Newc., Thom., Clarke, Penn, Sharpe, Bloomf., Dav.;—Rob., Green.

<sup>o</sup> Guyse, Dodd., Wesl., Newc., use this verb here (Wakef., *regaling themselves*; Peile, *make merry*), as Dodd., Newc., Thom., do at 2 Pet. 2: 13, where also I recommend that *banqueting* be substituted for *feasting*.—For the participial construction, see 2 Pet. 2: 13, NN. u and a.

<sup>p</sup> W., T., C., R.;—De W. (*zusammen*), Kenr. A few MSS. insert ὑμῶν after συνεωχ., no doubt from 2 Pet. 2: 13. The word is not adopted by Erasm., Mill, or any of the recent editors, nor is it supplied by (in addition to those just named) the Vulg. (*convivantes*), Syr.;—Erasm., Calv., Vat. (*inter se conv.*), Castal., Beng., (*as Vulg.*), Stier (*Mitschmausende*;—'with one another and wherever there is any one like themselves.'). Huth. allows either sense: *with you* or *with one another*. E. V.'s rendering of συνεωχ., is from G., after Pagn. and Bez. (*dum vobiscum convivantur*).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
with you, feeding themselves without fear: clouds <i>they are</i> without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;	βῶς ἑαυτοῖς ποιμαίνοντες: νεφέλαι ἄνδρῳ, ὑπὸ ἀνέμων περιφερόμεναι δένδρα φθινοπωρινά, ἄκαρπα, δις ἀποθάνοντα, ἐχριζόμενα:	er <sup>q</sup> without fear, <sup>r</sup> tending <sup>s</sup> themselves; clouds <sup>t</sup> without water, <sup>u</sup> carried about <sup>v</sup> by winds; trees <sup>w</sup> whose fruit withereth, <sup>x</sup> unfruitful, twice dead, <sup>y</sup> uprooted;

<sup>q</sup> All the recent editors, except Haenl. (though in the *Comment.* he considers the matter doubtful) and Sch., connect ἀφόβως with συνευωχ.; and so R. (the previous English verss., by separating the adverb from the participles by a comma on either side, leave the reference ambiguous.);—Vulg., Germ.;—Vat., Castal., Beng. ('colenda sunt convivium sacra. Convivari per se nil vitii habet: ideo sine timore huic verbo annecti debet.'). Wakef., All., Sharpe, De W., Arn., Kenr., Peile. This construction (which is allowed also by Oec. and preferred by Huth., though the latter errs in citing Stier as in favour of it) brings ἀφόβως into correspondence, as regards its relation to συνευωχ., with Peter's ἐντροφῶντες ἐν ταῖς ἀπάταις αὐτῶν. The present clause then contains a charge of irreverent audacity during the feasts; ἑαυτοῖς ποιμαίνοντες, of intense selfishness.

<sup>r</sup> This word occurs 11 times in the N. T., and in E. V. is rendered 6 times, *feed*; 4 times, *rule*; once, *feed cattle*. In every instance it answers to the Hebrew קָנַן (the verb here employed by Greenf., as its equivalent is by the Syr.), which the Sept. frequently translate by ποιμαίνω, and of which Ges. says that, when it is used in the sense of *ruling*, 'the image of a flock is often preserved.' It may be doubted, whether in the case of the Greek verb that figure is ever wholly lost, while, by restricting the sense to the *feeding* department of 'the faithful herdman's art' (Milton, *Lycidas*, 121), serious damage is not unfrequently done; e. g. Luke 17: 7; John 21: 16; Acts 20: 28; 1 Cor. 9: 7; 1 Pet. 5: 2. 'Ποιμαίνω,' says Gerhard, as cited by Leigh, 'non ad unam tantum pastoralis officii partem, sed ad reliquas omnes partes curandi gregem extenditur.' So Alex., on the קָנַן of Ps. 28; 9 (Sept. ποιμαίνον αὐτοῖς): 'Feed them, not only in the strict sense, but in that of doing the whole duty of a shepherd.' Comp. also his note on Ps. 49: 14, and see Rev. 2: 27, N. r., &c.—German verss. (except All.) and Dt. (use *weiden*);—Campb. (at John 21: 16), Sharpe (*taking care of*), Peile (*being pastors of*), Brown (at 1 Pet. 5: 2: *act as shepherds*);—Schöttg. (*foventes et alentes*), Schleus. (*curam habentes, prospicientes*), Wahl (*nutritio*), Rob. (*feed, cherish, take care of*), Green (*nourish, promote the interest of*).

<sup>s</sup> Beng.: 'non gregem.' Ezek. 34: 2 may be cited in illustration, though it does not appear that Jude referred exclusively or especially to such as held office in the Church. See N. q.

<sup>t</sup> See 2 Pet. 2: 13, N. x, &c.;—R.;—Latin verss., Syr., It., Fr. S.;—Dodd., Wesl., Wakef., Mey., Greenf., Penn., Sharpe, De W., Stier, Murd., Kenr., Peile.

<sup>u</sup> For περιφ., Mill prefers, and all the later editors adopt,

παρὰφερόμεναι (A. B. C., &c.). I recommend that this reading be adopted, and translated: *borne along*. Newc. (*carried aside*), Penn. (*driven al.*), Sharpe (*carried al.*), Peile (*driven past*);—Rob. ('Pass. pr. to be borne along by, to be borne or carried away, e. g. clouds, Jude 12... i. e. driven rapidly along.' But neither *by* nor *rapidly* belongs to the word.), Green (*to be swept al.*).

<sup>v</sup> See 2 Pet. 2: 19, N. l.

<sup>w</sup> Marginal note: 'Or, of late autumn.' The word occurs only this once in the N. T., and very rarely elsewhere. Its ambiguity arises from the double meaning of both the noun and the verb in composition. According to Pass. (as translated by L. and S.), ὁπώρα is, 1., 'the part of the year between the rising of Sirius and of Arcturus... not so much... autumn, as our dogdays or at most the end of summer;' and then, because this was the season of fruit, it stands, 2., for 'the fruit itself, esp. tree-fruit;'—and hence also the verb ὁπωρίζω is to gather fruits. Φθίω, again, is used, 1., intransitively, to decay, wither, and, 2., transitively, to corrupt; destroy. Joining the two words, each in its first signification, we have φθινόπωρον autumn, or, more commonly, *senescens autumnus et in hyemem vergens* (Steph., Scap.), *late autumn, the fall of the year* (L. and S.); and φθινοπωρινός, *belonging to that season*;—which are the only meanings of these compounds that the lexicons recognize as classical. In that sense, accordingly, is the adjective taken here, in connection with ἄκαρπα, by W. (*harvest tr. without fruit*), T., C., (*without fr. at gathering time*);—Castal. (*autumnales infructuosae*), Thom. (*autumnal tr. without fr.*), Dav. (*aut. tr. stripped of their fruits*); and, apart from that connection, by R.;—Vulg. and its followers generally, Dt., Fr. S. *marg.*;—Engl. Ann., Hamm., Cocc., B. and L. *marg.*, Beng., Moldenh., Haenl. (erroneously cited by Huth.), Mey., Gerl., Barn., De W., Peile ('tr. on the wane—"fallen into the sere and yellow leaf"'), Huth.;—Wahl, Rob., Green (*autumnal, sere, bare*), Schirl. The same interpretation is allowed also by Zeg., Wits., Gill, Laurm., Ros., Trol. ('without leaves' [which is also Wesl.'s version], 'as trees are in autumn'), Bloomf.;—Schleus. The second significations of φθίω and ὁπώρα, however, appear combined in the use, according to Phavor., of φθινόπωρον to denote νόσος φθίνουσα ὁπώρας (hence Clarke: *galled or diseased tr.*;—an etymology and sense allowed also by Wits., Laurm., Trol. *cankered*;—Schleus.), and in Pindar's use of φθινοπωρίς. L. and S. do, indeed, mark this last word as a 'pecul. fem.' of φθινοπωρινός, which they explain to mean *autumnal*. But in the passage referred to—*Pyth.* 5. 161, 162: φθινοπωρίς ἀνέμων χειμερία καταπνέει—φθινοπωρίς evidently does not mean that, but rather the *blighting* influence

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is re-	13 κύματα ἄγρια θαλάσσης, ἐπα- φρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἃς τε-	13 <sup>a</sup> Wild waves of the sea, foaming out their own <sup>a</sup> shame; wandering stars, <sup>b</sup> for <sup>c</sup> which the

<sup>a</sup> This phrase, which is often in English poetry applied to the sea or its waves (*e. g.* Shakspeare, *Tempest*, i. 2: 'the wild waves whist.'), suggests more readily the etymological and familiar sense of ἄγριος.—E. V., Matt. 3: 4; Mark 1: 6 (the only other instances in the N. T.);—Vulg. (*feri*), German verss. and Dt. (*wilde*);—Erasm., Pagn., Vat., Carpz., (use *efferus*), Calv., Bez., Aret., (use *efferratus*), Castal. (*as Vulg.*), Engl. Ann. ('Gr. wild. For the waves roar like wild beasts in the wood.'), Bloomf., Barn. ('wild and restless'), Dav., Peile.

<sup>a</sup> Gr. *shames*. But this plural, though not uncommon in the older English classics, is now disused.

<sup>b</sup> See 2 Pet. 2: 17, N. x. Here may be added Wesl., Sharpe, Kenr.

<sup>c</sup> The analogy of the three preceding metaphors seems to justify this dependence of the relative on ἀστέρες. A common reference, indeed (according to which the *punctuation* of E. V. would still be in fault), is to the ἀσβεῖς, and this, Laurm.

of these wintry blasts, and so it is explained by the best commentators of Pindar. Heynē translates thus: '*fructibus-exitialis ventorum hibernus flatus*;' and the most recent editor, Prof. Schneidewin, has the following note: 'ὀπώρα, ὦρα, auctumnus, annus dicuntur pro iis quae gignuntur iis temporibus. Jam sensus: Valeas viribus et consilio etiam in posterum, ne ventus brumalis tibi perdat temporis fructus.' If it be said, that the common version requires the noun to be taken in its second signification and the verb in its first, it may be replied, 1., that this acknowledged secondary meaning of the noun is its meaning in the only place where it is found in the N. T., Rev. 18; 14;—2., that the intransitive use of the verb is by far the more frequent;—and, 3., that the verb retains this intransitive sense in other analogous cases of composition; *e. g.* φθινόκαρπος, applied by Pindar, *Pyth.* 4. 471, to an oak from which the trees have been lopped; and φθινόκωλος, *with wasting limbs* (L. and S.). While, therefore, our present form φθινοπωρινός may not, in the one or two instances where it is found elsewhere, bear the meaning here ascribed to it, I concur nevertheless in the remark of Grot.: 'Si usum vocis respicias, dicit arbores auctumnales. Sed magis respicitur ἐνυμολογία vocis, ut dicat eos similes esse arboribus, quarum fructus perit illico.' This sense, moreover, is more in harmony with the design of the writer, which is to describe the *characteristic*, and *inward*, spiritual desolation of these wicked men—(Laurm., accordingly, though undecided in his interpretation, so far even as to indulge in what Bloomf. considers the 'ingenious conjecture, that by φθινοπωρινοί is denoted a sort of useless trees then so called,' yet says he clearly perceives 'tale quid indicari, quod proprie ita esse non debebat, et nemo sanus in autumnno ad hiemem vergente fruges aut folia in arbore quae siverit;'—a view, in which Bloomf. himself seems disposed to concur, though he errs in attributing it to Hamm.)—and it lays a firmer basis for the dreadful climax whereby he effects that object. Comp. Matt. 13: 22; Luke 8: 14. Steph.: 'Insurgit autem ibi oratio, et primum δένδρα φθινον. vocat quae proxime absunt a καρποφόροις. τελεοκαρποῦσι, deinde ἄκαρπα prorsus, tertio ἀποθ., postremo ἐκριζ.' G. (*corrupt*);—Syr. (= Murd. *whose fr. hath failed*). The Syr. verb is the same as is used for ἀφανίζουμένη in James 4: 14), It. (*appassati*), Fr. G.,—M., (*dont le fr. se pourrit*), Fr. S. in the text (*dont les fr. pourrissent*);—Pagn., Bez.,

Pisc., Par., (*emarcidae*), Aret., Carpz., (*frugiperdae*), Dt. Ann. (as one explanation), Cler. ('a *corruptendis fructibus*, ut habet Etymologicum Magnum.'). Er. Schmid, Wolf., (*fructus peridentes*), Wells, Newc., (*as E. V.*;—which Gill also allows), Berl. Bib. (*wurmstichige*), B. and L.'s text (*as Fr. G.*), Dodd. (*whose early buddings are withered*;—so Scott), Wakef. (*that shed their fr.*), Ros. ('potius arbores quae producunt *marcidos et corruptos fructus*.') Greenf. (פְּרִי נִבֵּל), Sharpe (*withered*),

Stier (*obstverkummernde*), Arn. (*flétris*);—Steph. (first gives: *extremo autumnno marcescentes*;—a combination of the two ideas, which appears also in Erasm., Vat., Zeg., *aut. marc.*; Calv., *autumni emarcidae*; Suic.; Schöttg., 'quae non nisi autumnno senescente fructus ferunt immaturos et nulli usui futuros,' Mack., *withered autumnal tr.* [to which he joins ἄκαρπα, *without fr.*, in one clause]; Penn., *that wither in the aut.*;—and then adds: 'Vel potius, Quarum ἡ ὀπώρα φθίνει, Quae fructum quidem aliquem ferunt, sed corruptum et marcidum, qui vel succo nutrimentoque deficiente, vel vermibus exedentibus ante maturitatem decidunt.'). Pas. (*emarcidus, wurmstichig*), Leigh (*as Pagn.*).

<sup>x</sup> Here perhaps may be intended, not the absence of good fruit, implied in φθινον., but an utter incapacity to produce anything fit to be called fruit.—E. V., everywhere else (6 times);—R.;—Vulg. (*infructuosae*), German verss., except Mey. and De W., (*unfruchtbar*), Dt. (*onvruchtbaar*), It. (*sterili*);—Erasm., Pagn., Calv., Vat., Bez., Par., Cocc., (*infrugiferae*), Castal., Beng., (*as Vulg.*), Engl. Ann., Carpz. and Ros. (*steriles*), Wakef. (takes δὲ along with it: *unfr. for two seasons*;—a construction which Haenl. also recommends), Newc. (*barren*), Scott ('wholly unfruitful'), Arn. (*stériles*), Kenr.;—Pas., Suic., (*as Carpz.*), Rob. (*unfr., barren*), Schirl.

<sup>y</sup> Dryden, *Ode for St. Cecilia's Day*: 'And trees uprooted left their place.' E. V., twice out of 4 times that ἐκριζόω occurs, translates it, *to root up*;—Latin verss. (*eradicatae*;—except Cocc., *erstirpatae*), Germ. (*ausgewurzelt*), Dt. (*ontworteld*), It. (*diradicati*), French verss. (*déracinés*);—Dodd., Thom., (*to be [utterly] rooted up*), Wakef., Penn., Sharpe, Dav., (*rooted up*), Mack. (*rooted out*), Mey. (*entwurzelt*), Greenf. (עֲרִיצָה), All., De W., Stier, (*as Germ.*), Bloomf.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
served the blackness of darkness for ever.	ρες <i>πλανῆται</i> , οἷς ὁ ζῳφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται.	blackness of darkness <sup>d</sup> for ever <sup>e</sup> hath been reserved.
14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,	14 Προεφῆτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ, λέγων, Ἴδου ἦλθε Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ,	14 'But <sup>f</sup> for these <sup>h</sup> also <sup>i</sup> prophesied Enoch, <sup>j</sup> seventh from Adam, saying: Behold, the Lord <sup>k</sup> came with <sup>l</sup> his holy <sup>m</sup> myriads,
15 To execute judgment upon all, and to convince all that are ungodly among them of all their	15 ποιᾶσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσε-	15 To <sup>n</sup> exercise judgment upon all, and to <sup>o</sup> convict all <sup>p</sup> the ungodly among them of all their

<sup>d</sup> See 2 Pet. 2: 17, N. z.——The *τόν* before *αἰῶνα* is marked by Bloomf. as 'most probably, or certainly, an interpolation,' and cancelled by all the other recent editors, except Hahn and Theile.

<sup>e</sup> See 2 Pet. 2: 17, N. a, &c.

<sup>f</sup> 'Not only I, now; but &c.' See 2 Pet. 1: 5, N. r.

<sup>g</sup> Syr. (= *h*), It. (*a*), Fr. S. (*pour*);—Erasm., Calv., Vat., Cocc., Wolf., Beng., (*his* [*iis*];—for the Vulg. *de his*), Engl. Ann. ('Or, *to*'), Hamm., Wells, Whitb., Newc., Thom., Bloomf., (*to*), Moldenh., Mey., Stier, (*diesen*), Green, Peile, Huth. (*für*).——The demonstrative is given in this order, or at least before the verb and its subject, by R.;—Germ., Dt., It., French verss.;—Erasm., Calv., Vat., Castal., Wesl., Moldenh., Thom., Greenf., All., Bloomf., De W., Arn., Murd., Kenr., Peile.

<sup>h</sup> See 2 Pet. 1: 14, N. z, &c. Here the *καί* (overlooked by some) is kept close to *τούτοις* by Vulg., Syr., German verss. (except that Moldenh. omits it), Fr. S.;—Pagn., Calv., Vat., Castal., Bez., Par., Cocc., Wells, Beng. ('non modo antediluvianis.'). Wesl., Carpz., Mack., Newc., Ros., Arn., Murd., Peile;—Green.

<sup>i</sup> The verb is given before its subject by R.;—Latin verss., Syr., Germ., It.;—Greenf., De W., Stier, Murd.

<sup>j</sup> 'Even so long ago were they *προγεγραμμένοι*' (v. 4).—There is no article in It., Fr. G.,—M.;—Greenf., Peile. Wakef. and Mack. have *the* as a supplement.

<sup>k</sup> 'In vision.' Another prophetic past; comp. Jude 11, N. a.—E. V. nowhere else makes *ἦλθον* = *ἔρχομαι* (comp. Rev. 1: 7);—R. (*is come*);—Latin verss., except Castal., (*venit*;—explained in the commentaries as *praeteritum pro futuro*), Dt., It., French verss. except B. and L., Beng., (= *R.*);—Sharpe (*as R.*), Bloomf., De W. (*es kam*), Peile ('*hath come*, or *came*.');—Green.

<sup>l</sup> The word *saints* is not readily understood as including angels, who, on the other hand, are not (according to the common explanation) meant exclusively (2 Cor. 6: 2, 3; 1 Thess. 4: 14; &c.).—*ἅγιος* is translated as an adjective by E. V., wherever else it qualifies a substantive, and here, as qualifying

*μυριάσιν*, by Latin verss., It., Fr. S.;—Hamm., Beng., Mack., Newc. marg., Thom., Sharpe, De W., Stier, Kenr. Guyse, Dodd., Wesl., Barn., Peile, have *holy ones*.—For *μυρ. ἁγ.*, all the recent editors (except Theile) read *ἁγ. μυρ.*

<sup>m</sup> Fr. S.;—Hamm., Cocc., Wolf., Beng., Guyse, Dodd., Mack., Newc. marg., Thom., Mey., Stolz, De W., Murd., Peile. See Rev. 5: 11, N. v, &c.

<sup>n</sup> Rob.: 'κρίσιν ποιῶν to do judgment, to act as judge, i. q. κρίνειν, John 5: 27; Jude 15.' This idea, rather than that of executing the judicial sentence, is presented in W., R., (*do doom* [*judgment*]), T., C., G., (*give j.*);—Vulg. (*facere iudicium*), Syr., German verss. (*Gericht zu halten*), Dt. (*om gerigt te houden*), It. (*far giudicio*), Fr. G. (*donner jugement*), Fr. M. (*juger*), Fr. S. (*exercer j.*);—Erasm., Calv., Vat., Cocc., (*faciat j.*), Pagn., Bez., Par., (*ferat j.*), Castal., Pisc., (*j. exerceat*), B. and L., Arn., (*as Fr. M.*), Carpz. (*judicaturus*), Mack. (*pass sentence*), Peile (*bring j. to bear*).

<sup>o</sup> The Greek verb occurs in the N. T. only here, and twice in the Sept. for *נִפְקֵד* (Is. 2: 4; Mic. 4: 3;—E. V. *rebuke*; Alex. *decide*). Here Barn. rejects *convince*, but errs in saying that *convict* is 'synonymous' with it, in the sense of '*satisfying a man's own mind* of the fact that he has done wrong.' In modern use, at least, the idea of *detection*, *exposure*, is much stronger in the latter word than in the former.—Dodd., Wesl., Wakef. (*convict clearly*), Mack., Newc., Thom., Penn, Sharpe, Bloomf. ('not to convince, or even merely to *convict*, but, in a fuller sense, so to convict as to bring the convicted to judgment, and the execution of judgment upon him.'). Murd., Peile (*call to strict account*).—For *ἐξελ.*, Mey., Lachm., Tisch., read *ἐλέγξαι* (A. B., &c.).

<sup>p</sup> Gr. *their ungodly ones*—Germ. *ihre Gottlosen*. The relative construction, introduced by Erasm., and adopted also by T., C., G.;—Pagn., Vat., Bez., Par., appears in no other foreign vers., nor in W., R.;—Dodd., Wesl., Wakef., Mack., Newc., Thom., Penn, Murd., Kenr.—In his last edition Tisch. restores the *αὐτῶν*, which is cancelled by Mey., Lachm., Hahn, after A. B. C., Vulg., Syr., &c.

thinks, is required by the *τούτοις* of v. 14. But it is better to regard the demonstrative there as a resumption of the *οὗτοι* of v. 10, which is twice again indignantly repeated in vv. 16, 19.—W.;—Castal. (gives *ἀστ. . . τετάρ.* in one clause;—and so the text of Lachm., Tisch., Theile), Hamm. ('and to such stars as these eternal darkness is reserved.'). Beng. ('*Ut modo nubi-*

*bus, arboribus, fluctibus, sic jam stellis errantibus sua additur descriptio.*'), Wakef., Arn., Murd. In foreign verss. the relative, like the *οἷς*, is in itself ambiguous; but the punctuation generally corresponds to that of E. V. (as does that of nearly all other editions of the text), so favouring the construction proposed.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ungodly deeds which they have ungodly committed, and of all their hard <i>speeches</i> which ungodly sinners have spoken against him.	βείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἡμαρτωλοὶ ἀσεβεῖς.	<sup>a</sup> deeds of ungodliness <sup>1</sup> wherein they <sup>2</sup> were ungodly, and of all the hard <sup>1</sup> things which ungodly sinners <sup>2</sup> spoke against him.
16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling <i>words</i> , having men's persons in admiration because of advantage.	16 Οὗτοί εἰσι γογγυσταί, μεμψιμοῖροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπερόγκα, θαυμάζοντες πρόσωπα, ὠφελείας χάριν.	16 These are murmurers, complainers, walking <sup>2</sup> according to their own lusts; and their mouth speaketh great swelling <i>words</i> , <sup>1</sup> admiring <sup>w</sup> persons <sup>2</sup> for profit's sake.
17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;	17 ἡμεῖς δὲ, ἀγαπητοί, μνησθητέ τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ	17 But <sup>2</sup> ye, beloved, <sup>2</sup> be mindful of the words which were spoken before <sup>a</sup> by the apostles of our Lord Jesus Christ;
18 How that they told you there should be mockers in the	18 ὅτι ἔλεγον ἡμῶν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς	18 How <sup>b</sup> they told you, <sup>c</sup> that <sup>d</sup> in the last time there <sup>e</sup> shall be

<sup>a</sup> Except that αὐτῶν is sometimes (Vulg. [according to the interpretations of W., R., Kenr., &c.], Germ.;—Greenf., Sharpe, Stier) put in regimen with ἀσεβείας, and sometimes (It., Fr. S.;—Calv., B. and L., Arn.) neglected, the above construction is observed by the verss. just referred to, and by Cocc., Mack., All.

<sup>r</sup> For ὧν, by attraction for ᾧ, see Win. § 32. 1. W. (*by which*), R. (*whereby*);—Vulg. (*quibus*), Germ. (*damit*);—De W. (*womit*), Stier (*as Germ*), Kenr. (*as R.*).

<sup>•</sup> See 2 Pet. 2: 6, N. i.—For the time of the two verbs, see v. 14, N. k. Or the aorists of this verse might be given as pluperfects; see 2 Pet. 1: 16, N. g.

<sup>†</sup> R.;—It. (*cose*);—Dodd., Wesl., Mack., Thom., Bloomf., Arn. (*choses*), Kenr. The Latin and most German verss. and Greenf. supply nothing, or give σκληρῶν by a substantive.

<sup>u</sup> See 2 Pet. 3: 3, N. f.

<sup>v</sup> This or some other simple verb (such as *worship*, *flatter*, *honour*, *respect*, or their equivalents) is used, either in the finite or participial form, by W., R;—nearly all foreign verss.;—Guyse, Wakef., Mack., Newc., Sharpe, Murd., Kenr.:—a noun (*admirateurs*, *Schmeichler*, *admirers*), by B. and L., Van Ess, Rob.

<sup>w</sup> There is nothing for *men's* in W., R., (though T., C., G., translate πρὸς. by *men*);—any foreign verss. (Germ. makes πρὸς. *das Ansehen der Person*; Fr. S., *les personnes apparentes*; B. and L., *tout ce qui a quelque apparence*; All., *Stolz, den Menschen* [*Leuten*]; De W., *persönlichem Ansehen*; Arn., *les gens*);—Guyse, Dodd., Wakef. and Newc. (*have of men* as a supplement), Mack., Thom., Penn, Murd. (*people*), Kenr.;—Rob.

<sup>z</sup> See E. V., Tit. 1: 11 and Rom. 3: 1 (the latter being the only other instance of ὠφέλεια);—R. (*for gaine sake*);—Vulg. (*quaestus causa*;—for which other Latin verss. substitute *utilitatis gratia* [Cocc. *causa*]), Germ. (*um Nutzens willen*), Dt. (*om des voordeels wil*), Fr. G.,—M., (*use profit*);—Dodd., Wesl., Wakef., Mack., Newc., Thom., Penn, Murd., Kenr., (*for the sake of gain* [Peile, *of what they gain*]), Moldenh., Stier, ([*des*] *Nutzens halber*), All. (*um des Gewinnes willen*), Sharpe (*for gain's sake*), De W. (*des Vortheils wegen*).

<sup>y</sup> See E. V., v. 20, and 1 John 2: 20, N. p, &c. Here the pronoun is kept in its Greek position by W., T., C., G., R.;—all foreign verss., except the Dt.;—Dodd., Wesl., Thom. (*as for you*), Penn, Murd., (*do ye*), Sharpe, Kenr.

<sup>z</sup> E. V., 2 Pet. 3: 2; 2 Tim. 1: 4;—W., R.;—Latin verss., except Castal. and Cocc., (*memores estote* [Erasm. *estis*; which Calv. allows]);—Moldenh., Stier, (*seid eingedenk*), Mey. (*möget ihr eing. bleiben*), Kenr.

<sup>a</sup> See 2 Pet. 2: 19, N. 1.

<sup>b</sup> Comp. 1 John 4: 9, N. r. Here *that* is omitted by Wakef., Newc., Sharpe;—*how*, by Mack., Penn.

<sup>c</sup> W., T., C., G., R.;—Vulg. (*quoniam*). Other Latin verss. employ the future participle) and other foreign verss., except Mey.;—Dodd., Wakef. and later English verss., except Sharpe.

<sup>d</sup> Mey., Lachm., Tisch., read ἐπ' ἐσχάτου [τοῦ] χρόνου (A. B. C.); Mey., with Huth.'s approbation, following B. C. in omitting the article.

<sup>e</sup> R.;—Vulg., Germ., Dt.;—Hamm., Dodd., Wesl. and Penn (*will*), Peile.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
last time, who should walk after their own ungodly lusts.	ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.	mockers, 'walking 'saccording to their own 'lusts of ungodliness.
19 These be they who separate themselves, sensual, having not the Spirit.	19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.	19 These 'are they who 'separate, 'animal, 'having no spirit.
20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,	20 ὑμεῖς δὲ, ἀγαπητοί, τῇ ἁγίᾳ τάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι Ἁγίῳ προσευχόμενοι,	20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy "Spirit,
21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.	21 ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρεῖτε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον.	21 Keep yourselves in the love of God, "waiting for the mercy of our Lord Jesus Christ unto eternal life:°

<sup>c</sup> The participial construction is retained by E. V., 2 Pet. 3: 3;—W., R.;—Vulg., Syr., Fr. S.;—Castal., Cocc., Wits., Dodd. and the later English verss., Carpz., Greenf.

<sup>d</sup> See 2 Pet. 3: 3, N. f.

<sup>b</sup> Comp. v. 15, N. q. Here the grammatical relation between *ἐπιθυμίας* and *ἀσεβειῶν* is preserved by Germ., Dt. marg., It., Fr. S.;—Calv., Engl. Ann., Cocc., Scott, Greenf., Kist., Sharpe, Stier.

<sup>i</sup> T., C., G., R.;—Dodd. and the later verss., except Mack. and Peile.

<sup>j</sup> Engl. Ann.: 'Themselves, as Heb. 10: 25. Or, others, as 2 Pet. 2: 1, 2; Acts 20: 30; 2 Tim. 3: 6.' The former sense is, of course, adopted by such as follow the reading of B. C. and Vulg., ἀποδ. ἑαυτοῦς (Griesb., Knapp, Haenl., Sch., Hahn, Theile;—though Griesb. and Haenl. regard ἑαυτοῦς as questionable.). Even the reading of our Text (and of Beng., Wetst., Matth., Mey., Lachm., Bloomf., Tisch.) may be taken (as it is by Grot., Schöttg., Moldenh., Huth.) with the reflexive force, which transitive verbs do sometimes bear (see Win § 39. 1.). But it more naturally suggests a more general interpretation, which is given by T., C., G., (*makers of sects*);—Germ. (*Rotten machen*), Dt. marg.;—the Alexandrian Clement, Oec., Erasm., Vat., Est. ('Potest absolute sumi, *Separantes*, id est, qui separationem faciunt tam in coetibus quam doctrina.'). Pyle (*make separations*), Laurm., Mey. (*die Trennungsstifter*), Trol., Van Ess (*Spaltungen verursachen*), Bloomf., De W. (*Trennungen verurs.*), Dav., Peile (*cause separations*);—Schleus. I purposely use a phrase, which, like the original, admits of either sense.

<sup>k</sup> Ψυχικός is in E. V. rendered *sensual* also in James 3: 15, elsewhere (1 Cor. 2: 14; 15: 44, 46) *natural*. In every one of these cases it marks the subject in its relations to the *ψυχὴ* *anima* (hence Fr. S. everywhere: *de l'ame, ayant l'ame, n'ayant que l'ame*), as distinguished from τὸ πνεῦμα, and in all of them it is translated *animalis* (*animale, animal*) by the Latin verss. (except that Castal. has *humana* in James), It. (except here), Fr.

M. (except here and in James);—Hamm., Newc., (except 1 Cor. 2: 14; the only place where Fr. G. has it), Mack., Clarke, Penn, Sharpe (except here). So Whitb. and Wakef. here and in 1 Cor. 15: 44, 46; Dodd. and Thom., in 1 Cor. 2: 14 and 15: 44, 46; Wells; Schleus., Scott, Trol., Wahl, Bloomf., Murd., Rob., Green, in 1 Cor. 15: 44, 46. I recommend that *ψυχικός* be everywhere rendered as above. Of German verss., Luth. here has *Fleischliche*; others, *Sinnliche, Seelische, Thierische*.

<sup>l</sup> This clause furnishes the condition (*μή*) and proof of that which precedes; *q. d.* 'they are *ψυχικοί*, not being *πνευματικοί*' (1 Cor. 2: 15; 3: 1; 14: 37; Gal. 6: 1). The *πνεῦμα* thus standing opposed to *ψυχή*, and wanting the article, is best taken subjectively, as the *γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα* (John 3: 6). It may even include, according to Von Meyer's remark (cited and approved by Stier), the rational spirit (v. 10, ὡς τὰ ἄλογα ζῶα). E. V. follows G. and R.—W. (*not having sp.*), T., C.;—Germ. (*die da keinen Geist haben*), Calv. ('*Anima hic spiritui, hoc est, renovationis gratiae opponitur.*'), Grot. ('*Jac-tant se miras habere inspirationes, at nullas habent.*'), B. and L. (*qu'il n'y ait rien de spirituel en eux*), Wakef., Penn, ([*being*] *without a sp.*), Greenf. (רַחֵם לֵב אִין), Barn. ('The Holy Spirit or the spirit of true religion'), Hengst. (see *Offenb.* II. p. 45.), Stier (*die Geist nicht haben*), Arn. (*n'ayant rien de spirituel*), Peile (*having no spirituality*), Huth. ('the higher spiritual life wrought by the Holy Spirit'). Comp. Rev. 11: 11, N. z.

<sup>m</sup> See 2 Pet. 1: 21, N. f.

<sup>n</sup> E. V., Mark 15: 43; Luke 2: 25; 12: 36; 23: 51; and to these I recommend that Luke 2: 38; Acts 23: 21; Tit. 2: 13 be conformed;—German verss. (use *aufwarten, erwarten, harren*), Dt. (*verwachtende*), French verss. ([*en*] *attendant*);—Sharpe, Murd., Dav.

<sup>o</sup> Beng.: 'Qui sibi jam consuluit, consulat aliis.' This connection (see also v. 22, N. s) between vv. 20, 21 and vv. 22, 23, is indicated as above by It. and Fr. G. A semicolon is employed by Fr. S.; a comma, by Castal. and Thom.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
22 And of some have compassion, making a difference :	22 καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι	<sup>p</sup> 22 And <sup>q</sup> on some, <sup>r</sup> indeed, <sup>s</sup> have compassion, <sup>t</sup> while contending ;
23 And others save with fear,	23 οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ	<sup>p</sup> 23 <sup>r</sup> But others save <sup>u</sup> in fear,

<sup>p</sup> It must be allowed that Dr. A. Clarke does but state the truth, though he appears to do it somewhat impatiently, when he says of 'this and the following verse,' that they 'are all confusion, both in the MSS. and Versions; and it is extremely difficult to know what was the original text. Our own is as likely as any.' Beng. (in the *Gnomon*), Lachm. and Tisch., after A. B., Vulg., read thus: καὶ οὓς μὲν ἐλέγχετε (B. ἐλεῖτε) διακρινόμενους, οὓς δὲ σώζετε ἐκ πυρὸς ἀπάζοντες. οὓς δὲ ἐλεῖτε (Beng. ἐλεεῖτε) ἐν φόβῳ, μισοῦντες κτλ. ;—and so Huth., whose criticism compare with that of Haenl., Laurm., De W., Stier (note on pp. 114, 115); and see N. t.

<sup>q</sup> E. V., everywhere else;—T.;—Dodd. and the later verss. (except Penn, *for*).

<sup>r</sup> See v. 10, N. u, &c. Laurm.: 'οὓς μὲν et οὓς δὲ rite sibi invicem opponuntur.'

<sup>s</sup> 'Deal with them in that spirit (τὸ ἔλεος τοῦ Κυρ., v. 21) to which you yourselves are debtors.'

<sup>t</sup> Dr. Clarke's complaint about the perplexity of the readings may be extended to the interpretations that have been given of each several text. Thus, the reading διακρινόμενους is in the Vulg., *judicatos*; Occ., *εἰ μὲν ἀποδιόστανται ὑμῶν* (so Gerl.: *indem ihr sie aussondert*; and Huth., who thinks it 'answers to the previous ἀποδιορίζειν, taken intransitively.' The same sense would be allowed to this reading by Bretsch., Haenl., Arn.); Grot., *qui se caeteris praeferunt*; Cocc., *disceptantes* (a sense allowed, along with that of the Vulg., by Zeg.: *si disceptent vobisque resistant*); Hamm., Wells, Beng., Wesl., De W., Dav., Schirl., *wavering, doubting, hesitating* (the other sense allowed by Bretsch., Haenl., Arn.); Penn, *who are to be distinguished*; &c.;—a variety, of which Clarke gives one or two specimens, and then adds: 'or whatever else the reader pleases.' By the larger number of verss. and commentaries, however, (including three of the latest, Stier, Arn., Peile) the *textus receptus* is adhered to, and in the sense attached to it by E. V. The objection to this interpretation (even as modified by Green and Peile: *making a distinction mentally, in your own minds*) is, that no other satisfactory instance of this use of διακρίνομαι has been, or probably can be, produced; Whitb. vainly referring to Acts 10: 20; Rom. 14: 23; and Stier, with only more plausibility, to James 2: 4. Bloomf., who formerly had recourse to a writer of the third century (cited long ago for the same purpose by Steph.), has in the *Supplemental Volume* deemed it advisable to append as additional confirmation the following: 'Of this *absolute* use of the word another example is found in Herodot. vii. 156, 4, τῷ τὸ . . . τοῖς ἐν Σικελίῃ

ἐποίῃσε, διακρίνας (for διακρινάμενος), "making a distinction," viz. of the people at large (the many) from the few, the rich, the aristocrats.' Had διακρινάμενος been used, on the contrary, for διακρίνας, it would have been a case in point; the fact being that, wherever in classic or sacred Greek this sense is unquestionable, the verb is in the active voice. 'Nunquam sumitur,' says Est., speaking of the middle form (in a note, cited by Leigh, on Rom. 14: 23), 'pro *discernere*, aut *dijudicare*; sed ubi haec significatio occurrit, verbum activum est διακρίνειν, ut Matt. 16: 3; Acts 15: 9; 1 Cor. 4: 7; 11: 29, 31; 14: 29;' and hence it is, we may suppose, that other explanations have been sought:—Erasm., to Calv.'s amazement, taking διακρινόμενοι in the passive, *cum dijudicamini* (and so Vat., *dum dijudicabimini*); Bretsch., Wahl, and Rob., in the middle, and interpreting: *vos ab iis separantes, separating yourselves wholly from them*. But, in the first place, this sense of the midd. διακρίνομαι is rare, in the Sept. and N. T. without example; and, secondly, it is quite unsuitable to the context. It does not harmonize with ἐλεεῖτε, and, in connection with v. 23, it implies a discrimination in favour of the worse class of transgressors. The new view proposed above (which since the former edition I have found indicated by Schöttg.: 'διακρίνομαι, *discepto. judicio contendo* . . . Jud. v. 9. 22.') has these points in its favour:—1., It takes the word in a familiar acception, as used in classical Greek from the beginning;—in the Sept., Jer. 15: 10; Ez. 20: 35; Joel 3: 2;—in the N. T., Acts 11: 2;—and by the writer of this epistle himself, v. 9 (for although Laurm. says: 'διακρίνειν hic alia venit potestate, quam v. 9,' he assigns no reason for the opinion, and comes to no decision of his own as to what the word does mean.);—and, 2., so understood, the phrase serves at once as a remembrancer of the main object of the epistle, v. 3; as a transition from the unmingled denunciation of the previous context to these counsels of relenting grace; and as a warning against permitting even Christian compassion to abate the vigour and persistency of their contention with sin.

<sup>u</sup> Not: *by appeals adapted to produce fear* (Barn., &c.), but: *in a spirit of fear*, 'with conscientious solicitude for the Church's salvation and your own' (De W.). So it is understood also, or at least it is translated as above, by the Vulg. (*in timore*) and its followers; by such other verss. generally, as adopt the Vulg. reading (see N. p); and by Castal. (*religiose*), Zeg. ('*cum timore interim et circumspectione*'), Dt. marg., Engl. Ann. (as an allowable interpretation;—and so Hamm.; Pric. 'Vel . . . festinantes et trepidantes, eorum ritu qui aliquid ex flamma rapiunt, salvate eos: θάρρον, ut loquitur Artemidorus,' Haenl. [though he thinks ἐν φόβῳ probably a gloss] and Ros., who, without naming Pric., help themselves to his note; Scott),



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
pulling <i>them</i> out of the fire; hating even the garment spotted by the flesh.	πυρὸς ἀρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.	<sup>v</sup> snatching <i>them</i> out of the fire, hating even the garment spotted by the flesh.
24 Now unto him that is able to keep you from falling, and to present <i>you</i> faultless before the presence of his glory with exceeding joy,	24 Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταιστούς, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,	24 <sup>w</sup> But unto him <sup>x</sup> who is able to keep <sup>y</sup> them from falling, and to <sup>z</sup> set <sup>y</sup> them <sup>a</sup> in the presence of his glory faultless with exceeding joy,
25 To the only wise God our Saviour, <i>be</i> glory and majesty,	25 μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλυσίνη, κράτος καὶ	25 <sup>b</sup> Unto the only <sup>c</sup> wise God our Saviour, <sup>d</sup> glory <sup>e</sup> and majes-

<sup>v</sup> Elsewhere (12 times) E. V. renders ἀρπάζω to take by force, catch, catch away, catch up, pluck;—Latin verss. (*rapientes*), Dt. (*en grijpt*), Fr. S. (*ravissant*;—for *arrachant* of the other verss.);—Engl. Ann., Hamm., Berl. Bib. and the later German verss. (use *reissen*;—for Luth.'s *rücken*), Guyse (*pluck*), Dodd. and the later English, Greenf. (uses the hiphil of the verb, whose hophal is in the parallel Amos 4: 11 and Zech. 3: 2 translated by E. V. *plucked*);—and see the lexicons.

<sup>w</sup> 'After all my exhortations and your efforts (alike vain without the divine blessing), "not unto us, not unto us" (Ps. 115: 1), *but* &c.' See 2 Pet. 1: 5, N. r. W.;—Latin and German verss., Syr.;—Peile.

<sup>x</sup> See 2 Pet. 1: 1, N. c. &c. Guyse, Dodd. and the later verss. (except Newc.). See Rev. 1: 5, N. v.

<sup>y</sup> Excepting Beng., Bloomf., Tisch., all the recent editors, for αὐτούς, read ὑμᾶς (C. G., Vulg., Syr., &c.—A. has ἡμᾶς.). I recommend that this reading be adopted: *you*, but that the margin contain this note: 'Or, according to some copies, *them*.' De W., indeed, insists upon αὐτούς as the harder reading, and explains it thus: '*Them*—the readers, from whom the author soaring in devotion as it were turns away (just as at parting he gives them no salutation), and speaks in the third person;'<sup>a</sup> a view, which Huth., who prefers ὑμᾶς, deems 'very improbable,' but which is better than to take αὐτούς as standing for ἐαυτούς (Bez.), or as referring 'ad improbos peccatores' (Par.: *ad seductores*; Huth. himself: *to the last named*, οὓς δέ) 'eo sensu, ut sint mali peccatores, tamen de emendatione non esse desperandum quousque vixerint' (Aret.), or as used elliptically for ὑμᾶς αὐτούς (Camerarius. Peile suggests that this—'not simply ὑμᾶς—may 'possibly' be the true reading: *your selves*.), or simply for ὑμᾶς (Beng.). Such a change of person, admissible in any language, is common enough in Hebrew; and in the N. T. Rob. notes as instances of it the use of this pronoun n Matt. 23: 37; Luke 1: 45 comp. 44; Rev. 5: 10 comp. 9 (according to the reading of the recent editors; see there N. o.); 18: 24 comp. vv. 22, 23.—Wesl. has *them* after *keep*, and supplies *you* after *present*.

<sup>z</sup> The only instance, out of 19, in which a transitive form of

ἵστημι is translated *present* in E. V. Generally, and always in cases like the present, *set* is the word used;—R.;—Latin verss. (*constituere, statuere, sistere*), Syr. (= Murd. *establish*), German verss. and Dt. (*stellen*;—except Moldenh., *machen, dass ihr stehen könnet*);—Engl. Ann. (*make you stand*), Laurm. (*stare facio*), Greenf. (יָצַחְךָ), Penn (*as Murd.*), Sharpe (*place*), Peile;—Rob. (*cause to stand, set, place*).

<sup>a</sup> Elsewhere (4 times) E. V. translates κατεν., in the sight of, before;—Dt. (*vor*), It. (*davanti*), French verss. (*devant*;—except B. and L., *en [sa glorieuse] présence*);—Erasm. and other Latin verss. (*in conspectu*;—for the Vulg. *ante conspectum*, which E. V. and the previous English verss. follow. Cocc., Haenl., Ros., have *coram.*), Wesl., Wakef., Newc. (*before*;—and so Thom., Murd.), Mey. (*vor*), Greenf. (יָצַחְךָ), Penn, Sharpe (*in the sight of*), De W. (*Angesichts*), Barn. (= B. and L.), Kenr.;—Rob. ('before, in the presence of'), Green (*in the pr. [sight] of*).—The immediate connection of κατεν. with στήσαι is preserved by W.;—Latin verss. (except Castal.), German verss. (except All.), Dt., It., Fr. S.;—B. and L., Sharpe.

<sup>b</sup> As in v. 24. W., R., (*to . . . to*;—and so Guyse, Dodd., Wesl., Mack., Thom., Penn, Kenr.), Wakef., Sharpe and Murd. (do not repeat the preposition), Peile.

<sup>c</sup> The word σοφῷ (which probably came, as Mill thinks, from Rom. 16: 27) is marked by Beng. as plainly spurious, by Bloomf. as '*most probably, or certainly, an interpolation*,' and is cancelled by all the other recent editors (A. B. C., &c., nearly all the ancient verss., &c.). I recommend that *wise* be omitted.

<sup>d</sup> The reading, which inserts here the words, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν (A. B. C., &c., Vulg., Syr., Ar., &c.) is marked by Beng. as *per codices firmior*, and is adopted by all the other recent editors, except Bloomf. I recommend that this reading be followed, and translated: *through Jesus Christ our Lord*.—For the omission of the supplemental *be*, see the Latin verss. (except Bez., Par.), Syr., Fr. S.;—Moldenh. (would supply, if any thing, *kommt zu*. See N. h), Greenf., De W., Kenr.;—also Rev. 1: 6, N. d. &c.

<sup>e</sup> This καὶ is cancelled by Mey., Lachm., Tisch., Theile.

Cocc. ('*in timore, ut non simus securi, scientes Satanam vigilare et in omnes nocendi occasiones intentum esse.*'), Wesl. ('*with a jealous fear, lest yourselves be infected with the*

disease you endeavour to cure;—and so Clarke), Penn (*with dread*), Sharpe, Bloomf. (*anxiously*), Arn., Peile (*as filled with apprehension for them*), Huth.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
dominion and power, both now and ever. Amen.	ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.	ty, <sup>f</sup> strength and <sup>g</sup> authority, <sup>h</sup> both now and <sup>i</sup> unto <sup>j</sup> all the ages. Amen.

<sup>f</sup> It is not doubted that *κράτος* and *ἐξουσία* may often be properly translated apart as they are in E. V. But here, coming close together in one doxology, they should be allowed to retain each its own leading significance.—E. V. translates *κρ.* 8 times out of 12 by *strength, might, power*;—Dt. (*kracht*), French verss., except S., (*force*);—Bez., Par., Wits., Beng., (*robur*), Engl. Ann. ('Or, *strength*'), Guyse, Wesl., (*might*), Mack., Greenf. (יָצַח), All., De W., (*Macht*), Stier (*Kraft*). See Rev. 1: 6, N. f.

<sup>g</sup> See N. f. E. V. translates *ἐξ.* 29 times by *authority*; twice, *right*; once, *jurisdiction*; once, *liberty*;—Vulg. (*potestas*), It. (*podestà*), Fr. S. (*autorité*);—Erasm., Pagn., Calv., Vat., Par., Cocc., Beng., (*as Vulg.*), Bez. (at first *potestas*; afterwards, *auctoritas*), Engl. Ann. ('Or, *auth.*'), Grot. ('Addidit Judas *ἐξουσίαν*, agnoscens in Deo non potentiam tantum, sed et *jus imperandi*.' This phrase is employed also by Wits.), Pears. ('*authority, or power properly potestative*'), Guyse, Wesl., Mack. (*right*), Greenf. (יָצַח), All., De W., Stier, (*Gewalt*;—for Luth.'s *Macht*). See Rev. 2: 26, N. p.

<sup>h</sup> Here the words, *πρὸ παντὸς τοῦ αἰῶνος* (A. B. C., &c., Vulg. &c.), are inserted by Mey., Lachm., Sch., Hahn, Tisch., Theile;—an addition, which would require us, as De W. suggests, to supply *ἔστι* (1 Pet. 4: 11. See N. d), and from which may be derived the liturgical formula: *as it was in the beginning*.

<sup>i</sup> See 2 Pet. 3: 18, N. o.

<sup>j</sup> *Αἰών*, according to Aristotle's derivation of it from *αἰεῖν* (*aîen* ὤν), strictly means *unlimited duration, eternity*,

and is often used in that sense in the N. T.; *e. g.* v. 13; 2 Pet. 2: 17; 3: 18; &c. It is also employed to express a specific period, and what pertains to it, as *life, lifetime, generation, age, era*; and hence the frequent occurrence in various combinations of the plural *αἰῶνες*, as popularly equivalent, in the ever incomplete sum of them—(Milton's *ages of hopeless end*)—to the one infinite *αἰών*, which is then conceived of as *ὁ αἰών πῶν αἰώνων*. But these meanings perhaps exhaust the significance of the word as found either in sacred or classical Greek; it being at least very questionable, whether the sense, *material world, universe*, which does not properly belong to it (any more than to its cognates, the Latin *aevum*, the German *ewig*, or the English *ever*), is required even in Heb. 1: 2; 11: 3. It seems evident, moreover, that E. V. is not justified in so generally—for neither here is its practice uniform; see Eph. 2: 7; 3: 21, which is still very confusedly rendered: and Col. 1: 26, where the *γενεαὶ* even are not, as in Eph. 3: 21, made to disappear)—substituting for the Scriptural representation of ever-flowing *aeons*, or *dispensations*, the idea of an absolute, undivided eternity. See 2 Pet. 3: 18, N. p, and Rev. 1: 6, N. g.—W. (*all worlds of worlds*;—'worlds' being here, as in R. *all worlds evermore*, = *Weltzeiten, world-periods*. See Rich. s. v.);—Vulg. (*omnia secula seculorum*), Syr. (= Murd. *in all ages*), German verss. (*alle Ewigkeit*;—except Stier, *alle Ewigkeiten*), Dt. marg. (*alle de eeuwen*), It. (*tutti i secoli*), French verss. (*tous les siècles*);—Erasm. and later Latin verss. (*omnia sec.*), Engl. Ann., Hamm. (*all ages*;—and so Dodd., Wesl., Mack., Newc., Sharpe, Kenr., Peile), Greenf. (פְּלִיטוֹת עוֹלָמִים).



# THE REVELATION OF JOHN THE DIVINE.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. I.	CHAP. I.	CHAP. I.
<p>THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John :</p> <p>2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.</p>	<p>ἌΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,</p> <p>2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα τε εἶδε.</p>	<p>THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must<sup>aa</sup> come to pass shortly,<sup>b</sup> and <sup>c</sup>sending he signified<sup>d</sup> by his angel unto his servant John,<sup>b</sup></p> <p>2 Who <sup>e</sup>testified the word of God and the testimony of Jesus Christ, <sup>f</sup>and <sup>g</sup>whatsoever things he saw:<sup>h</sup></p>

<sup>a</sup> It is agreed on all hands that this inscription, which varies unpleasantly from the title assumed in the opening of the book itself, is of no canonical authority. 'Antiquus ille quidem est,' says Beng. of the *titulus ab hominibus prae fixus*, 'sed dubitationes de scriptore Apocalypseos, longo post seculum apostolicum intervallo ortas; Theologice cognomen et in ecclesiam introductum et Johanni tributum; et alias Apocalypses nescio quas, a quibus haec vera discerneretur, praesupponit . . . *Johannis* nomine veteres Apocalypsin veram a tot apocryphis voluere discernere.' Griesb., accordingly, prefixes simply ΑΠΟΚΑΛΥΨΙΣ (Heinr.: 'Nam in hac una voce sibi constant, in reliquis omnibus mirifice variant MSS.'). and so Sch., Treg., Words. This example is followed also by Fr. S. (*Apocalypse*);—Sharpe (*The Rev.*), Stu., Lord, (*The Apoc.*), &c. I recommend that the title be: REVELATION.

<sup>aa</sup> The indication of time here is emphatic, as appears from its repetition in v. 3, and elsewhere, as well as from the arrangement of the clause. Comp. Rom. 16: 20.—The Greek order is preserved in W., R.;—Latin and French verss. (except Castal.), Syr., It.;—Greenf., Woodh., Treg., De W.

<sup>b</sup> The first two verses being designed mainly to announce the divine origin of the prophecy, and the successive steps in the process of its conveyance to the Church, the punctuation of our Greek Text, which many (Beng., Lachm., Sch., Hahn, Treg., Words., Tisch., Theile) follow, is to be preferred. All the old English verss., including the original edition of E. V., have a comma at the end of v. 1.

<sup>c</sup> The participial construction is retained by W., R.;—Vulg., It. (*avendola mandata*), Fr. G.,—M.,—S.;—Hamm., Cocc., Vitri.,

Dodd., Woodh., Stu., Lord, Treg. (*having sent*), Murd. (*by sending*), Kenr., Barn.

<sup>d</sup> Whether ἐσήμανεν has its object expressed in ἣν of this verse, or in ὅσα εἶδε of v. 2, or whether the object is to be supplied by a pronoun for ἀποκάλυψις, or for ἃ δεῖ γενέσθαι, or, lastly, whether the verb is used absolutely, are questions, some of them at least, more difficult than important, into which we need not enter. A translation, especially of the divine oracles, ought not to be more explicit and determinate than the original.—No object is supplied by W., T., C., G., R.;—Vulg., Syr.;—Erasm., Vat., Castal., Cocc., Vitri., Ros., Greenf., Lord, Kenr.

<sup>e</sup> See 1 John 1: 2, N. 1. E. V., ch. 22: 16, 20, being the only other instances in this book;—W. (*bare witnessing to*), R. (*hath given testimony to*);—Brightm., Wesl., Newc., Thom., Treg., Kenr., (*hath [thus] test.*), Hamm. (*had test.*), Wells (*has borne witness to*), Daub. (*witnessed*), Dodd., Penn (*bare testimony to*), Murd. (*bore witness to*).

<sup>f</sup> The τε, which is found nowhere else in this book, except in a questionable reading of ch. 21: 12, is wanting in 'A. B. C. α 27. β 7. γ 8. Compl. Vulg. Copt. Aeth. Syr. Arm. Erp. Slav.', and is cancelled by all the recent editors. I recommend that, in accordance with this reading, the word *and* be omitted.

<sup>g</sup> See Jude 10, N. t. A compound relative (*whatsoever, whatever, quaecunque*) is employed by W., R.;—Latin verss. (except Castal.);—Wesl., Newc., Woodh., Stu., Lord, Treg., Kenr., Barn.

<sup>h</sup> This punctuation suggests, as the main ground of the blessedness asserted in v. 3, all that has just been declared respecting the origin and communication of the prophecy.

## KING JAMES' VERSION.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which *is*, and which *was*, and which *is* to come; and from the seven Spirits which are before his throne;

## GREEK TEXT.

3 μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

4 Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων ἃ ἔστιν ἐνώπιον τοῦ θρόνου αὐτοῦ·

## REVISED VERSION.

3 Blessed *is* he that readeth, and they that hear, the words of <sup>1</sup>the prophecy, and keep <sup>1</sup>the things therein written; for the time *is* <sup>1</sup>near.

4 John to the seven churches <sup>1</sup>which are in Asia: Grace <sup>m</sup>unto you and peace from him, <sup>n</sup>who *is*, and <sup>n</sup>who *was*, and <sup>n</sup>who <sup>o</sup>cometh; and from the seven <sup>p</sup>Spirits <sup>q</sup>that are before his throne;

<sup>i</sup> T., C.;—Germ., Fr. S.;—Erasm., Vat., Castal., Cocc., Grell. and Wesl. (mark the demonstrative as supplied), Beng., Herd., Woodh., Mey., Greenf., Sharpe, Lord, De W., Treg., Hengst. E. V. and others follow the Vulg.

<sup>j</sup> Newc., Lord, (*the th. wr. in it*), Greenf., Sharpe and Stu. (*the th. wr. therein*), De W. (*das in ihr Geschriebene*). Many others, retaining the relative construction of the Vulg., drop the demonstrative pronoun.

<sup>k</sup> E. V., Matt. 24: 33; &c.;—W., R., (*nigh*);—Latin verss. generally (*prope*), German verss. (*nahe*), Dt. (*nabij*), It. (*vicino*), French verss. (*proche*);—Brightm., Wesl., Newc., Woodh., Bloomf., Stu., Lord, Treg. (*as W.*), Murd.

<sup>l</sup> The words *which are* are not in the original edition of E. V.

<sup>m</sup> E. V., Rom 1: 7; 2 Thess. 1: 2; 1 Tim. 1: 2; 2 Tim. 1: 2; Tit. 1: 4; Philem. 4;—W., R.;—Vulg., Syr., It.;—Erasm., Vat., Castal., Cocc., Vittr., Moldenh., Herd., Mey., Greenf., All., Lord, De W., Murd., Kenr.

<sup>n</sup> See 2 Pet. 2: 11, N. f.—The *τοῦ* before *ὁ ὢν* was introduced, Beng. says, by Erasm. It is cancelled by all the recent editors, except Matth.

<sup>o</sup> As Stu. intimates, *ὁ ἐρχόμενος* = *ἐρχόμενος*; but it is not necessary in English any more than in Greek or Hebrew, in order to get the future sense, to introduce the future form. And even if, according to the assertion of De W. and others (which, however, Hengst. denies), these participles stand for *ὁ ἐσόμενος*, still the idea of absolute futurity, the near as well as the remote, is best given by the present tense of the substitutes. See ch. 2: 5, N. v and 1 John 2: 18, N. e.—Syr., Germ., Fr. S.;—Brightm. (*'cometh, or is in coming, as if a present-future thing, that I may so call it. For that which is coming is not yet present, neither yet is it altogether absent. It is therefore far more significant than if he had said, he that is about to come, as it is commonly translated.'* The first edition in English of Brightm.'s work was printed at Amsterdam in 1615, four years later than E. V.), Cocc., Beng., Wesl., Herd. (*kommt*;—which he illustrates by adding '*kommt und kommt—cometh and cometh.*' So on v. 7: '*Behold, He cometh! He cometh!*' is the substance of

the book, its innumerable trumpet-voice.'), Till., Kell., (*the coming one*), Mey., Hengst.

<sup>p</sup> The Amer. Bible Soc. now prints this word, *spirits* (without a capital), not because it was so printed in the original edition of 1611, but as the result of the Society's application of the following rule: 'The word *Spirit* . . . everywhere is made to begin with a capital when it refers to the Spirit of God as a divine agent; but not when it denotes other spiritual beings or the spirit of man' (*Report on the History and Recent Collation &c.*, p. 24). My belief that the Society's interpretation of the term in the present instance is erroneous, though it agrees with Rob.'s (who does not even recognize any other meaning as possible than that of 'the seven archangels'), and that it weakens and darkens the sublimest formula of benediction to be found in Scripture, leads me, in accordance with the same rule, to retain the orthography of previous editions. That *τῶν ἐπτὰ πνευμάτων* of this verse is a mystical designation of the Holy Spirit, has been the prevalent opinion in the Church from the beginning, except when the text has been perverted to the uses of superstition. Nor, in very many cases, is it an indication that a writer did not hold it, that he does not use the initial capital. The older verss., *e. g.* W., T., C., paid little or no regard to the above rule, nor is it strictly followed even by living authors. Thus, Lord has '*spirits*,' and his comment is: 'The seven spirits are the Holy Spirit.' But in favour of the capital, or of the view which justifies it, may also be cited from the great cloud of witnesses the following:—G.;—Dt. Ann. ('By these seven Spirits must here be understood the Holy Spirit.' See the entire note.), It., Fr. G.,—M. (It is true that the Amer. Bible Soc.'s edition of 1852, which is the one that I have used, has *esprits*, as the Romanist De Sacy also has. But as it appeared unlikely that M., who followed the Society's rule in the printing of the word, had held the view thus indicated, an opportunity has been sought of consulting the original Utrecht edition of 1696, and there it is *Esprits*, with a note appended in vindication.), Fr. S.;—Aug. ('Septenarium numerum Sancto Spiritui quodammodo dedicatum commendat Scriptura, et novit Ecclesia.'). Bede ('Unum spiritum dicit septiformem, quae est perfectio et plenitudo.'). Junius, Laun., Gom., Par. (to



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>5 And from Jesus Christ, <i>who</i> is the faithful Witness, <i>and</i> the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,</p>	<p>5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ·</p>	<p>5 And from Jesus Christ, <sup>r</sup> the faithful Witness, <sup>s</sup> the 'First-born' from the dead, and the Prince of the kings of the earth. Unto him <sup>v</sup>who <sup>w</sup>loved us, and washed us from our sins in his <sup>x</sup> blood,</p>
<p>6 And hath made us kings and priests unto God and his Father;</p>	<p>6 καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ</p>	<p>6 And <sup>y</sup>he <sup>z</sup> made us <sup>a</sup>kings and priests unto <sup>b</sup>his God and</p>

<sup>r</sup> Nothing is supplied in Syr., It., Fr. S.;—Castal., Cocc., Vitr., Dodd., Wesl., Wakef., Woodh., Penn., Sharpe, Stu., Lord, Treg., De W.—For the emphatic δ . . . δ, see 1 John 2: 7, N. o. Syr. (repeats the pronominal substitute for the article, as in De D.: *ille testis, ille fidelis*. Murd.: *the W., the F.*), Fr. S. (*le témoin, le fidèle*). A demonstrative pronoun is employed by Pagn., Castal., Bez., Brightm., Cocc., Vitr., Wakef., Ros.

<sup>s</sup> The conjunction is not supplied in W., R.;—foreign verss. (except Luth., Hengst.);—Dodd., Wesl., Wakef., Newc., Thom., Penn., Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>t</sup> Πρωτότοκος is the Sept. rendering of כְּבֹדִי (Greenf.'s word here, as its cognate occurs in the Syr.), which in E. V. is never *first-begotten*.—E. V., in the parallel Col. 1: 18 and everywhere else (6 times), except in this instance and Heb. 1: 6;—R.;—German and French verss., Dt.;—Zeg. (*primus partus*), Brightm., Engl. Ann. ('Or, *first brought forth*'), Hamm., Daub., Dodd., Wakef., Newc., Woodh., Thom., Till., Sharpe, Stu., Lord, Treg., Murd., Kenr.;—Leigh, Pass., L. and S., Rob., Green, Schirl.

<sup>u</sup> So E. V. in Col. 1: 18, and the few verss. that here follow this reading. But ἐκ (probably introduced, as Mill and others suppose, from Col. 1: 18) is wanting in 'A. B. C. α 24. β 6. γ 10. Vulg. Copt. Syr. Arr.', and is rejected by all the recent editors, except Bloomf., who, though he says that there are 'strong grounds' against it, 'yet inclines to suspect that John wrote' it, and so prints it in brackets. I recommend that it be omitted, and that τῶν νεκρῶν stand, as in E. V.: *of the dead*.

<sup>v</sup> See Jude 24, N. x, &c. R.;—Brightm., Dodd., Wakef., Woodh., Thom., Penn., Sharpe, Stu., Lord, Murd., Kenr.

<sup>w</sup> The original edition of E. V. had *hath loved*, and the same tense is still retained in v. 6. But the reading ἀγαπῶντι—('ut indicetur perpetua dilectio,' Grot.)—of A. B. C. 'α 22. β 6. γ 10,' is adopted by all the recent editors. I recommend that it be followed: *loveth*.

<sup>x</sup> See 1 John 3: 12, N. g. E. V., v. 6; &c.;—W., C., R.;—foreign verss. (except that Erasm. and Vat. change the Vulg. *suo* into *ipsius*);—Brightm., Woodh., Thom., Sharpe, Stu., Lord, Barn., Murd., Kenr.—For λούσαντι ἀπό, Lachm., Treg., Theile, read λύσαντι ('A. C. 6. 7. 12\*. 28. 36. 69. Syr. Slav. MSS.') ἐκ ('A. C. 12. 28. 36. 38. Er.' Also Beng.).

<sup>y</sup> 'A Hebraistic resolution of the participle into the finite verb,' says De W. But this change of construction is not a mere arbitrary, useless imitation (nor is it, indeed, exclusively Hebraistic. See Tittm., pp. 213—216.), but serves to render more direct and emphatic the solemn announcement to the suffering Church of God of her high calling and marvellous destiny. See ch. 2: 20, N. j and 2 John 2, N. f.—Sharpe, De W., Treg.

<sup>z</sup> The entire result of Christ's mediation is viewed as already become historical. See ch. 5: 9, 10, NN. l, n, p.—E. V., v. 5 (see there N. w);—W., T., C., G.;—Daub., Wakef., Herd., Mey., Sharpe, De W.

<sup>a</sup> Mill pronounces βασιλείαν, for βασιλεῖς, the *genuina lectio*; but, with the exception of Bloomf., who has βασιλείαν καὶ, all the recent editors give βασιλείαν instead of βασιλεῖς καὶ, and this reading is supported by 'A. C. α 27. β 4. γ 8. Compl. (Vulg.) Am. Harl. Copt. Aeth. Syr. Ar. P. Slav. MSS.' I recommend that the version be changed accordingly, thus: *a kingdom, priests*.

<sup>b</sup> Very many follow Grot. in taking καὶ as exegetical: *God even his Father*; and this is an allowable translation. I prefer the other construction as conveying more fully the precious truth, that the relations of the Church to God are not only established by her Lord and Saviour, but have their ground and security in *his own* relations to God. Comp. ch. 3: 21; John 20: 17; 1 Cor. 3: 21—23; &c.—Fr. S.;—Hamm., Beng., Dodd., Wesl., Wakef., Newc., Goss., Penn., Gerl., Sharpe, Treg., Kenr.

whom De W. errs in attributing the opinion, 'septem virtutes providentiae Dei;' this being a modification which Par. censures in another.), Engl. Ann., Durh., Cocc., Owen, Charn., Bp. Burnet, Grell., Pool, Marck, Braun., Budd., Vitr., Schöttg., Wolf, Beng., Stapfer, Lowm., Guyse, Dodd., Wesl., Gill, Moldenh., Woodh., Scott, Crol., Allw., Jones, Pye Smith, Dr. John Dick, Bloomf., Penn., Gerl., Ell., De W., Treg., Words., Hengst., Kell.,

Murd. Others, who do not here recognize the personal Spirit, yet avoid the introduction of inferior natures. Thus, Grot. ('multiformem Dei providentiam'), Eichh. ('a Jehova, natura perfectissima'), Heine ('virtutes seu predicata summi numinis'), Ew. ('Vim divinam in terra se exserentem').

<sup>c</sup> See 2 Pet. 2: 11, N. f.

## REVISED VERSION.

## GREEK TEXT.

## REVISED VERSION.

to him *be* glory and dominion for ever and ever. Amen.

αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Father, 'unto him'<sup>d</sup> 'the glory and 'the 'power 'unto the ages of the ages. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν.

7 Behold, he cometh with <sup>1</sup>the clouds, and every eye shall see him, and they <sup>1</sup>who pierced him; and all <sup>1</sup>the <sup>1</sup>tribes of the earth shall wail because of him: <sup>1</sup>Yea, amen.

8 I am Alpha and Omega, the beginning and the ending, saith

8 Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω,

8 <sup>m</sup>I am <sup>m</sup>the Alpha and <sup>m</sup>the Omega, <sup>n</sup> beginning and <sup>n</sup> end,

<sup>c</sup> See Jude 25, N. b.

<sup>d</sup> See 2 Pet. 3: 18, N. l and Jude 25, N. d. The supplement assumes what is far from being certain, that the clause expresses merely a wish, and not also an affirmation (comp. Matt. 6: 13; 1 Pet. 4: 11 in the Greek), and it tends rather to obscure the antithetical structure of vv. 4-6. 'Grace unto you and peace from Jesus Christ: Unto him the glory and the power.'—E. V., ch. 7: 10; &c.;—Latin verss. (except Bez., Par.), Syr., Fr. S.;—Daub. ('to him belongs. This expression is only affirmative, as all the rest before and after.'). Moldenh. (*kommt zu*), De W. (*ihm [ist, gehört]*), Greenf., Hengst. (see his *Comment.*), Kenr. See also ch. 5: 13, N. d.

<sup>e</sup> See 2 Pet. 3: 18, N. m. Where the article occurs thus in the doxologies of Scripture, it may be regarded as connecting these raptures of adoration and joy with their exciting cause, to wit, the processes and issues of God's working in creation and providence. Here the Church hastens to lay at the feet of her Lord the very crown, which He has just placed on her head.—Dt., It., French verss.;—Berl. Bib., Beng., Wesl., Moldenh., Woodh., Thom. (omits the second article), Greenf., Kist., De W., Hengst. See ch. 7: 10, N. g and 12, N. n.

<sup>f</sup> See Jude 25, N. f. E. V., ch. 5: 13, and five times elsewhere;—Dt. (*kracht*), Fr. G.,—M., (*force*), Fr. S. (*pouvoir*);—Pagn., Bez., Pisc., Par., (*robur*), De D. (*potentia*), Engl. Ann. ('Or, *might*, or *strength*'), B. and L. (*puissance*), Berl. Bib. (*Stärke*), Beng. (*Kraft*), Wesl. (*might*), Greenf. (יָצַח), Van Ess, De W., (*Macht*), Sharpe, Bloomf., Kell., Murd., Barn. ('literally *strength* . . . here the strength, power, or authority which is exercised over others.')

<sup>g</sup> See Jude 25, N. j. Here also the original construction is preserved by W.;—Latin verss. (except Castal., who changes *in secula seculorum* to *in perpetua secula*), Syr., It., French verss.;—Thom., Clarke, Greenf., Sharpe. I recommend, however, that *for ever and ever*, as being nothing more than the familiar English equivalent of the Hebrew formula and its Greek imitation, be retained throughout the book, while the literal version may stand in the margin.

<sup>h</sup> E. V., in the five other analogous instances of the use of the plural νεφέλαι, even where, as in Mark 13: 26; 1 Thess. 4: 17, there is no article in Greek;—R.;—foreign verss.;—Daub.,

Dodd., Wakef., Woodh., Allw., Sharpe, Stu., Lord, Words., Kenr.

<sup>i</sup> In the original edition of E. V. *also* was not marked as supplied; but nearly all other verss. are satisfied with translating καὶ as copulative, *and*, or as intensive, *even*.—For *who*, see 2 Pet. 2: 11, N. f.

<sup>j</sup> E. V., Matt. 24: 30;—W., R.;—It., French verss., Brightm., Wells, Daub., and the later English verss. (except Words.).

<sup>k</sup> E. V., 25 times out of 31;—R.;—Latin verss. (except Castal.), Syr., French verss.;—Brightm. and later English verss. (except Words.), Berl. Bib., Beng., Moldenh., (*Stämme*;—for *Geschlechter* of the other verss.), Greenf.

<sup>l</sup> E. V. has *yea* or *yes* 26 times out of 34;—W., R.;—Latin verss. (*etiam*), other foreign verss. (except Greenf. יָצַח);—Dodd., Daub., Thom. and Murd. (*yes*), Clarke, Stu., Lord, Kenr., Barn. ('not the expression of a wish that it *may* be so, as our common translation would seem to imply, but a strong affirmation that it *will* be so.')

<sup>m</sup> The grammatical rule about the emphatic pronominal subject (see 1 John 2: 20, N. p, &c.) is not disregarded in this book, nor should it be overlooked by the interpreter. The translator has often no other convenient way of indicating it than by a change of type—the expedient of Treg. and others. Ἐγὼ here, and in v. 17, is plainly the יָצַח of Jehovah.—Bloomf.: 'The articles before Α and Ω have, as Dr. Wordsworth observes, a restrictive sense, showing that Christ is the *only* Author and Finisher of all things.' They are preserved in all the modern foreign verss. (except Greenf. Beng. omits the second);—Pears. ('With the article so much elsewhere stood upon,' by the Socinians), Daub., Dodd., Wesl., Wakef., Woodh., Thom., Scott, Lord, Treg., Words., Kenr.

<sup>n</sup> Of verss. that admit this clause, Fr. S., Berl. Bib., Herd., have no article.—For *end*, see E. V., ch. 21: 6; 22: 13; &c. (nowhere else has it *ending*);—W., R.;—Brightm., Daub., Dodd., Wakef., Thom., Kenr.—But the clause, ἀρχὴ καὶ τέλος, is wanting in 'A. B. C. α 23. β 6. γ 9. Compl. Aeth. Syr. Arm. Slav. MS.'; is marked by Bloomf. as '*most probably, or certainly, an interpolation*;' bracketed by Knapp among the *e rationibus criticis delenda*; and rejected by all other recent editors. I recommend that, in accordance with this reading, the words *beginning and end* be omitted.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the Lord, which is, and which was, and which is to come, the Almighty.	ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.	saith the Lord, <sup>o</sup> <sup>p</sup> who is, and <sup>p</sup> who was, and <sup>p</sup> who <sup>s</sup> cometh, the Almighty.
9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.	9 Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει, καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμος, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.	9 <sup>I</sup> I John, <sup>r</sup> your brother <sup>s</sup> also, and <sup>t</sup> fellow-partaker in <sup>u</sup> the tribulation, and <sup>v</sup> in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ.
10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,	10 ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος,	10 I was in the <sup>w</sup> Spirit on the Lord's day; and <sup>w</sup> I heard behind me a <sup>s</sup> loud voice as of a trumpet,
11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the	11 λεγούσης, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, Ὁ βλέπεις γράψον εἰς	11 Saying: <sup>y</sup> I am the Alpha and the Omega, the first and the last; and: What thou seest, write in a book, and send <sup>z</sup> unto

<sup>o</sup> The reading κύριος ὁ θεός (not ὁ θεός, as Barn. supposes) is sustained by 'A. B. C. α 24. β 8. γ 12. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS.', and received by all the recent editors and commentators. I recommend its adoption: *the Lord God*.

<sup>p</sup> See 2 Pet. 2: 11, N. f.

<sup>q</sup> See v. 4, N. o, &c.

<sup>r</sup> Here the ἐγὼ (see 1 John 2: 20, N. p, &c.) serves the purpose of a more solemn identification, like the  $\text{𐤀𐤁𐤁𐤁}$  of Dan. 8: 15; &c.—For the omission of *who am*, see W., T., C., R.;—Vulg., Syr., German verss. (Luth. and Moldenh., like the Syr., express the article), Fr. S.;—Erasm., Wesl., Wakef., Newc., Woodh., Greenf., Penn., Sharpe, Stu., Lord, Treg., Murd., Kenr. Others have it as a supplement.

<sup>s</sup> The καὶ is wanting in A. B. C. 'α 27. β 5. γ 11. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.'; is bracketed by Bloomf.; and rejected by all the other recent editors. In accordance with this reading, I recommend the omission of the word *also*.

<sup>t</sup> In the three other places where this noun occurs (Rom. 11: 17; 1 Cor. 9: 23; Phil. 1: 7) E. V. renders it *partakest with*, *partaker with*, *partakers*;—R. (*partaker*);—Vulg. (*particeps*), Syr. (= *particeps vester*), Fr. M. (*qui participe*), Fr. S. (*participant*);—Erasm., Vat., Aret., (*as Vulg.*), Cocc., Eichh., Ew., (*use consors*), Daub., Penn., Kenr., (*partner*), B. and L. (*as Fr. M.*), Dodd., Thom., (*as R.*), Wakef. (*sharer with you*), Woodh. (*fellow-sharer*), Goss. (*Mittheilnehmer*), Stu. (in the Comment.), Lord, Treg., Words., Murd. (*partaker with you*);

—Wahl ('qui una cum aliis particeps est'), L. and S. (*partaking jointly*), Rob. (*joint-partaker, copartner*), Green (*one who partakes jointly, a coparticipant, copartner*). Here E. V. and others follow Pagn., *socius*.

<sup>u</sup> If τῇ θλίψει be not construed with Ἰησοῦ Χριστοῦ, the article would still point to a particular trial, well-known to the readers. But see N. v.—Foreign verss.;—Daub., Wesl., Thom. (*this*); and to these must be added all who follow the reading referred to in N. v.

<sup>v</sup> The words ἐν τῇ are wanting in 'A. B. C. α 23. β 6. γ 5. Compl. Vulg. Copt. Erp.'; are marked by Bloomf. as '*most probably, or certainly, an interpolation*;' and rejected by all other recent editors. I recommend the omission, and that the text stand: *the tribulation and kingdom*.

<sup>w</sup> See ch. 17: 3, N. m.—For the repetition of the pronoun see W.;—Dt., French verss.;—Brightm., Daub., Wakef., Woodh. and later English verss. (except Words.), De W.

<sup>x</sup> E. V., 13 times in this book, and always elsewhere, when connected with *voice*;—Wakef., Newc., Woodh., Thom., Penn., Stu., Lord, Barn.

<sup>y</sup> For the article before *Alpha* and *Omega*, see v. 8, N. m.—But the words, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ, are cancelled by all the recent editors on the authority of 'A. B. C. α 24. β 5. γ 6. Compl. Vulg. Copt. Aeth. Syr. Arm. Slav. MSS.' I recommend that this reading be adopted, and that the words, *I am . . . last; and*, be omitted.

<sup>z</sup> W., R.;—Latin verss., Syr.;—Wesl., Wakef., Woodh., Greenf., Sharpe, Stu., Lord, Treg., Murd., Kenr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.	βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.	the seven churches <sup>a</sup> which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;	12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλησε μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,	12 And I turned to see the voice that <sup>b</sup> spake with me; and <sup>b</sup> having turned, I saw seven golden <sup>c</sup> lamp-stands,
13 And in the midst of the seven candlesticks <i>one</i> like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.	13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσήν·	13 And in the midst of the seven <sup>c</sup> lamp-stands <sup>c</sup> one like <sup>d</sup> a son of man, clothed with a garment down to the <sup>e</sup> feet, and girt <sup>f</sup> around <sup>f</sup> at the <sup>g</sup> breasts with a golden girdle; <sup>h</sup>

<sup>a</sup> The words ταῖς ἐν Ἀσίᾳ are wanting in 'A. B. C. α 28. β 7. γ 6. Compl. Am. Harl. Tol. Aeth. Syr. Ar. P.', and are rejected by all the recent editors. (Hengst., indeed, recognizes them in his translation, but probably through an oversight; just as in the commentary he censures Ew. for rejecting the ἑπτὰ of this clause, and yet omits it himself. Bloomf. also includes, in the allowable and universally received changes in the reading of this verse, the exclusion of the ἑπτὰ before ἐκκλ.; but in that he is mistaken.) I recommend that the words, *which are in Asia*, be omitted.

<sup>b</sup> Bloomf.: 'I am wholly unable to account for Griesbach's retaining ἐλάλησε, except on the supposition of the same carelessness and inadvertence too observable in his editorial revision throughout the Apocalypse.' All the other editors substitute ἐλάλει, on the authority of 'B. C. α 26. β 4. γ 6. Compl. λαλεῖ A.' I recommend that this reading be adopted, and translated: *was speaking*.—For *having* in the next clause, see Newc Penn, Stu., Murd., (*when I had turned*), Lord, Treg.

<sup>c</sup> See 2 Pet. 1: 19, N. s. Λυχνία (the form is of the later Greek for λυχνεῖον or λυχνεῖχος) is used by the Sept. for the מנורה (Greenf.'s word here) of the Tabernacle, on which rested the seven נרות, *lamps*. Among the Greeks also the lamp, 'when small and without a foot, was commonly set on a supporter or lamp-stand, λυχνίον, λυχνεῖον' (Pass., s. v. λύχνος). So Steph.: *Basis lychni*; and Areth.: ὄχημα μόνον τοῦ λύχνου ὃς ἔχει τὸ φῶς. The word may be everywhere rendered as above.—Daub. (*lamp-sconces*), Dodd. ('*lamps on their stands*'), Clarke, Penn, Horne, Ell., Stu., Dav., (*lamps*), Newc., Till., Woodh. and Allw. (*lamp-bearers*), Hengst. (*Lampen*), Barn. (*light-stands, lamp-stands*); Bloomf. (in his N. T. lexicon), L. and S. See ch. 18: 23, N. y.—It is not necessary to mark *one* as supplied, any more than in Matt. 3: 3; &c.

<sup>d</sup> The *unto* is omitted by Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn, Sharpe, Lord, Murd.—The resemblance asserted is not to 'the man Christ Jesus,' as John had known

him while on earth, but generally to the human form. 1. The former interpretation implies a personal recollection and recognition, that seems not to accord with the tone of the vision;—2., we find that, with the exception of John 5: 27, for the peculiarity of which see Midd. *in loc.*, in all the numerous instances (upwards of 80) in which the Saviour assumes this designation, as well as in the single undoubted instance (Acts 7: 56) in which it is applied to Him by another, the Greek has the article, ὁ υἱὸς τοῦ ἀνθρώπου;—and, 3., the case is strictly parallel to Dan. 7: 13, where no personal recognition can be meant (comp. ch. 10: 5, 16, 18), although E. V. there also adds the Christian comment by its way of printing *Son*.—E. V., Heb. 2: 6 (*the son*);—Vulg. (*filio*;—in the case of ὁ υἱὸς τοῦ ἀνθ. it has *Filius*), Germ., Dt. *marg.*, It., Fr. G. (*un homme*;—and so M., and the *marg.* of B. and L.), Fr. S. (*un fils d'homme*);—Vat. (giving the Vulg. as *Filio*, changes it to *filio*, and appends the note, 'i. e. homini.'). Engl. Ann. ('Or, a son of man . . . that is, like a man.'). Cocc. (is doubtful), Vitruv., Wolf. (who also cites Calov and Gataker), Beng., Wesl., Moldenh., Sym., Campb., Eichh., Wakef. (*a man*), Thom., Heinr. (*homini*;—and so Ew., Ros.), Greenf., All., Penn, Stu., Ell. (at ch. 14: 14), Lord, De W., Hengst., Barn.;—Bretsch., Wahl, Rob., Schirl.

<sup>e</sup> C., G.;—Brightm., Guyse, Sym., Wakef., Newc., Woodh., Thom., Penn, Bloomf., Stu. (in the Comment.), Lord, Kell., Murd., Barn.;—L. and S., Rob., Green.

<sup>f</sup> Most verss. neglect either the περί or the πρὸς; yet the two are not synonymous (Bloomf.; who says that 'πρὸς τοῖς μαστοῖς is for περί τὰ στήθη.'). Comp. ch. 15: 6, N. g.—W. (*girt at*), R. (*about near to*);—Latin verss. (*Ipse*-*inctum ad*), Syr. (= De D. *juxta*, Dt. (*omgoord an*), It. (*a*), Fr. G.,—M., (*à l'endroit de*), Fr. S. (*près de*);—B. and L. (*au dessous*), Beng. (*umgürtet bei*), Wesl., Treg., (*about at*), Moldenh. (*oben gegen*), Greenf. (בֵּי), Lord (*at*), De W. (*umg. an*);—the grammars and lexicons.

<sup>g</sup> Germ. (*Brust*), Dt. (*borsten*);—Berl. Bib., De W., (*Brüsten*), Beng., Moldenh., Herd., Mey., All., Hengst., (*as Germ.*), Wesl.,



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
14 His head and <i>his</i> hairs were white like wool, as white as snow; and his eyes were as a flame of fire;	14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥσεὶ ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός·	14 <sup>1</sup> But his head and <sup>1</sup> hair were white as <sup>1</sup> white wool, as snow; and his eyes <sup>1</sup> as a flame of fire;
15 And his feet like unto fine	15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι	15 And his feet like <sup>m</sup> burnish-

<sup>1</sup> See 2 Pet. 1: 5, N. r. Most verss. render δέ, but treat it as a simple copula, whereas it also serves to mark transition to the supernatural features of the vision.—Latin verss. (*autem*), Syr. (= De D. *autem*), Germ. (*aber*);—Moldenh., De W., Hengst., (as Germ.). Daub.

<sup>1</sup> The original edition of E. V. does not mark the pronoun as supplied. It is omitted by R.;—Latin verss., Syr., Dt.;—Brightm., Wells, Berl. Bib. (*die Haare*;—so Beng., Moldenh., Stolz), Wesl., Wakef., Thom. (*the h.*), Lord, Kenr.—For the translation of αἱ τρίχες by a singular noun, may be cited E. V., ch. 9: 8 *bis*, and 5 times elsewhere;—Germ., Syr., Dt.;—Wesl., Wakef., Newc., Penn, Sharpe, Stu., Hengst., Murd.;—Rob., Green.

\* Λευκόν is attached to ἔριον (comp. Ezek. 27: 18), so as to leave also ὡς χιών in direct connection with λευκαί, by W., T., C., G., R.;—all foreign verss.;—Hamm., Wells, Wesl., Wakef., Woodh., Newc., Sharpe, Stu., Lord, Treg., Words., Murd., Kenr.;—all the editors. E. V. seems to have been misled by the punctuation of Bez.'s earlier editions: *candidi ut lana, alba tanquam nix*.

<sup>1</sup> The supplement is not repeated by W., R.;—Latin and German verss. (except Moldenh.), Dt.;—Wesl., Wakef., Woodh., Sharpe, Stu., Lord, Treg., Words., Murd.

<sup>m</sup> For the omission of *unto*, see v. 13, N. d.—Χαλκολίβανον, a word which occurs nowhere else but in this book, has been variously interpreted as denoting, 1., *some kind of λίβανος* (Rob. and Green err in making this an oxytone.), *χαλκοειδής, frankincense of a deep colour*. So a Greek writer cited by Salmasius, Hamm. (*amber*), Ew., L. and S. The same view is given as a possible one by Areth., Engl. Ann., Lowm., Green;—2., *some kind of χαλκός*: (1.), *brass like λίβανος*. So Erasmus, Aret., Pas., Beng., Moldenh. (from the colour he translates, *aes album, Prinzmetall*), Züll. (who finds in the word a sort of enigmatical paraphrase of the Sept. ἡλεκτρον of Ezek. 1: 4, 27; 8: 2; that being the name in Greek both of a gum, and of a metal said to be compounded of four parts gold and one part silver, or, according to Suid., of ὕλη καὶ λίθια. The latter also expressly defines χαλκός as εἶδος ἡλεκτρον τιμιώτερον χρυσοῦ; and to this De W. assents as substantially correct.);—(2.), *brass from λίβανος, Lebanon-brass*; a derivation analogous to that of *aurichalcum, mountain-brass*, by which, or its equivalent

*aurichalcum* (for the variation probably originated in misconception\*), the Vulg. and some Latin commentators render our word. So Areth. (as another meaning), Syr. (De D.: 'Videtur interpretes χαλκολίβανον sumpsisse pro aere e monte Libano allato, vel pro aere candidissimo et nitidissimo, quod fuerit instar montis Libani, qui circa altissima juga media etiam aestate nivibus tectus procul spectatur.'). Aeth., Steph., Brightm., Dt. (Ann.; for the vers. has *blinkend koper*), Daub. (as one derivation), Schöttg., Jones;—(3.), *fluid, smelting brass*, as if from λείβω. So Schwartz cited by Wolf. (who also leans to the same opinion), Woodh.; and akin to this is the derivation from κλίβανος (Salmasius, accordingly, writes χαλκοκλίβανον), as if *furnace-brass*;—(4.), *white* ('alboque orichalco,' Virg. *Aen.* xii. 87.), *bright, shining brass* (which readily suggests the idea of *incandescence*, ὡς ἐν χαμίνῳ πεπυρωμένοι), as if the term were a hybrid, from חָבֵץ, חֶבֶץ. So Suic., Bochart, Grell., Daub. (as another derivation), Eichh., Bretsch., Hengst. (who pronounces this 'the only legitimate derivation.'). Barn. (somewhat inaccurately: 'probably compounded of χαλκός, brass, and λίβανός, whiteness, from the Hebrew חָבֵץ, to be white.'). Heinr., who, like Züll., thinks that John made the word for his own use, suggests several of the above sources, and adds: 'vel ab alia re nescio qua, quae forte menti obversabatur.' On the whole, notwithstanding Hengst.'s confidence, the etymology of χαλκολίβανον must be left as in doubt—a *crux grammaticorum* (Grell.)—and for this reason, or to avoid periphrasis, the word itself has been transferred by Erasmus, Vat., Castal., Bez., It., Cocc. (whose note is: 'ut aes candens et thus limpidum sive perspicuum'), Vitruv.; or translated generally, with little or no attempt at specification, as in E. V., by W., R., (*latten*), T., C., (*brass*), Germ., All., (*Messing*), B. and L. (*l'airain le plus fin*), Beng. (*lausterles Erz*), Stolz, Van Ess, (*Erz*), Goss. (*edelstes Metall*), &c. Meanwhile, all agree that the phrase corresponds to the חָבֵץ נְחֹשֶׁת (Greenf.) of Ezek. 1: 7; Dan. 10: 6, or to the

\* I find that Trench also (*On the Study of Words*; New-York Ed. p. 102) mentions *aurichalcum* as an example of false orthography resting on a mistaken etymology. Suic., however (and see Steph. *s. v.* ἔναργος, p. 717 D.), derives both forms 'ex obs. αἰρός *splendor*, ab אור *splendere*, et χαλκός,' and Gerl., Stier, and others, with reference perhaps to *aurich.*, here give *Guldenerz*, as Herd., Mey., Kist., had given *Silbererz*.

Sym., Newc., Thom., Sharpe, Stu., Barn., (*breast*), Wakef., Woodh., Penn, Bloomf., Lord, Treg., Kenr.;—L. and S.

<sup>b</sup> The punctuation of the Text is not without its use in conveying an intimation of the rapidity of glance, with which the

rapt seer realized the several parts of the 'glorious Apparition' (Milton, *P. L.* xi. 211). The same thing is further indicated by the elliptical and participial construction of vv. 14–16. See 2 Pet. 2: 13, N. u.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
brass, as if they burned in a furnace; and his voice as the sound of many waters.	χαλκολιβάνῳ, ὡς ἐν καμίνῳ πε- πυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν·	ed brass, as if they <sup>g</sup> glowed in a furnace; and his voice as the <sup>o</sup> voice of many waters; <sup>p</sup>
16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.	16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστο- μος ὅξεια ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.	16 And he had in his right hand seven stars; and out of his mouth <sup>q</sup> proceeded a <sup>t</sup> two-edged sharp sword; and his coun- tenance <i>was</i> as the sun shineth in his strength.
17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:	17 Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ χειρὰ ἐπ' ἐμὲ, λέγων μοι, Μὴ φοβοῦ. ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,	17 And when I saw him, I fell at his feet as dead; and he laid his right hand upon me, saying <sup>t</sup> unto me: Fear not; <sup>t</sup> I am the first and the last,
18 I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and	18 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν· καὶ	18 <sup>a</sup> And <sup>t</sup> the living one, and I was dead, and, behold, I am alive <sup>u</sup> unto the ages of the ages;

<sup>n</sup> Πεπυρωμένοι (not πυρούμενοι, 2 Pet. 3: 12) ἐν καμίνῳ indicates one effect of the fire, as πεπυρωμένοι ἐκ πυρός, ch. 3: 18, does another.—German verss. (use the word *glühen*), Dt. (*gloeiden*);—Engl. Ann., Thom., Stu., Treg., (use the word *to glow* [*with fire*]), Cocc., Vitr., (*exandefacti*), Woodh. (*burned brightly*).

<sup>o</sup> E. V. has in like manner *noise* for the second *ἡρ* of Ezek. 43: 2, but not in Dan. 10: 6. See also Rev. 14: 2; 19: 6; Ps. 93: 3;—W., R.;—Latin verss. (except Cocc.), Syr., Dt., Fr. S.;—Brightm., Berl. Bib., Beng., Dodd., Wesl., Woodh., Greenf., Kist., Sharpe, Stu., Lord, Treg. See ch. 18: 22, N. x.

<sup>p</sup> See v. 13, N. h.

<sup>q</sup> E. V., 4 times in this book and 6 times elsewhere;—R.;—Latin verss. (use *exire* or *prodire*), Syr., It. (*uscire*), French verss. (*sortait*);—Daub., Treg., (*proceeding*), Wakef., Guyse, Stu., Murd., (use *to issue*), Woodh. (*coming forth*), Kist., De W., (*giving horror*), Lord, Words. (*proceedeth*, present tense . . . The objects described are eternal, and their actions continuous.<sup>r</sup> But John is not discoursing of eternal verities, but nar-

rating what he saw at that moment. See ch. 9: 18, N. c). See ch. 9: 17, N. y.—The Greek order of the adjectives is retained by Dt., It.;—Vat., Castal., Bez., Cocc., Bierm., Beng., Woodh., Greenf., Kist., De W., Hengst.

<sup>r</sup> The *μοί* is wanting in A. B. C. 'a 22. β 8. γ 9. Compl. Vulg. Syr. Arm. Arr. Slav. MSS.', is bracketed by Knapp among the *e rationibus criticis delenda*, and rejected by all the other recent editors. I recommend that this reading be adopted, and the words, *unto me*, omitted. On nearly the same evidence, all (except Bloomf.) substitute *ἔθηκε* for *ἐπέθε*, and all reject (except Knapp, who brackets) *χειρὰ*.—For *ἐγώ*, see v. 8, N. m, &c. 'I, who wear this human form; I, and none else.'

<sup>s</sup> I find no reading that warrants the omission of *καί*.

<sup>t</sup> R. (*alive*);—Vulg. (*vivus*), Syr. (= Greenf. *ἡρ*), German verss. (*der Lebendige*), Dt. marg. (*de levende*);—Erasm., Vat., (*as Vulg.*), Aret. (*ille vivens*), Jones, Sharpe, Treg., Lord and Kenr. (*the Living*).

<sup>u</sup> See v. 6, N. g, &c.

*הַיָּהוּה* of Ezek. 1: 4, 27; 8: 2, the two being identified by most though not by Hengst., who admits only the first reference; and who, because *הַיָּהוּה* means primarily *to be light* as opposed to *heavy*, infers that *הַיָּהוּה* in that connection means *light* as opposed to *dark*, and here translates, *Lichterz.* 'Das Lichte,' he says, 'stellt sich als leichter dar als das Dunkle, wie das Scharfe als leichter als das Stumpfe, Pred. 10: 10.' While this can scarcely be accepted as satisfactory, there still remains reason enough to believe that 'these allusions are surer guides'—to the meaning, if not to the etymology—'than grammatical con-

jectures' (Daub.). The true notion appears to be that given by Steph. in these words: 'Denique hoc esse creditur quod Dan. 10. et Ezech. 1. *הַיָּהוּה* dicitur, i. e. Refulgens: a consequenti tamen, cum proprie Politum ac tersum declaret;' and in this, as regards *הַיָּהוּה*, agree E. V. (*burnished, polished*), Gusset., Ges. (who explains the *הַיָּהוּה* of *הַיָּהוּה* in the same sense), Nork (*polirt, glatt, abgerieben*;—*הַיָּהוּה*, *polirtes Erz*), Stu., &c.; and, as regards *χαλκολιβανον*, Ges. (as if '*χαλκολίπαρον* aēs splendidum'), Stu. (*polished brass*), Rob. ('lit. *smooth* or *burnished brass*').



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
have the keys of hell and of death.	ἔχω τὰς κλεῖς τοῦ ᾗδου καὶ τοῦ θανάτου.	vamen; and *I have the keys of *hades and of death.

\* The ἄμῳν is wanting in A. B. C. '36. 38. Er. Vulg. Copt. Aeth. Ar. P., is bracketed by Bloomf. and rejected by all the other recent editors except Matth., though he too omits it in the version. I recommend its omission.

W. ;—Brightm., Daub., Dodd., Wakef., Woodh. and later English verss. (except Lord).

\* 'The English word *Hell*', says Alex. (on Is. 14: 9), '... corresponds in etymology'—(being derived by Ges., like the German *Hölle*, from *Höhle*, hollow; by others, from the Anglo-Saxon *helan*, to cover)—'and early usage, to the Hebrew word' *הַשֵּׁל* (here employed by the Syr. and Greenf., and derived by Ges. from *הַשֵּׁל* = *הַשֵּׁל*, to hollow out), for which the usual Sept. equivalent is *ᾗδης* (commonly derived from a privative and *δαῖν*); and he explains *הַשֵּׁל* as 'meaning first a grave or individual sepulchre, and then the grave as a general receptacle, indiscriminately occupied by all the dead without respect to character.' Campb., on the contrary, asserts and, as I think, proves (Diss. G. P. 2.), that 'the word *grave*, or *sepulchre*, never conveys the full import of the Hebrew *sheol*'—(that signification is not mentioned by Ges. or Nork)—'or the Greek *hades*, though in some instances'—(those in which the expression, the *grave*, might be employed tropically for the *state of the dead*)—'it may have all the precision necessary for giving the import of the sentiment.' Nor, setting aside what may be alleged from the English versions of the Bible and the Apostles' Creed, am I aware that any evidence has been produced, or can be, of the use of *hell* in either of the senses above ascribed to *הַשֵּׁל*. But, even if the English word had been so understood in ancient times, that would not justify its retention, when, as Alex. says, and Lightf. said the same thing nearly 200 years ago, it is 'now appropriated to the condition or the place of future torments,' any more than the *knave of the Lord* (to use Lightf.'s own illustration), of some old translations, is now to be preferred to *servant of the Lord*, although of *knave* it is true, not only, as of *hell*, that it is a 'strong and homely Saxon form,' but also that it was used for *servant* as late as Dryden. Again, it is said by Alex. (on Is. 5: 14), when speaking of the German *Hölle* and the English *hell*: 'The idea of a place of torment, which is included in their present meaning, is derived from the peculiar use of *ᾗδης* (the nearest Greek equivalent) in the book of Revelation.' And so Hengst. (on ch. 6: 8), after asserting, in the face of Acts 2: 27, 31 (not to mention v. 24, where, however, D. Syr. Vulg. Erp. Copt. Polycarp, &c., read *ᾗδου*.) and (according to the common reading) 1 Cor. 15: 55, that 'the word *Hades* in the N. T. occurs only in reference to dead sinners,' adds: 'This usage' (*Hades* = the place of torment) 'prevails especially in the Revelation; comp. ch. 1: 18; 20: 13.' To present the grounds, on which I dissent from these statements, would lead farther into the region of interpretation and dogma, than might here be proper. Be it only observed, that while, with

the single exception of 1 Cor. 15: 55, E. V. always (10 times) translates *ᾗδης* by *hell*, it was judged proper at Rev. 20: 13 (cited by Hengst. as one of the strongest passages in favour of his view), and nowhere else, to set *grave* in the margin. Nor can it well be supposed that in the next verse the word changes its meaning. Yet to that verse Campb. appeals as 'another clear proof from the New Testament, that *hades* denotes the intermediate state of souls between death and the general resurrection... Whereas, if we interpret *ᾗδης*, *hell*, in the christian sense of the word, the whole passage is rendered nonsense. *Hell* is represented as being cast into *hell*.' So Cam. (on Matt. 10: 18), having said: 'Vocem *ᾗδης* nusquam in Scriptura (unicus modo locus excipitur)—he refers probably to Luke 16: 23, which yet is no exception; Hengst.'s assertion, *Die Offenb.*, I. p. 339, that 'to be in *Hades* and to be in torment appear there as inseparably connected,' being wholly unfounded. Much the better inference from that very passage is, that the two conditions are separable.) '*infernum significare*,' observes that in Rev. 20: 14 it cannot be so taken without absurdity, 'quasi vero infernus in infernum deiciatur.' And the same objection is urged by others. Finally, while vindicating the use of *hell* at Is. 14: 9, Alex. remarks: 'The modern English versions have discarded the word *hell* as an equivocal expression, requiring explanation in order to be rightly understood. But as the Hebrew word *Sheol*, retained by Henderson, and the Greek word *Hades*, introduced by Lowth and Barnes, require explanation also, the strong and homely Saxon form will be preferred by every unsophisticated taste, &c.' But, 1., it is no small advantage that *hades* does not at once, and inevitably, convey an utterly false meaning. *Hell* does so;\* and this, and not that it is equivocal, is the real objection;—2., the latter word, being thus readily and universally taken in one sense, does not even suggest the necessity of explanation;—3., when an explanation of *hades* is wanted, it can be got in Webst.'s English Dictionary: '*Hades*. The region of the dead, the invisible world, or the grave' (the last phrase being added as synonymous with the other two);—and, 4., as a familiar, perhaps the prevailing sentiment in theological literature from the beginning has been, that frequently, even in the New Testament, *ᾗδης* does not denote either the grave as the receptacle of a dead body, or the place of torment, so not 'the modern English versions' merely, but English writers for more than

\* Accordingly, religious bodies in this country find it necessary, in printing the Creed, to interpret the article: *He descended into Hell*. Thus, the Prot. Episcopal Church: 'Any Churches may omit the words, *He descended into Hell*, or may, instead of them, use the words, *He went into the place of departed spirits*, which are considered as words of the same meaning in the Creed;' and the Presbyterian Church: 'That is, he continued in the state of the dead, and under the power of death, until the third day.'

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
19 Write the things which thou hast seen, and the things	19 Γράψον ἃ εἶδες, καὶ ἃ	19 Write <sup>v</sup> the things which thou <sup>z</sup> sawest, and <sup>a</sup> the things

<sup>v</sup> The οὖν, here inserted by A. B. C. 'α 25. β 7. γ 9. Compl. Vulg. Copt. Aeth. Syr. Ar. P. Slav.,' is adopted by all the recent editors. I recommend that this reading be followed: *Write therefore.* Beng.: 'After John is raised up, the command to write is with emphasis repeated, and the interrupted discourse of the Lord continued.' So De W.: 'Agreeably to the above command, v. 11;' and Hengst.: 'Thy fear being now removed, do what I have enjoined.'

<sup>a</sup> That is, at the first; before his senses and spirit were overpowered by the glory.—E. V., v. 20 *bis*;—Herd., Mey. Most English verss. follow E. V. in the rendering of εἶδες in vv. 19, 20. Of those that do not, Stu., Treg., Kenr., agree with R., Germ., Dt., It., French verss., Beng., Moldenh., All., Hengst.,

two centuries, or so long as the E. V. has existed, have very often in those instances preferred to employ the term *hades*, or some periphrastic substitute, such as *the invisible world*, *the invisible state*, *the state of separation*, *the mansion of the dead*, that, especially, in which the soul exists, while the body is in the grave. There is no dispute about this being the ordinary classical, or at least post-Homeric, usage; and that it was also the Jewish idea in the days of the Apostles is plain from what Josephus says (*Bell.* 2. 8. 14.) respecting the Sadducees: *Ψυχῆς τε τὴν διαμονὴν, καὶ τὰς καθ' ἑαυτὴν τιμωρίας καὶ τιμὰς ἀναιροῦσι*, and (*Ant.* 6. 14. 2.) of Samuel's soul being called *ἐξ ἑδου*, as well as from his formal discourse on this topic. The patristic views may be seen in Pears. Art. 5. 'Neither of these terms' (ἑδου καὶ ἑδης), says Knapp (*Christ. Theol.*, translated by Woods), 'is used in the scriptures to signify exactly the *grave*, still less *the place of the damned*; nor are they used in this sense by any of the fathers in the first three centuries.' As examples even of a later date, from the Latin and Greek churches, may be cited Ambrose: "*Αἰδης* significat locum invisibilem defunctis praeaparatum"; and Andreas: "*Αἰδης* δὲ τόπος ἡμῖν ἀειδής, ἡ γοῶν ἀφανὴς καὶ ἀγνωστος, ὃ τὰς ψυχὰς ἡμῶν ἐντεῦθεν ἐκδημούντας δεχόμενος. Of the many English writers, again, who employ *hades* as an English word, for which we have now no suitable counterpart of Latin or Saxon origin, may be named Hamm. (see note on Matt. 11: 23), Lightf. (who defines it: *the place and state of all souls departed*), Jer. Taylor ('The word *εἰς ἑδου*' in the Creed 'signifies indefinitely the state of separation, whether blessed or accursed; it means only *the invisible place*'), Howe (see *Discourse* on our text. '*Hades* . . . the unseen world . . . we, with a debasing limitation, and, as I doubt not will appear, very unreasonably, do render *hell*'), Daub., Whist. (in his translation of Josephus), Wesl., Campb., Till., Bloomf., Ell., Stu., Treg., Kell., Barn. Very many others, who do not retain the word, understand it here in the same sense; as Fr. S. (*du lieu invisible*);—Erasm., Pagn., Bez., Par., Vittr., (*inferorum*;—for the Vulg. *inferni*), Castal., Eichh., Heinr., Ew., (*orci*), Grot., Ros., (*status post mortem*. See also Grot.'s note on Luke 16: 23.), Beng. (does not change Luth.'s *Hölle*,

in giving it in both verses as a perfect; Dodd. and Woodh., in both as a present; Wakef., *sawest* in v. 19, *seest* in v. 20.

<sup>a</sup> Hengst.: 'He is to exhibit the inward condition of the seven angels and of the seven churches, as is done in the seven epistles.' Others (Laun., Eichh., Heinr., Ew., Stu., De W., Barn.) understand by ἃ εἶσι the interpretation of ἃ εἶδες, *q. d.* 'what they signify.' For this, says De W., 'v. 20 and its connection with v. 19 are decisive;' and so the rest. But as still more decisive against it may be alleged, 1., the opposition between ἃ εἶσι and ἃ μέλλει γίνεσθαι;—2., the embarrassment thrown into the construction by making ἃ εἶδες the subject of εἶσι and not of μέλλει;—3., the consideration that the principal object in the vision, the person of the Saviour, is not referred

but explains 'the mild [*glimpfliche*] Greek word,' for which it stands, as denoting 'generally the state of the dead, as to the soul, whether they have gone thither in peace or under wrath'), Lowm. (*separate state of departed souls*), Dodd. (*the unseen world*), Thom. (*the mansion of the dead*), Scott, Mey. (*Schattenreich*), Stolz, Gerl., (*Todtenreich*), Kist. (*Unterreich*), De W. (*Untervelt*), &c.; while it is rendered *the grave*, *das Grab*, in the English Ann. (as one meaning), Moldenh., Wakef., Newc. (whose marginal note is: 'Gr. Hades, *q. d.* the invisible state'), Clarke, Jones, Penn, Lord, &c.,—Pas. (*orcus, sepulcrum, Satanas*), Leigh (see his statement), Suic. (*locus inferorum, inferi, sepulcrum, orcus*), Schleus. (here and ch. 20: 13, 14: '*orcus*, die Unterwelt, das Schattenreich, das Reich der Todten'), Bretsch. ('*orcus, inferna*, i. e. locus subterraneus, tenebricosus et tristis in infimis locis terrae positus, in quem animae post mortem omnes descendere, ibique inclusae teneri putantur, quem vere seniores Judaei in paradisum et gehennam [vid. Luc. 16: 23.] diviserant.' He excepts Rev. 6: 8, there personifying *hades* into *dominus inferorum*), Wahl (in his general statement, and on Rev. 6: 8, agrees with Bretsch., but thinks that in Matt. 11: 23 the word means *infima*, and in Matt. 16: 18 and Luke 16: 23, 'ex metonym. totius pro parte,' *hell*), Rob. ('in later Gr. writers put for Pluto's domain, *the infernal regions, Hades, Orcus*, the abode of the dead.' He explains the Jewish usage as answering to this, and leaves the reader to infer that the same general sense is found also in the New Testament, though in that connection he says no more than that 'in N. T. ἑδης is represented as a dreary prison with gates and bars.' He personifies *Hades* in 1 Cor. 15: 55; Rev. 6: 8; 20: 13, 14; and considers it 'put in antithesis with ὁ οὐρανός for *the lowest depths*, Matt. 11: 23; Luke 10: 15. Once meton. *the abyss of Hades, Gehenna*, Luke 16: 23'), Schirl. (im N. T. das *Todtenreich*, der Aufenthalt der Todten vor dem jüngsten Gerichte, öfters das Bild der Vernichtung und Zerstörung').—The reading τοῦ θανάτου καὶ τοῦ ἑδου, of A. B. C. 'α 24. β 6. γ 8. Compl. Verss.,' is adopted by all the recent editors. I recommend that it be followed: *of death and of hades*. The first is the door, or inlet, to the second.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
which are, and the things which shall be hereafter;	εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα.	which are, and the things which shall <sup>b</sup> come to pass <sup>c</sup> after these;
20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.	20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι. καὶ αἱ ἑπτὰ λυχνίαι ἃς εἶδες, ἑπτὰ ἐκκλησίαι εἰσί.	20 The mystery of the seven stars <sup>d</sup> which thou sawest <sup>d</sup> on my right hand, and <sup>e</sup> those seven golden lamp-stands. The seven stars are the angels of the seven churches; and <sup>f</sup> the seven lamp-stands which thou sawest are <sup>b</sup> seven churches.
CHAP. II.	CHAP. II.	CHAP. II.
UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walk-	Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον, Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ	UNTO the angel of the <sup>a</sup> Ephesian church write: These things saith he that holdeth the seven stars in his right hand, <sup>b</sup> he that

<sup>b</sup> See 2 Pet. 1: 20, N. w. and comp. E. V., ch. 1: 1. W., R., (*be done*), T., C., (*be fulfilled*), G. (*come*);—Vulg. (*fieri*), Germ. verss. (*geschehen*), Dt. (*geschieden*), French verss. (*arriver*);—Erasm., Vat., Cocc., Hoog. ad Vig., (*use fieri*), Hamm. (*as G.*), Vit. (*eventura*), Guyse, Ell. (*happen*), Stu., Kenr., (*take place*), Treg.

<sup>c</sup> E. V., Luke 5: 27; 10: 1; &c.;—W. (*after these things*), R.;—Latin verss., except Castal. and Vit., (*post haec*), Syr., Dt. (*na dezen*), Fr. S. (*après celles-ci*);—Hamm., Wells, Ell., Kell., (*after them*), Wesl. (at ch. 9: 12: *as W.*), Moldenh., Herd., Mey., Stolz, Goss., De W., (*nach diesem*), Woodh., Lord, Barn. (*as W.*).

<sup>d</sup> For ὧν, Beng., Lachm., Treg., Words., read οὗς ('A. C. 8. 12. 46. 80\*\*. 88. Er.').—John's ἐν τῇ δεξιᾷ αὐτοῦ at v. 16 suggests the idea of *in his power, at his absolute disposal, or in the shadow of his hand* (Is. 51: 16); whereas the Saviour's own ἐπὶ τῆς δεξιᾶς μου (for which Lachm. alone substitutes ἐν τῇ δεξιᾷ μου) = *resting on me, upheld by me*. In ch. 2: 1 ἐν τῇ δεξιᾷ recurs as more suitable to the κρατῶν, and the authoritative message. It. (*sopra*), Fr. S. (*sur*);—Cocc. (*super*), Clarke, Stu., Treg., Words., Barn., (*upon*), Sharpe (*at*), Hengst. (*auf*);—Wahl (*auf*), Rob. ('*on or in the hollow of*' &c.). See ch. 2: 17, N. u; 5: 1, N. a; &c.

<sup>e</sup> See v. 5, N. r, &c. Brightm. (in the last clause), Vit. (*illa*), Wakef. (*these*;—having rendered εἶδες, *seest.*).

to, except incidentally, in the explanatory v. 20;—4., nor were the other 'things that John had seen—seven lamp-stands, and seven stars in the hand of the Saviour—designed to represent the condition of the seven churches... things then actually existing in the seven churches' (Barn.), but the churches themselves with their angels;—and, 5., the fact that the two chapters (2. 3.), intervening between the description of what had been seen (vv. 12–16) and the symbolic future (ch. 4. to the end), are occupied with things present. Aret., accordingly,

<sup>f</sup> See v. 12, N. c, &c.

<sup>g</sup> Instead of αἱ ἑπτὰ λυχνίαι, 'A. B. C. α 9. β 4. γ 6.' read αἱ λυχνίαι αἱ ἑπτὰ; and the words ἃς εἶδες are wanting in 'A. B. C. α 21. β 5. γ 6. Vulg. Aeth. Syr. Arm. Ar. P. Slav. MS.' I recommend that these changes, adopted by all the recent editors, be followed in the version, thus: *those seven lamp-stands*. For *those* see N. e, &c.

<sup>h</sup> W.;—Germ.;—Beng., Wesl., Moldenh., Stu., De W., Words., Kell., Hengst. In like manner W.;—Germ.;—Beng., Wesl., Stu., Words., Hengst., employ no article in rendering ἄγγελοι of the preceding clause, while Newc. marks the article in both cases as supplied, and Herd. and Lord omit it only in the former. But, as 'the article can be omitted before a specifying genitive' (De W.), so whatever we understand by the ἄγγελοι, the superscriptions of the epistles show that there was but one to each church.

<sup>a</sup> Nearly all the Latin verss., that follow this reading, render it *Ephesinae*. But ἐν Ἐφέσῳ is sustained by A. B. C. 'α 26. β 7. γ 9. Vulg. (Syr. Arr.) ἐκκλ. Ἐφέσῳ Compl.,' and adopted by all the recent editors. I recommend that it be followed: *church in Ephesus*.

<sup>b</sup> E. V., ch. 3: 7;—Latin and German verss. (except Moldenh.) give the second ὅ as they do the first;—Dodd., Woodh., Thom., Penn, Stu., Lord, Kenr., (*he who . . . who*), Wesl., Newc., (*that*), Treg., Murd.

whom De W. cites as in favour of his view, hesitates between it ('*et quae sunt*, h. e. typos visionis, et interpretationem praecipuarum partium.') and the more common reference ('*vel, quae sunt scilicet ad candelabra*, h. e. Ecclesias, scribenda.') De W. himself feels the difficulty, but does not solve it by saying, that under ἃ εἶδες καὶ ἃ εἰσι are included, not only ch. 1: 12–20, but, 'in some measure as the sequel thereof,' the two subsequent chapters also. It is better to regard the latter half of v. 20 as merely the necessary link between the ἃ εἶδες and the ἃ εἰσι.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
eth in the midst of the seven golden candlesticks ;	δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·	walketh in the midst of 'the seven golden 'lamp-stands :
2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil ; and thou hast tried them which say they are apostles, and are not ; and hast found them liars :	2 Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βασιτάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς,	2 I know thy works, and thy <sup>a</sup> toil, and thy patience, and <sup>e</sup> that thou canst not bear <sup>f</sup> evil men, and <sup>g</sup> hast tried <sup>h</sup> those <sup>i</sup> who <sup>j</sup> pretend to be apostles, and <sup>k</sup> they are not, and hast found them liars,
3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.	3 καὶ ἐβάστασας καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέμῃκας.	3 And hast borne, and hast patience, and for my name's sake hast <sup>l</sup> toiled, and hast not <sup>m</sup> been wearied out. <sup>m</sup>

\* See 1 John 2: 7, N. o, &c. ; and, for *lamp-stands*, ch. 1: 12, N. c, &c.

† For κόπος E. V. has *weariness* at 2 Cor. 11: 27 ; for κόπους or -ον παρέχειν, always *to trouble* ;—W. (*travail*) ; Syr. (= Greenf. ܠܚܥܝܬܐ), It. (*fatica*) ;—Pisc. ('laborem cum sensu molestiae conjunctum'), Brightm. ('wearying or toilsome labour'), Par. ('sudore et molestiis plenum'), Herd., Mey., Goss., Van Ess All., Kist., De W., (*Mühe* ;—for Luth.'s *Arbeit*), Eichh. ([*Nori, quid praestiteris*], *quibus sub molestiis*), Ew. (*laborem defatigantem*), Ros. ('laborum, et quidem gravium'), Stu., Kell., Murd., Barn. (*trouble*) ;—Pas. (*labor molestus*), Pass. (*Anstrengung, schwere Arbeit*), and the other lexicons.

° W., R. ;—foreign verss. ;—Brightm., Daub. and the later English (except Words.).

† W., R. ;—Latin verss. (*malos*), Syr., German verss. (*die Bösen* ;—De W. and Hengst. omit the article.), Dt. (*de kwaden*), It. (*i malvagi*), French verss. (*les méchants*) ;—Brightm., Wesl., Wakef. ('the wicked'), Woodh., Clarke, Sharpe, Lord (*the w.* ;—and so Murd., Kenr.).

° E. V., v. 3 ;—T., C., G., R. ;—Germ., It. ;—Daub., Beng., Moldenh., Herd., Wakef., Thom., Stu., Hengst. The comma also, which in the original edition of E. V. stood at the end of the preceding clause, is more favourable to this rapid enumeration of particulars than the semicolon, or colon (Amer. Bible Soc.'s late revision), of subsequent editions.—For ἐπειράσω, says Bloomf., ἐπείρασας has been 'adopted by the recent editors on the strongest authority of MSS.' ('A. B. C. α 26. β 6. γ 8. Compl.').

† See 2 Pet. 1: 1, N. b. Brightm., Dodd., Wesl., Newc., Penn, Stu., Treg., Kenr.

† See 2 Pet. 2: 11, N. f.

† In the other three instances of the occurrence of φάσκα, Acts 24: 9 ; 25: 19 ; Rom. 1: 22 (in E. V., *saying, affirmed, professing*), it is not 'i. q. φημι' (Rob.), but suggests, as often in classical Greek, the additional notion of an ostentatious emphasis, or else of alleging what is untrue.—Dt. (*uitgeven*) ;—Castal. (*profitentur*), Bez. (*dictitant*), Thom. ;—Pas. (here *dictito, jac-*

*tito, glorior*), Suic. (*aio, dictito, jacto me*). That the word often carries this force, most lexicons allow.—But for φάσκα. εἶναι ἄπ., Mey., Lachm., Hahn, Treg., Theile, read λέγοντας εἶναι τοὺς ἄπ. ('A. B. C. 18. 25. Slav.'), to which Beng., Matth., Griesb., Knapp, Sch., Bloomf., Words., Tisch., add εἶναι ('α 24. β 8. γ 7. Compl. Vulg. Aeth. Syr. Arm. Arr.'). I recommend that this last reading be adopted, and translated: *say that they are*. The word *that* is inserted after *say* by W. ;—Daub., Newc., Penn, Stu. at ch. 3: 9, Treg. at v. 9 and ch. 3: 9, Kenr.

† See ch. 1: 6, N. y, &c. Dt. ;—B. and L., Moldenh., Mey., De W., Murd and Kenr. at v. 9.

° See v. 2, N. d. E. V., Matt. 6: 28 ; Luke 5: 5 ; 12: 27 ;—It. (*faticato*), Brightm. (*been oppressed with trouble*), Hamn. ('undergone hard labour, or toiled'), Greenf. (ܠܚܥܝܬܐ). But see N. m.

† E. V., Heb. 12: 3 (*wearied*), James 5: 15 (*sick*) ;—Germ. (*müde geworden*), Dt. (*moede geworden*), It. (*stancato*), Fr. G.,—M.,—S., (*l'es lassé*) ;—Castal. (*indefessus*), Bez., Par., Cocc., Vittr., Wolf., (*defatigatus*), Engl. Ann. (*weary*), Barn. ('become exhausted or wearied out.' In citing Stu., he fails to notice that the latter followed another reading.) See N. m.

† This verse is read thus: καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίακας, in all the recent editions, except that Matth., Griesb., Sch., Tisch., have οὐκ ἐκοπίασας, and Lachm. has κεκοπίακες. (Mill also thinks it certain that the οὐ κέμῃκας was introduced from a marginal gloss ; *Prol.* § 1109.) The evidence stands thus :

For ὑπομ. ἔχ. κ. ἐβάστ., 'A. B. C. α 17. β 5. γ 7. Vulg. Copt. Aeth. Arm. Slav. MS.'

For the omission of καὶ before διὰ, '17. 18. 25. 26. 27. 49. 88. Compl. Arm.'

For the insertion of καὶ οὐ (or οὐκ) after μου, 'A. (B.) C. α 23. β 8. γ 9. Compl. Vulg. Aeth. Syr. Arm. Slav. MSS.'

For κεκοπίακας or -κες, 'A. C. 16. 37. 38. 69.' ;—for ἐκοπίασας, 'B. α 23. β 8. γ 9. Compl.' ;—for one or the other, 'Vulg. Aeth. Syr. Arr. Slav. MSS.'

I recommend that the above reading be adopted, and translated thus: *And hast patience, and hast borne for my name's*



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
4 Nevertheless, I have <i>some-what</i> against thee, because thou hast left thy first love.	4 Ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.	4 "But I have ° against thee, <sup>p</sup> that thou hast <sup>q</sup> let go <sup>r</sup> thy first love.
5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.	5 μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.	5 Remember therefore <sup>s</sup> from whence thou <sup>t</sup> hast fallen, and repent, and do the first works; <sup>u</sup> but if not, I <sup>v</sup> come unto thee <sup>w</sup> quickly, and will remove thy <sup>x</sup> lamp-stand out of <sup>y</sup> its place, <sup>z</sup> unless thou repent.
6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.	6 Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καγὼ μισῶ.	6 But this thou hast, that thou hatest the <sup>a</sup> works of the <sup>b</sup> Nicolaitans, which I also hate.
7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that	7 Ὁ ἔχων οὖς ἀκουσάτω τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.	7 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that

<sup>a</sup> W., R.;—foreign verss.,—Brightm., Wesl., Wakef., Woodh., Thom., Clarke, Sharpe, Lord, Murd. (*yet*), Kenr.

<sup>b</sup> The object is not anything to be supplied, but the clause, *ὅτι πρῶτα*.—Vulg., German verss., Dt., Fr. S.;—Erasm., Vat., Brightm., Hamm., Cocc., Bierm., Vittr., Wesl., Woodh., Clarke, Kenr. Several supply *this*; Lord, *it*. Pagn. introduced *aliquid*.

<sup>c</sup> All the verss. referred to in N. o, and others;—Rob., &c.

<sup>d</sup> The word *ἀγάπην* here denotes not the object of love, but the emotion itself. See Matt. 24: 12.—Aret. ('ἀφίξιμι idem est, quod remitto, indulgeo, laxo.'). Engl. Ann. (*hast abated somewhat* &c.), Grot. (*multum remisisti*), Hamm. (*remitted*), Daub. ('not quite forsaken, but remitted and moderated &c.'). B. and L. (*êtes relâché de*), Dodd. ('lost the zeal and fervour of'), Wakef., Bloomf. ('lit. let go [*parted with*]'). Barn. ('remitted, or let down');—Leigh (*to abate of the fervency of* &c.), Wahl ('*ich lasse nach, minus intendo* [ut chordam, habenas]'), Green (*to relax, suffer to become less intense*).

<sup>e</sup> See 1 John 2: 7, N. o, &c. The commending grace of the Saviour shines (as again in v. 6) even in His rebuke. 'That signal and by me well remembered first love of thine'; which is thus also brought into sharper contrast with the declension that followed. Comp. v. 19, N. c.—Grot., Ros., ('*illam adeo ferventem*'), Bierm. (*tuam illam primam*).

<sup>f</sup> This *from* might stand for the *ex* in composition, which Bloomf., however, brackets as '*most probably, or certainly, an interpolation*.' Matth. says that it comes from Andreas. The other reading, *πέπτωκας* (A. B. C. 'a 21. β 6. γ 6.'). is marked by Beng. as '*inprimis consideratu dignam, aequalem lectioni*

*textus*;' is said by Bloomf. to rest 'on very strong external authority, confirmed by internal evidence;' and is adopted by all the other recent editors. I recommend that, in accordance with this reading, the word *from* be omitted. Brightm., Dodd. and Thom. (*from what*), Wakef., Newc., Woodh., Clarke, Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>g</sup> W.;—Brightm., Thom., Penn, Stu., Lord, Treg., Murd.

<sup>h</sup> See 2 Pet. 1: 5, N. r and E. V., John 14: 2;—R.;—Vulg. (*sin autem*), Syr., German verss. (*wo* [*aber*] *nicht*), Dt. (*en zoo niet*), It. (*se non*), Fr. S. (*si non*);—Erasm., Pagn., Vat., Bez., Par., Vittr., Eichh., (*sin minus*), Brightm., Wesl., Wakef., (*if not*), Cocc. (*sin vero*), Bierm. (*si autem non*), Stu., Lord, Murd. (*or if not*);—Vig. ('*communiter verti debet, sin minus.*'), &c.

<sup>i</sup> See ch. 1: 4, N. o, &c. W., R.;—Vulg., Syr., Fr. S.;—Cocc., Bierm., Vittr., Beng., Wesl., Herd., Wakef. (*am coming*;—and so Woodh., Treg.), Mey., Van Ess, Kist., Goss., Lord, De W., Kenr., Dav.—Mey., Lachm., Tisch., cancel the *ταχὺ* ('A. C. Vulg. [*not* Harl.] Copt. Aeth.').

<sup>j</sup> See ch. 1: 12, N. c, &c.—For *its*, see Hamm. and later verss. (except Words.).

<sup>k</sup> R.;—Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn, Sharpe, Stu. and Kenr. (at v. 22), Lord.

<sup>l</sup> See 2 John 11, N. i. E. V., 19 times in this book, out of 22;—Brightm., Daub., Dodd., Wesl., Wakef., Woodh., Penn, Lord, Barn. Most other verss. use the same word as in vv. 2, 5.

<sup>m</sup> The name is so spelled in the original edition of E. V.;—T., C., G.;—most of the modern verss., and the Amer. Bible Soc.'s revised edition.

*sake, and hast not become weary*. For this rendering of *πεπρω.* (*ἐξοπ.*) in this reading, I refer to E. V., John 4: 6 (*being wearied*);—Vulg. (*defecisti*), Syr. (= Greenf. ܦܬܝܬܝܬ;—for which Murd. has *fainted*; but De D., *fatigatus es.*);—Brightm. (*been*

*v.*), Berl. Bib. (*ermattet*), Beng., Moldenh., De W., Hengst., (*müde* [*ge-*]worden), Woodh. (*been w. out*), Mey., Van Ess, (*ermüden*), Sharpe (*art weary*), Stu. (*art w. out*), Treg. (*hast been w.*);—lexicons generally.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.	Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.	overcometh, <sup>22</sup> to him will I give to eat of the tree of life, which is in <sup>a</sup> the midst of the paradise of <sup>b</sup> God.
8 And unto the angel of the church in Smyrna, write; These things saith the first and the last, which was dead, and is alive;	8 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον, Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν.	8 And unto the angel of the church <sup>c</sup> of the Smyrneans write: These things saith the first and the last, <sup>d</sup> who was dead, and <sup>e</sup> lived:
9 I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blas-	9 Οἶδα σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν· πλούσιος δὲ εἶ· καὶ τὴν βλασφημίαν	9 I know <sup>f</sup> thy works, and tribulation, and poverty <sup>f</sup> (but thou art rich), and <sup>g</sup> the <sup>h</sup> railing <sup>i</sup> of

<sup>22</sup> 'And to none other.' The advantage, in point of distinctness and emphasis (Rob.), of this use of αὐτός, is sometimes preserved by E. V. (v. 26; ch. 1: 6; Matt. 12. 36; &c.) and sometimes, as here, it is lost (Matt. 25: 29, &c.). John 15: 2 is an example of both methods. In the present instance αὐτῷ is translated apart from, and after, τῷ νικ., by Syr., German and French verss., Dt.;—Cocc., Vittr., Daub., Matth., Woodh.; and so by Stu. at v. 17.

<sup>a</sup> Instead of μέσῳ τοῦ παραδείσου, the reading τῷ παραδείσῳ ('A. B. C. a 20. β 6. γ 6. Vulg. Aeth. Syr. Slav. MS.') is adopted by all the recent editors, except Bloomf., who yet acknowledges that the authority for it is 'very strong,' and, while he marks μέσῳ as 'most probably, or certainly, an interpolation,' is singular in connecting it with τῷ παραδείσῳ—an arrangement, in favour of which he cites no evidence except what he calls, without explaining his meaning, the 'internal.' I recommend that the now generally received text be followed: *in the paradise*.

<sup>b</sup> The addition of μού after Θεοῦ ('B. a 26. β 5. γ 7. Compl. Vulg. Copt. Aeth. Syr. Erp. Slav. MS.') is edited by Beng., Matth., Griesb., Mey., Knapp, Sch., Words., Tisch. I recommend that the words, *of my God*, be set in the margin as the reading of many copies. Comp. ch. 3: 2, N. g.

<sup>c</sup> G. (*of the Smyrnians*);—the Latin verss. that followed this reading (*Smyrnaeorum*), Brightm. But the reading, ἐν Σμύρνῃ ([A. ἐν Σμυρνήs], B. C. 'a 28. β 7. γ 8. Compl. Vulg. Aeth. Syr. Arm. Arr. Slav. MS.'), is adopted by all the recent editors. I recommend that it be followed: *in Smyrna*.

<sup>d</sup> See 2 Pet. 2: 11, N. f.

<sup>e</sup> The Speaker, in asserting the fact, intimates also the spontaneous power, of His own resurrection; Acts 2: 24. Comp. Rom. 14: 9; especially according to the reading of nearly all the recent editors, ἀπέθανε καὶ ἔζησεν. Stu.: 'The shade of meaning as well as the expression, in our text, assigns both the death and the return to life to the *past* time.'—Germ. (*ist lebendig geworden*), Dt. ([*weder*] *levend is geworden*), It. (*è tornato in vita*), Fr. G.,—M., (*est retourné en vie*), Fr. S. (*a repris la vie*);—Vat. (*vixit*);—adding the note: 'vel, vitae redditus

est, aut revixit.'). Castal., Cocc., Grot., Bierm. (*revixit*), Par. (*vixit*;—but errs in supposing it to express a life *in* death.), Daub. ('ἔζησεν is put for ἀνέζησεν';—and so Moldenh., Ros.), Beng., Hengst., (*as Germ.*), Wakef. (*came to life again*), Newc. ('*lived again*'), Stu. (*revived*), Lord (*has rev.*); Treg. (*hath lived*). See ch. 13: 14 (E. V. and N. w); 20: 4; John 11: 25. Comp. the frequent use of ἠΐτι, as in 1 Kings 17: 22; Job 14: 14. The inquiry of Job in this place (where E. V. supplies *again*) was answered in John 11: 25, and the answer is now confirmed by the resurrection-life of the Lord himself.

<sup>f</sup> Beng., Lachm., Treg., Tisch., cancel the words τὰ ἔργα καὶ ('A. C. 19. 47. Vulg. Copt. Aeth.'), and for πλούσιος, δέ all the recent editors substitute ἀλλὰ πλούσιος. ('A. B. C. a 28. β 8. γ 9. Compl.'). —To this verse the Amer. Bible Soc. has applied the rule of omitting parentheses not inserted by the Translators, where 'they only mar the beauty of the page, without adding any thing to the perspicuity,' or where 'they have the force of commentary,' the former consideration being that which probably governed the decision in this instance. But the exquisite beauty of the gracious undertone is thus impaired, if not destroyed. Nearly all editions and verss. have the parenthesis. The Soc.'s insertion of a semicolon after *rich*, in place of the comma of the original and many subsequent editions, serves merely to favour the superfluous supplement of the next clause. There is not even a comma in G.;—Pagn., Castal., Par., Cocc., Herd., Mey., Words., Hengst.;—or in the Greek text of Hahn, Theile.

<sup>g</sup> The verb is not repeated in any foreign version, nor by Brightm., Daub., Wesl., Wakef., or any later English version (except Penn, Treg.).

<sup>h</sup> Against, not God (Wahl, Rob.) but, the angel; as is clear from the reference and design of the whole verse. See 2 Pet. 2: 10, N. e.—E. V., Ephes. 4: 31; 1 Tim. 6: 4; Jude 9;—Protestant German verss. (*Lästerei*;—the Vulg. and its followers using a verb), Dt. (*lastering*), Fr. S. (*paroles offensantes*);—Hamm. (*contumely*), Grot., Ros., (*maledicta gravissima*), Cocc. 'est calumnia illa, &c.'). Ramb. (*convitia, quibus proscinderis*), Wesl. (*reviling*), Eichh. (*maledicentiam et criminationes*), Thom. (*slander*), Sharpe (*evil speaking*), Stu. (in the Comment.: 'defamatory accusations'), Lord (*false accusation*), Murd., Kenr.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
phemy of them which say they are Jews, and are not, but <i>are</i> the synagogue of Satan.	τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.	those who say that they are Jews, and they are not, but <sup>k</sup> the synagogue of Satan.
10 Fear none of those things which thou shalt suffer. Behold, the devil shall cast <i>some</i> of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.	10 Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν, ἵνα πειρασθῇτε· καὶ ἔξετε θλίψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.	10 Fear not at all <sup>m</sup> the things which thou shalt suffer. Behold, the devil shall <sup>n</sup> cast <i>some</i> of you into prison, that ye may be tried; and ye shall have <sup>a</sup> a tribulation <sup>n</sup> of ten days. <sup>o</sup> Be faithful unto death, and I will give thee <sup>p</sup> the crown of life.
11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death.	11 Ὁ ἔχων οὖς ἀκουσάτω τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.	11 He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh, shall <sup>q</sup> not be hurt <sup>q</sup> by the second death.
12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;	12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·	12 And <sup>r</sup> unto the angel of the church in Pergamos write: These things saith he <sup>s</sup> who hath <sup>t</sup> the <sup>u</sup> two-edged sharp sword:

<sup>j</sup> For *those*, see v. 2, N. h, &c.;—for *who*, see 2 Pet. 2: 11, N. f;—for the insertion of *that*, see v. 2, N. j;—for the insertion of *they*, see v. 2, N. j j.

<sup>k</sup> Syr.;—Castal., Bez., Par., Cocc., Bierm., Vittr., Beng., Wesl., Stu., Lord, De W., Words.

<sup>l</sup> For *μηδὲν*, Lachm., Treg., Words., Hengst., read *μή* ('A. B. C. 8. 49. Aeth.'). The former, if retained, is to be construed adverbially, as often both in classical Greek and the N. T. E. V., the older verss., and some others, follow the *nilhil horum* of the Vulg.—Fr. S. (*ne . . . nullement*);—Wakef., Stu. Castal., Cocc., Bierm., Vittr., Daub., B. and L., Beng., Herd., Thom., Mey., Penn, Sharpe, Lord, treat *μηδὲν* as an adv.

<sup>m</sup> Dt., It., Fr. G.,—M.,—S.;—Castal., Cocc., Bierm., Vittr., (*quae*), Daub., Wakef., Thom., Lord, (*what*), Beng., De W., Hengst., (*vas*), Dodd, Greenf. (ܡܝܬܬܐ), Penn, Sharpe, Stu., Treg., Murd.

<sup>n</sup> For *βαλεῖν*, Sch., Lachm., Treg., Words., Tisch., read *βάλλειν* ('A. C. α 8. β 2. γ 3.').—The Greek genitive is not used independently to express duration. Dt., It. (has no article), Fr. G.,—M.,—S.;—Erasm. and subsequent Latin verss. (change *diebus* of the Vulg. to *dierum*), More (*the affliction of*), Daub. (*affliction of*), Berl. Bib., Wakef. (*a distress of*);—Schleus., Bretsch., Wahl, Rob.—The reading *ἡμέρας* ('B. α 17. β 5. γ 5.') is edited by Beng., Matth., Word̄s.

<sup>o</sup> Though no change is here required in the translation of the imperative, this is not to be considered an exception to the general use of *γίνομαι* (see 2 Pet. 1: 20, N. w). It is rather one of its best illustrations. This angel *had been*, and *was*, faithful; but he had not *become*, or *shown himself* (Cocc. *praesta te*), faithful unto death. See ch. 3: 2, N. c.—For the omission of *thou*, see T., C., G.;—foreign verss.;—Daub., Wakef., Stu., Lord, Murd., Kenr.

<sup>p</sup> E. V., James 1: 12;—G., R.;—foreign verss.;—More, Daub., Wesl., Wakef., Newc., Woodh., Thom., Till., Sharpe, Stu., Lord, Treg., Words., Murd., Kenr.

<sup>q</sup> For *οὐ μή*, see ch. 3: 12, N. j;—for *by*, see 2 Pet. 2: 19, N. l.

<sup>r</sup> E. V., in five out of the seven superscriptions;—Treg. W., R., Dodd. and the later verss., have *to* throughout. In the present instance of minute variation, E. V. follows T., C., G.

<sup>s</sup> So the original edition of E. V.; and see 2 Pet. 2: 11, N. f.

<sup>t</sup> See 1 John 2: 7, N. o. Bez., Par., Vittr., (*illum ancipitem, acutum illum*).

<sup>u</sup> For the order, see ch. 1: 16, N. q.

(*art slandered*), Barn. ('reproaches; harsh and bitter revilings');—Schöttg., Bretsch.

<sup>v</sup> The reading *ἐκ τῶν λεγόντων* ('A. B. C. α 21. β 5. γ 6. Vulg. Copt. Syr. Arm. Slav. MSS.') is adopted by all the recent editors, Bloomf. excepted, though he too now says of it, that it 'rests on very strong external authority, confirmed by internal evidence. It is a peculiarly Hellenistic idiom for ἀπὸ, *on the*

*part of*.' I recommend that this reading be followed, and that *ἐκ* be rendered as by Bloomf. Let it also be observed, that this reading favours the construction of *τὴν βλασφ.* with *σοῦ* (*the railing against thee*; and hence the periphrasis of the Vulg., *blasphemaris ab*), and confirms what has been said above of the propriety of the parenthesis, and the impropriety of the supplement.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
13 I know thy works, and where thou dwellest, <i>even</i> where Satan's seat <i>is</i> : and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas <i>was</i> my faithful martyr, who was slain among you, where Satan dwelleth.	13 Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ Σατανᾶς.	13 I know <sup>v</sup> thy works, and where thou dwellest, <sup>v</sup> where <sup>v</sup> is <sup>v</sup> the <sup>v</sup> throne of Satan; and thou <sup>w</sup> holdest my name, and <sup>x</sup> didst not deny my faith even in <sup>v</sup> the days wherein <sup>v</sup> was Antipas <sup>a</sup> that faithful <sup>b</sup> witness of mine, who was <sup>c</sup> killed among you, where Satan dwelleth.
14 But I have a few things against thee, because thou hast there them that hold the doctrine	14 Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν	14 But I have <sup>d</sup> against thee a few things; <sup>e</sup> that thou hast there <sup>f</sup> some that hold the doc-

<sup>v</sup> Beng., Mey., Lachm., Treg., Tisch., cancel the words τὰ ἔργα σου καί, on the authority of 'A. C. 38. Vulg. Copt. Aeth. Slav. MSS.' Comp. v. 9, N. f.—For the omission of *even*, see W., R.;—Vulg., Syr., German verss. (except Mey.), Fr. S.;—Erasm., Vat., Castal., Cocc., Bierm., Vittr., Wesl., Wakef., Sharpe, Lord, Kenr. In the same clause, the verb is introduced as above by It., French verss.;—Cocc., Vittr., Penn, Kenr.: and the Greek order of the substantives is retained by W., R.;—Latin verss. (except Castal.), Syr., Dt., It., French verss.;—Daub., Beng., Dodd, and later English verss. (except Sharpe, Stu., Words.), Greenf., All., De W.—For *throne*, comp. John 12: 31; 14: 30; 16: 11; Eph. 2: 2; 6: 12; &c. ('High on a throne of royal state . . . Satan exalted sat.' Milton, *P. L.* ii. 1, 5.) E. V. 54 times out of 61;—G. (the other verss. of this class follow the Vulg. *sedes*);—Syr. (= Greenf. ܢܚܕܐ), Dt., Fr. S.;—Pagn. and later Latin verss. (Castal. *solium*), Brightm., Engl. Ann. ('or, *thr.*'), Hamm., Daub. and later English verss. (except Words.), B. and L., Beng. and later German verss. (except Hengst.). See ch. 4: 4, N. m.

<sup>w</sup> E. V., frequently; see especially vv. 1, 14, 15; Mark 7: 3, 4, 8; Col. 2: 19; 2 Thess. 2: 15;—W., R.;—Latin verss. (use *tenere*; except that Bez. at last substituted *retinere*), German verss., except Moldenh. and Mey., (*hältst* [*an*]), Dt. (*houdt*);—Sharpe and Kenr. (at ch. 3: 11), Lord.

<sup>x</sup> W. (*deniedst*);—Wakef., Newc., Penn, Lord (*wouldst not deny*), De W. (*verleugnetest*).

<sup>y</sup> The demonstrative is not in Vulg. Am., German and French verss., Dt., It.;—Aret., Cocc., Bierm., Wesl., Matth., Woodh., Thom., Sharpe, Stu., Lord, Treg. (marks *those* as supplied). See N. z.

<sup>z</sup> The omission of ἤν (Moldenh. would supply *ἐμαρτύρησε* or *οὐκ ἡρνήσατο*. The latter supplement is suggested also by Eichh.; whose notion, however, about the ellipsis betraying intense grief [*gravissimi doloris*], the utterance of the Speaker being interrupted by a deep-drawn sigh [*suspirium ex imo pectore ductum*], is utterly unsuitable and profane.), the form ὁ μάρτυς μου ὁ πιστός, and the main purpose of the address, which is to determine the character, not of Antipas, but of the angel, favour the construction by apposition, *q. d.* 'in the days of Ant., my &c.' And such is the construction of the Vulg., *Ant. testis*

*meus fidelis* (as explained by W., R.;—All., Kist., Kenr.) and other foreign verss.;—Grot., Wakef., Woodh., Treg. Of these verss. a few follow the reading adopted by Mey., Lachm., Treg., which omits the words ἐν αἷς, on the authority of 'A. C. Vulg. MS. Am. Harl. Copt.'; very many disregard the ὃς, so making Ἀντ. the immediate subject of ἀπεκτάνθη; Cocc., Bierm., Hengst., following the received text, supply no verb to Ἀντ.

<sup>a</sup> The Speaker, as it were, lingers on the recollection. See v. 4, N. r and 1 John 2: 7, N. o, &c.—T., C., (*a f. w. of mine*);—Syr. (following the reading, ὁ πιστός μου, of 'A. C. 14. 92.', now preferred by Treg., = De D. *ille testis meus, ille fidelis meus*, though compressed by Murd. into, *my f. w.*);—Pagn., Bez., Par., (*martyr ille meus fid.*), Castal. (*fidus ille t. meus*), Vittr. (*t. ille meus fid.*)

<sup>b</sup> In 3 instances (Acts 22: 20; Rev. 2: 13; 17: 6), out of 34, E. V. has *martyr*; Bez. having sought to justify the change of *testis* (Vulg., Erasm., Vat., Castal.) to *martyr* (Pagn., Par.) on the ground of an alleged 'communis usus, ut *Martyres* peculiariter dicantur, qui non oris modo confessione, sed etiam suo sanguine Christi doctrinam sanciverunt.' But this usage belongs to a later time than the N. T., where it may be doubted whether in a single case μάρτυς be equivalent to *Blutzeuge*—the ecclesiastical μάρτυρ. Subsequent Latin verss., accordingly, here restore *testis*, as Wesl., Wakef., Newc., Woodh., Thom., Penn, Sharpe, Bloomf., Lord, Treg., Murd., Kenr., do the *witness* of W., T., C., R. Syr. (as in Matt. 26: 60), German verss. (*Zeuge*), Dt. (*getuige*), It. (*testimonio*), Fr. S. (*témoin*);—B. and L. (*as Fr. S.*), Greenf. (זֵּעֵד).

<sup>c</sup> E. V., 55 times out of 75, and in this book 11 times out of 15;—Lord (*put to death*), Treg. See ch. 9; 15, N. m.

<sup>d</sup> The Greek order is retained by W., R.;—Latin verss., Syr., Fr. S.;—Woodh., Herd., Mey., All., De W.

<sup>e</sup> See v. 4, N. p. Here the ὅτι, bracketed by Treg., is cancelled by Lachm. and Tisch. ('C. Am. Tol. Harl.\* Copt. Syr.').

<sup>f</sup> Not τοὺς κρατοῦντας. The difference is variously provided for, in W. (*men holding*);—Latin and German verss. (All. *Ei-nige*), Syr., Dt., It. (*di quelli*), Fr. G.,—M.,—S., (*en as là*);—B. and L. (*des gens*), Wakef., Newc., (*such as*), Bloomf., Stu., Words.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.	διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυστα καὶ πορνεῦσαι.	trine of Balaam, who taught <sup>s</sup> for Balak to cast a stumbling-block before the children of Israel, to eat <sup>i</sup> idol-sacrifices and <sup>i</sup> commit fornication.
15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.	15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν· ὃ μισῶ.	15 So <sup>t</sup> thou also hast <sup>s</sup> some that hold the doctrine of <sup>t</sup> the <sup>i</sup> Nicolaitans, <sup>w</sup> which thing I hate.
16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.	16 Μετανόησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.	16 Repent <sup>n</sup> ; <sup>o</sup> but if not, I <sup>p</sup> come unto thee quickly, and will fight <sup>w</sup> with them with the sword of my mouth.
17 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will	17 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου,	17 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh, <sup>t</sup> to him will I give <sup>s</sup> to eat of <sup>t</sup> that hidden manna,

<sup>g</sup> E. V. answers to the reading of the Received Text as usually given. τὸν Βαλ., for which the reading of our Text has been substituted by all the recent editors, except Matth., on the authority of 'A. C. 11.' Erasm. and Mill had ἐν τῷ Βαλ. ('18. 92\*'), in the matter or history of B. (T., C.: in B.). Against the common understanding of τῷ Βαλ. as a Hebraism (Heinr., De W., &c.) for τὸν Βαλ. it may be objected, 1., that this construction is exceptional also in Hebrew, though Deut. 33: 10 and Hos. 10: 12 show that Hengst. errs in calling Job 21: 22 the 'only exception';—2., that it is without example elsewhere, in the Sept. or the N. T.; John himself connecting διδάσκω with the accusative of the person taught in v. 20 of this chapter, thrice in his 1st epistle (ch. 2: 27), and 5 times in the gospel;—3., that the Mosaic narrative does not intimate that this counsel of Balaam was addressed personally to Balak, but implies, as Hengst. thinks, the contrary; see Numb. 24: 25; 31: 16;—and, 4., that the *dativus commodi* is of peculiarly frequent occurrence in the original story; see Numb. 22: 6; &c. Accordingly, the τῷ Βαλ. here has been so taken by Grot. ('docuit Madianitas in usum et ad preces Balaci regis'), Beng. (*dem Bal. zu lieb*), Moldenh. (*dem Bal. zu gut*), Storr (*in gratiam Bal.*), Van Ess (*zu Gunsten Bal.*), Hengst. (*für den B.*). Stu. allows that this 'makes a good sense,' and 'is not a strained exegesis.'—Modern verss. generally, and the Amer. Bible Soc., have restored the O. T. form of the name. See ch. 7: 6, N. o.

<sup>h</sup> German verss. (*der Götzen Opfer*, or more frequently, *Götzenopfer*, Dt. (*afgodenoffer*);—Bierm. (*idolothyta*), Wakef., Greenf. (עֹלֵי יִדֹּלִים), Penn, Lord (*offerings to idols*), Murd. (*the sacrifices of idols*);—Rob.

<sup>i</sup> R.;—Wakef., Penn, Lord.

<sup>j</sup> See ch. 1: 8, N. m, &c. 'Thou, as well as the Church in Ephesus'—like Caesar's *tu quoque*!—Of English verss., the above order is found in Wesl., Penn, Stu., Treg., Words. Lord, Murd., (*also thou hast*).

<sup>k</sup> See v. 14, N. f.

<sup>l</sup> See v. 6, N. z.—The τῶν is cancelled by Mey., Lachm., Treg., Words., Tisch., Theile, on the authority of A. B. C. 'a 13. β 6. γ 2.'

<sup>m</sup> Instead of δ μισῶ, the reading ὁμοίως (A. B. C. 'a 27. β 7. γ 8. Compl. Vulg. Copt. Syr. Slav. MS.') is adopted by all the recent editors. (For Beng., see the *Gnomon* and the German vers.;—though in both he connects ὁμοίως with μετανόησον of v. 16: '*Similiter respicere*... ut Ephesius.' But this assumes that the one angel should be aware of what had been written to the other.) I recommend that it be followed, and translated: *in like manner*.

<sup>n</sup> After μεταν., all the recent editors add οὖν (A. B. C. 'a 23. β 5. γ 8. Aeth. Arm. Arr. Slav. MS.'). I recommend that this reading be followed: *therefore*.

<sup>o</sup> See v. 5, N. u, &c.

<sup>p</sup> See v. 5, N. v, &c.

<sup>q</sup> The μετά here answers to the Hebrew עַם in a similar connection, and implies reciprocal action, as in v. 22; &c. 'They will then have to contend with me, and not merely with my truth and my servants.'—W.;—Latin and German verss., Syr., It.;—Brightm., Stu., Lord, Treg., Kenr.;—Win., Wahl, Rob., Schirl.

<sup>r</sup> See v. 7, N. zz.

<sup>s</sup> The words φαγεῖν ἀπό are by all the recent editors rejected on the authority of 'A. B. C. a 18. β 4. γ 4. Vulg. Copt. Aeth.' I recommend that they be omitted, and that the version stand: *will I give of*.

<sup>t</sup> See ch. 1: 5, N. r, &c. T., C., G., (*m. that is hid*);—Syr. (= De D. *illo abscondito*), Dt. (*het M., dat verborgen is*), Fr. G.;—M., (*la m. qui est cachée*);—Pagn., Bez., Par., Vitruv., Wakef. (*the m. that is laid up*), Thom. (*the m. which was laid up*), Greenf. (repeats the article), Lord (*the m. which is hidden*), De W. (*vom M. dem verborgenen*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.	καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.	and will give him a white stone, and "upon the stone a new name written, which no 'one knoweth, "but he that receiveth. <sup>x</sup>
18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet <i>are</i> like fine brass;	18 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ.	18 And unto the angel of the church in Thyatira write: These things saith the Son of God, 'he that hath his eyes 'as a flame of fire, and his feet <i>are</i> like 'burnished brass:
19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last <i>to be</i> more than the first:	19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔσχατα πλείονα τῶν πρώτων.	19 I know thy works and 'love and 'service and faith, and thy patience, and 'thy works, and the last <i>to be</i> more than the first.
20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jeze-	20 Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἑὰς τὴν γυναῖκα, Ἰεζαβήλ,	20 'But I have <sup>e</sup> against thee 'a few things; 'that thou <sup>e</sup> sufferest 'the woman, 'Jezabel, 'who

<sup>u</sup> See ch. 1: 20, N. d. &c. and 7: 3, N. g. Syr. (= Greenf. 52), Dt., It. (*in su*), French verss.;—Hamm., Wells, Daub., Beng. and later German verss., Wesl. (*on*;—and so Newc., Thom., Penn., Sharpe, Lord, Treg., Words., Kenr.), Wakef., Woodh., Stu., Murd.

<sup>v</sup> See 1 John 4: 12, N. y. &c.—For ἔγνω, all the recent editors (except Bloomf.) substitute οἶδεν ('A. B. C. α 28. β 7. γ 7. Compl.').

<sup>w</sup> E. V., ch. 9: 4, &c.;—W., R.;—Wells, Daub., Dodd. and Stu. (*except*), Wesl., Wakef., Newc., Woodh., Thom., Penn., Sharpe, Lord, Treg. (*save*), Murd., Kenr. (*unless*).

<sup>x</sup> W.;—Latin verss., Syr.;—Greenf., Van Ess (*der Empfänger*), De W. (*der Empfangende*), Kenr.

<sup>y</sup> See v. 1, N. b.

<sup>z</sup> E. V., ch. 1: 14; &c.;—W., R.;—foreign verss. (except Castal.);—Dodd., Wesl., Newc., Woodh., Sharpe, Stu., Lord, Treg., Kenr.

<sup>a</sup> For *burn*, see ch. 1: 15, N. m; and for *love*, 2 Pet. 1: 7, N. a.

<sup>b</sup> The reading, καὶ τὴν πιστ. καὶ τὴν διακ. (A. B. C. [except that C. omits the τὴν before πιστ.] 'α 17. β 7. γ 9. Compl. Vulg. MS. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.'], is adopted by all the recent editors, except Bloomf. I recommend that it be followed: *faith and service*.

<sup>c</sup> The reading, τὰ ἔργα σου τὰ ἔσχ. (A. B. C. 'α 21. β 7. γ 7. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav. MS.')] is adopted by all the recent editors. I recommend that it be followed, and translated: *thy last works*. Comp. v. 4, N. r, &c.

<sup>d</sup> See v. 4, N. n. The Amer. Bib. Soc. would have done better to retain the comma, of its own previous editions and of the

original edition, after *notwithstanding*, as it has done in Matt. 11: 11; Luke 10: 11, 20 (though in the last place the original edition wants it); Phil. 4: 14. The same punctuation was to be preferred also in 1 Tim. 2: 15; 2 Tim. 4: 17.

<sup>e</sup> See v. 14, N. d.

<sup>f</sup> All the recent editors reject ὀλίγα on the authority of 'A. B. C. α 27. β 5. γ 8. Compl. Harl. Tol. &c. Copt. Aeth. Syr. Arr. Slav. MSS.' I recommend the omission, and that the text stand thus: *against thee, that*. For *that*, see v. 4, N. p.

<sup>g</sup> All the recent editors (except Matth.: ἀφίης) give ἀφείς for ἑὰς, on the authority of 'A. B. C. α 22. β 6. γ 8. Compl.' The variation, however, requires no change in the version. Comp. E. V., Matt. 3: 15; Mark 5: 19; &c.

<sup>h</sup> W., R.;—Latin verss., Germ., Dt., It., Fr. G. and -M. (mark *cette* as supplied), Fr. S.;—Beng., Moldenh., Greenf., Treg., De W. (who latterly approved of Treg.'s rejection of the reading γυναῖκα σου, adopted by all the recent editors, except Beng., on the authority of A. B. 'α 22. β 5. γ 5. Compl. Syr. Slav. MS.'], Kenr.

<sup>i</sup> Ἰεζαβήλ (as all the recent editors, except Bloomf., print the word, from 'A. B. C. α 17. β 3. γ 6. Er. Compl.') is the Sept. for זַבְדִּיָּבָל, which in E. V. is always *Jezabel*. The latter form is, accordingly, introduced by E. V. in this the only place where the name occurs in the N. T., instead of the Sept. and Vulg. orthography, adopted by the previous English verss. I recommend that the example of E. V. be followed. See ch. 7: 6, N. o.—For *who*, see 2 Pet. 2: 11, N. f.—The reading ἡ λέγουσα ('A. C.')] is adopted by all the recent editors, except Matth. and Words., who prefer ἡ λέγει ('B. α 26. β 6. γ 5. Compl.'). Neither change would affect the version.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
bel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.	τὴν λέγουσαν ἑαυτὴν προφήτιν, διδάσκειν καὶ πλανᾶσθαι ἐμοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθута φαγεῖν.	calleth herself a prophetess, <sup>to</sup> teach and <sup>to</sup> deceive my servants to commit fornication and <sup>to</sup> eat <sup>idol-sacrifices</sup> .
21 And I gave her space to repent of her fornication, and she repented not.	21 Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν.	21 And I gave her <sup>time</sup> <sup>that</sup> she might repent <sup>of</sup> her fornication, and she <sup>repented</sup> not.
22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.	22 ἰδοὺ ἐγὼ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν,	22 Behold, <sup>I</sup> <sup>cast</sup> her into a bed, and <sup>those</sup> <sup>who</sup> commit adultery with her into great tribulation, <sup>unless</sup> they repent <sup>of</sup> <sup>their</sup> <sup>works</sup> ; <sup>w</sup>

<sup>1</sup> All the recent editors adopt the reading, καὶ διδάσκει καὶ πλανᾷ τοὺς ('A. B. C. a 27. β 8. γ 8. Compl. Copt. Aeth. Syr. Arr.') I recommend that it be followed; and treated as similar cases of resolution of the participial construction (see ch. 1: 6, N. y, &c.): and she teacheth and deceiveth. The subject of διδάσκει is thus expressed by Beng., Sharpe, Treg., Words., Hengst. For deceiveth (which verb is employed elsewhere [7 times] in this book), see 1 John 2: 26, N. n;—W., T., C., G.;—Hamm., Treg.

<sup>k</sup> See v. 14, N. i. Newe., Penn, Lord.

<sup>l</sup> See v. 14, N. h.

<sup>m</sup> E. V. renders χρόνος, space, only here and in Acts 15: 33;—W. R. (a time);—Brightm., Woodh., (as R.), Daub., Dodd., Wesl., Sym., Wakef., Newc., Thom., Jones, Penn, Sharpe, Stu., Lord, Murd. (a season), Kenr.;—Rob.

<sup>n</sup> Such was the gracious purpose for which time was allowed; Rom. 2: 4.—The telic force of the ἵνα is brought out by means of a conjunction and subjective mood in W., R.;—foreign verss. (except It., Fr. S.;—B. and L., Greenf.);—Woodh., Stu., Lord.

<sup>o</sup> Marginal note: 'Gr. from.' Repent of, it is true, does not adequately express μετανοεῖν ἐκ, a constructio praeagnans found only, but repeatedly, in this book, and similar to that in Acts 8: 22; Heb. 6: 1. I prefer, however, the marginal expedient here suggested to the circumlocutory repent [and turn] from (Beng. bussfertig ablassen von; De W. sich bessern [und ablassen] von), or to any phrase, as Campb.'s reform (adopted in this place by Thom. and Lord, reform from. Dt. zich bekeeren van; Castal. recedere ab; Herd. umkehren von; Mey., Van Ess, All., Goss., sich bekehren von), that sinks the ground-meaning of the Greek verb (change of mind, Sinnesänderung).—But the reading, which omits ἐκ τῆς πορνείας αὐτῆς from this clause, is sustained by 'A. B. C. a 27. β 8. γ 8. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav. MSS.,' and adopted by all the recent editors, except Bloomf., who acknowledges that 'the strongest external authority', including 'nearly all the ancient versions', is 'against the authenticity' of the words in question; but, because he thinks that 'internal evidence is rather in their favour,

since they may have been cancelled for the purpose of removing a tautology,' he is satisfied with marking them 'as most probably, or certainly, an interpolation.' I recommend that the change of reading be followed in the version: repent, and.

<sup>p</sup> I recommend that the reading, οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς, sustained (except that A. has ἠθέλησεν) by the authorities cited in N. o, and adopted by all the recent editors, be followed, and translated thus: will not repent of her fornication. So οὐ θέλει (Vulg. non vult) is rendered by R. and all the modern English verss. that follow this reading, except Lord (chooses not), Treg. (willeth not), Kenr. (is not willing). Murd. (is not disposed).—For repent of, see N. o.

<sup>q</sup> The emphatic ἐγὼ (see ch. 1: 8, N. m, &c.), which, though not without significance as it here stands, cannot well be given in English, except by the tone in pronunciation, is omitted by all the recent editors, on the authority of A. B. C. 'a 27. β 6. γ 8. Compl. Vulg. Copt. Aeth. Syr. Slav. MSS.' The Sixtine Vulg. has ego.

<sup>r</sup> See ch. 1: 4, N. o, &c. The Elzevir text of 1624 has βαλῶ; but βάλλω (Vulg. Am., mitto) is translated as a present by W.;—Syr., Germ., Dt., It., Fr. G. (vais la réduire), Fr. M. (with a still greater feebleness and inaccuracy of periphrasis: vais la réduire à garder), Fr. S. (jette);—Erasm., Vat., Aret., Cocc., Bierm., Grell, Vittr., B. and L. (m'en vais la réd), Herd., Matth., Wakef. (am going to throw), Woodh., Thom. (am about to cast), Mey., Sharpe, Stu., Lord, Treg., Words., De W., Hengst., Dav.

<sup>s</sup> For those, see v. 2, N. h, &c.;—for who, see ch. 1: 5, N. v, &c.

<sup>t</sup> See v. 5, N. x.

<sup>u</sup> See v. 21, N. o.

<sup>v</sup> All the recent editors adopt the reading, αὐτῆς ('B. C. a 27. β 7. γ 6. Compl. Vulg. MS. Am. Tol. Harl.\* Aeth. Syr. MS. Erp. Slav. MS.'). I recommend that it be followed: her.—For works, see v. 6, N. y, &c.

<sup>w</sup> The continuity of the threatening ought not to be broken up, as in E. V. Comp. v. 27, N. w.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.	23 καὶ τὰ τέκνα αὐτῆς ἀποκτείνῃ ἐν θανάτῳ· καὶ γνώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.	23 And <sup>1</sup> her children I will kill <sup>2</sup> with death; and all the churches shall know that <sup>2</sup> I am he <sup>2</sup> who searcheth <sup>a</sup> reins and hearts; and I will give unto you, <sup>a</sup> every one, according to your works.
24 But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden:	24 Ὑμῖν δὲ λέγω καὶ λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν, Οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος·	24 But unto you I say, <sup>b</sup> and unto the rest in Thyatira, <sup>c</sup> as many as have not this doctrine, <sup>d</sup> and <sup>e</sup> who have not known the depths of Satan, as they <sup>f</sup> say: I <sup>g</sup> will <sup>h</sup> cast upon you <sup>b</sup> no other burden:
25 But that which ye have <i>already</i> , hold fast till I come.	25 πλὴν ὃ ἔχετε κρατήσατε, ἄχρις οὗ ἂν ἴξω.	25 But, <sup>i</sup> what ye have <sup>j</sup> , <sup>k</sup> hold till I come.
26 And he that overcometh,	26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν	26 And he that overcometh,

\* The Greek order is preserved by R.;—foreign verss. (except It., Fr. G.,—M.,—S.);—Woodh., Murd.

<sup>7</sup> Newc.'s *by the pestilence* and Stu.'s *by deadly disease* not only weaken, but unwarrantably restrict, the Hebraism, which rather includes whatever is deadly. See ch. 6: 8, N. o.

<sup>8</sup> 'I, whom so many in them despise and dishonour.' See ch. 1: 8, N. m, &c.—For *who*, see 2 Pet. 2: 11, N. f.

<sup>a</sup> The universality of the prerogative is strengthened by the omission of the article; *q. d.* 'even hearts, all hearts.' W.;—Syr.;—Beng., Herd., Thom., Mey., Greenf., All., Stier, De W., Murd. Wakef. and Newc. use the article before each noun (as do also It., French verss., Stu.), but in both cases as a supplement.—'For ὑμῶν ἐκάστῳ,' says Bloomf.; and so most others. But the one dative conveys the idea of a general retribution; the other (forming a distributive apposition with the first), that of an individual application. E. V., ch. 20: 13; &c.;—Syr., Dt., Fr. S. (at the same time employing for the ὑμῶν following a possessive pronoun of the third person singular = αὐτοῦ, which is read in 'B. 38. Vulg. ed. [*Am. vestra*]);—Castal., Greenf., De W., (as *Fr. S.*), Aret., Cocc., Daub. (*you every man*), Beng., Wesl., Moldenh., Sharpe (*you each*), Stu. (*to you . . . to each one*);—Win. (§ 47. l. a.) on John 16: 32: 'ἐκαστος for greater precision is put after;' and he refers also to Acts 2: 6; 11: 29; Rev. 20: 13). See ch. 6: 11, N. b.

<sup>b</sup> Instead of καὶ λοιποῖς, all the recent editors adopt the reading, τοῖς λοιποῖς (A. B. C. α 22. β 7. γ 7. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Arr.). I recommend that it be followed, and translated thus, in connection with the second τοῖς: *unto the rest that are*. E. V., ch. 1: 4, 11, &c.

<sup>c</sup> This being not the commencement of what was to be said, but a further determination of the ὑμῖν, the Amer. Bible

Soc. has properly restored the small letter of the original edition.

<sup>d</sup> This καί is cancelled by all the recent editors, on the authority of 'A. C. α 26. β 7. γ 8. Compl. Vulg. MS. Am. Harl. Copt. Aeth. Syr. Arm. Slav. MS.' I recommend that *and* be omitted.

<sup>e</sup> See 2 Pet. 2: 11, N. f.

<sup>f</sup> W., T., C., R.;—Latin verss. (*dicunt* or *aiunt*), Syr. (uses the same verb as in the first clause, but, according to the text of De D. and Greenf., in the 1 pers. plur. of the pret.; while that of P. and Lee = Murd. *they say*.), German verss., except Herd. and Mey., (use *sagen*), Dt. (*zegen*), Fr. S. (*disent*);—Brightm., Penn, Sharpe, Stu., Words., Kenr., Barn.

<sup>g</sup> The reading βάλλω ('A. C. α 20. β 6. γ 8.' Comp. v. 22) is adopted by all the recent editors, except Beng. and Griesb. (both of whom, however, mark it as of equal authority. Theile even cites Griesb. as having adopted it.) and Bloomf., who thinks that βαλῶ 'may be the true reading.' I recommend that βάλλω be followed: *I cast*.—E. V., vv. 10, 14, 22, and generally elsewhere, renders βάλλω, *to cast*. Comp. Ps. 55: 22;—W. (*shall send*), R.;—Vulg. (*mittam*), Germ. (*werfen*), Fr. S. (*jetterai*);—Erasm., Vat., (as *Vulg.*), Moldenh., Herd., Mey., Hengst., (as *Germ.*).

<sup>h</sup> Brightm., Wells, Dodd., Wesl., Wakef., Thom., Penn, Sharpe, Stu., Lord, Murd., Kenr.

<sup>i</sup> Castal., Cocc., Vittr., (*quod*;—for Vulg. *id*, *quod*), Wells Dodd., Wesl., Herd., Wakef., Newc., Thom., Mey., Greenf., Sharpe, Stu. (at ch. 3: 11), Lord, De W., Murd.

<sup>j</sup> No foreign vers. has any supplement, and, of English verss. besides E. V., only T., C., G.;—Hamm., Wells, Words.

<sup>k</sup> See v. 13, N. w.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and keepeth my works unto the end, to him will I give power over the nations: 27 (And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers :) even as I received of my Father. 28 And I will give him the morning-star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.	ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν. 27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς καὶ γὰρ εἴληφα παρὰ τοῦ πατρός μου. 28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. 29 Ὁ ἔχων οὖς ἀκουσάτω τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.	even <sup>u</sup> he that keepeth <sup>a</sup> unto the end my works, <sup>o</sup> I will give him <sup>p</sup> authority over the nations; 27 <sup>a</sup> And he shall <sup>tend</sup> them with <sup>an</sup> iron rod, as the vessels of <sup>the</sup> potter <sup>are</sup> shivered; <sup>as</sup> I also <sup>have</sup> received of my Father; 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.
CHAP. III.	CHAP. III.	CHAP. III.
AND unto the angel of the church in Sardis write; These things saith he that hath the	Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε	AND unto the angel of the church in Sardis write: These things saith he that hath the

<sup>1</sup> There being but one and the same party in question, the repetition of the article shows that καί is not copulative, but epexegetical. To keep Christ's works unto the end is equivalent to victory. Comp. 1 John 5: 4, 5.

<sup>m</sup> See v. 1, N. b.

<sup>n</sup> The opposition of ἔργα μου to ἔργων αὐτοῦ of v. 22 is suggested by the Greek order, which is preserved by W.;—Latin verss. (except Castal.), Syr., It., Fr. S.;—B. and L., Woodh., Stu.

<sup>o</sup> The αὐτῷ is retained in its place by R.;—Latin verss. (except Castal.), Syr.;—Brightm., Dodd., Lord, Treg., Kenr.

<sup>p</sup> 'As a rightful king.' See Jude 25, N. g.;—Latin verss. (*potestatem*), Syr., It. (*podestà*), Fr. S. (*autorité*;—for *puissance* of previous verss.);—Berl. Bib., De W., (*Gewalt*), Wakef., Newc. marg., Greenf. (𐤒𐤕𐤕𐤔𐤕), Penn, Stu., Treg., Murd.

<sup>q</sup> 'And, in the exercise of that ἐξουσία, &c.' The Amer. Bible Soc. has properly abolished the parenthesis.

<sup>r</sup> In this way, among others, shall these ποιμένες λαῶν be employed under the Chief Shepherd. Comp. Ps. 149: 5-9; &c.—For ποιμαίνω, see ch. 7: 17, N. 1; 12: 5, N. w; Jude 12, N. r. 'Significat non simpliciter regere, sed pascere, et regere quomodo pastor gregem' (Jansen, cited by Leigh). And on Ps. 2: 9, to which the reference here is obvious, and where Messiah receives of the Father the promise, which He now extends to His saints, Alex. remarks: 'By a slight change of pointing in the Hebrew, it may be made to mean, *thou shalt feed them* (as a shepherd) *with a rod of iron*, which is the sense expressed in several of the ancient versions, and to which there may be an ironical allusion, as the figure is a common one to represent the exercise of regal power. (See for example 2 Sam. 7: 7, and Micah 7: 14.)' Syr. (same word as in Jude 12; which here also De D. renders, *pascet*), Germ. (*weiden*), Dt. (*hoeden*), Fr. S. (*paître*);—Calv. (Matt. 2: 6, *pascet*), Vat.

(*reget*, vel, *pascet*, vel, *instar pastoris reget*'), Castal, Cocc., Vit., (use *pascere*), Engl. Ann., Hamm., Scott, (*feed*), Berl. Bib. (*als ein Hirt regieren*), Beng., Moldenh., De W., Hengst., (*as Germ.*), Wakef., Greenf. (𐤒𐤕𐤕𐤔𐤕), Brown (1 Pet. 5: 2, *act as shepherds*). (Milton, *P. L.* xi. 489, 490:

'Despair

'*Tended* the sick, busiest from couch to couch.')

<sup>s</sup> The adjective is retained by W.;—Latin and German verss., Dt.;—Newc. (at ch. 9: 9), Stu., Lord, Kenr.

<sup>t</sup> Daub. (*the potter's vessels*).

<sup>u</sup> E. V. follows the reading, συντριβήσεται, for which there is very large authority of MSS. and ancient verss. (B. 'a 24. β 6. γ 8. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. ed.'), though of recent editors Matth. alone (not, as Bloomf. says, 'Lachm., Tisch.' [in his last edition], 'and Wordsw.'), adopts it. According to our Text, σκεύη is the subject of the verb, and the sentence becomes brachylogical = (*he shall tend them* (*and shiver them*), *as* &c.—συντριβω is a common Sept. term for 𐤒𐤕𐤕𐤔𐤕. In the parallel Ps. 2: 9, Alex. substitutes *shiver* for *dash in pieces*, on the ground that the latter 'weakens the expression by multiplying words.' Sharpe (*shattered*);—Green.

<sup>v</sup> W. (*as also I*), R.;—Latin verss., Syr., Dt., It., Fr. G.,—M.,—S. (which also exhibits the emphasis of the ἐγὼ by *moi je*; as the Latin verss. do by an expressed *ego*, and Greenf. by a final 𐤒𐤕𐤕𐤔𐤕. See ch. 1: 8, N. m, &c.);—Hamm., Beng., Dodd. (*as I have also*), Wesl., Moldenh., Wakef., Greenf., All., Penn, Treg., Stier, De W., Hengst., Murd., Kenr. See ch. 3: 21, N. h and 6: 11, N. g.—For *have*, see E. V., ch. 3: 3; 11: 17; Matt. 25: 24; Acts 16: 24; 1 Cor. 10: 13;—R.;—foreign verss. (except Herd., Mey.);—Brightm., Guyse, Dodd., Wesl., Newc., Woodh., Thom., Penn, Stu., Lord, Treg., Murd.

<sup>w</sup> See v. 22, N. w. The same objection lies against the colon of v. 26, especially when the parenthesis of v. 27 is removed.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.	λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.	seven <sup>a</sup> Spirits of God, and the seven stars: I know thy works, that thou hast <sup>b</sup> the name that thou livest, and art dead.
2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.	2 Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν· οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ.	2 <sup>c</sup> Be watchful, and strengthen the things <sup>d</sup> remaining that <sup>e</sup> are ready to die: for I have not found thy works <sup>f</sup> fulfilled before <sup>g</sup> God.
3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.	3 μνημόνευε οὖν πῶς εἰληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσης, ἥξω ἐπὶ σέ ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἥξω ἐπὶ σέ.	3 Remember, therefore, how thou hast received and heard, and <sup>b</sup> keep, and repent. If, therefore, thou <sup>d</sup> dost not watch, I will come <sup>j</sup> upon thee as a thief, and thou shalt <sup>j</sup> not know what hour I will come upon thee.

<sup>a</sup> Here also the Amer. Bible Soc. interprets and prints as in ch. 1: 4 (see N. p), and, in doing so, again departs from the general sense of the Church.

<sup>b</sup> On the authority of A. B. C. 'a 19. β 7. γ 6. Compl.', the *το* is cancelled by all the recent editors, except Bloomf., who brackets it as being 'considered, with some probability, an interpolation.' In the *Supp.* also, he says that the other reading rests 'on very strong external authority,' but adds: 'yet internal evidence is in favour of the word, and the use here of the article would be very suitable, considering that *ὄνομα* here denotes, not *name*, i. e. appellation, but *attribute*, what is ascribed to a person or thing as a *quality*. And such is the sense of the term in Herodot. iii. 8 [80], *ὄνομα πάντων κάλλιστον ἔχει, ἰσονομίην*.' Evidently, however, in Herodot. the *name* is used for the *thing*, which is, therefore, put in apposition with it; whereas it is not the *attribute* or *quality*, to wit, *life*, that is ascribed to the angel, but the *name* of it, and this concession is instantly followed by a denial that he had aught beyond the *name*, that is, the credit, reputation; or a personal name (such as *Zosimus*, *Vitalis*, &c.) that might 'be derived from life' (Beng.); or the name of Christ, the Prince of life (Gerl.), or the 'significant official name' (Hengst.), either of which carried with it a presumption, that whosoever bore it must be 'alive unto God.' There being thus no internal evidence whatever to oppose to the external, I recommend that the version stand as E. V.: *a name*.

<sup>c</sup> See ch. 2: 10, N. o, &c. Castal. (*praesta te*), Cocc. (*existe*), Beng., Gerl., De W., Hengst., (*werde*), Scott (*become*). The Syr., Grell., Ew., Greenf., and several of the Germ. verss., as Moldenh., Herd., Mey., (De W. in 1839), &c., translate by the imperative of the main verb; = *awake*.

<sup>d</sup> Woodh., Lord. The circumlocution by means of a relative and finite verb is avoided by W., R.;-foreign verss.;-Hamm., Wakef., Thom., Penn, Sharpe, Kenr.

<sup>e</sup> Except Beng. (*ἔμελλεν*), and Matth. (*ἔμελλες ἀποβάλλειν*, B. and many cursive MSS. The Compl. has *ἔμελες*), all the recent editors give *ἔμελλον* ('A. C. 12. 28. 34. 35. 36. 38. Vulg. Copt. Syr. Erp.' I recommend that this reading be followed: *were ready*; that is, 'when I interposed.'

<sup>f</sup> See 1 John 1: 4, N. q. E. V., Matt. 3: 15; Acts 14: 26; 2 Cor. 10: 6; -W., R., (*full*);-Latin verss., except Castal., (*plena*), Dt. (*vol*;-marg. *vervult*), Fr. S. (*accomplies*);-Hamm., Beng. (*erfüllt*), Dodd., Clarke, (*filled up*), Sharpe, Lord (*perfectly performed*), Kell. (*filled*), Kenr. (*as W.*).

<sup>g</sup> All the recent editors add *μου* after Θεοῦ, on the authority of A. B. C. 'a 27. β 7. γ 3. Compl. Vulg. Copt. Aeth. Syr. Erp.' I recommend that this reading be followed: *my God*. Comp. ch. 2: 7, N. b.

<sup>h</sup> See Jude 1, N. g. While in this book the word occurs 11 times, and, except in this instance, is always in E. V. *to keep*, nowhere else is it, as here, *to hold fast*; -W., R.;-Latin verss. ([*ob*]-*serva*), Syr. (as in Matt. 19: 17), Dt. (*bewaar*), It. (*serva*), French verss. (use *garder*);-Beng., All., De W., Hengst., (*bewahre*), Wakef., Newc., Treg. (*observe*;-and so Murd., Kenr.), Words. Of these and other verss. many follow Bez. in rendering the preceding *πῶς* by a compound relative (*quae*) and here supplying a demonstrative (*illa*).

<sup>i</sup> The present is employed by E. V. for the aor. subj. with *ἐὰν μή*, ch. 2: 5, 22; &c.; and here by W., R.;-Dt., It., French verss.;-Guyse, Dodd., Wesl., Herd., Wakef., Mey., All., Penn, De W., Kenr.

<sup>j</sup> E. V., last clause;-Dodd., Woodh. Most others have the same form of the preposition in both cases. See ch. 10: 2, N. g. This first *ἐπὶ σε* is bracketed by Knapp, Treg., and cancelled by Lachm., Tisch., on the authority of 'A. C. 12. 28. Vulg. MS. *Harl.\* Tbl.* Copt. Arm. Slav. MSS.'-For the emphatic *οὐ μή*, see v. 12, N. j.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.	4 Ἐχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.	4 <sup>k</sup> Thou hast a few names <sup>l</sup> even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.
5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.	5 Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἐξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.	5 He that overcometh, <sup>m</sup> the same shall be clothed in white <sup>n</sup> garments; and I will <sup>n</sup> not blot out his name <sup>n</sup> from the book of life, <sup>n</sup> and <sup>n</sup> I will confess his name before my Father, and before his angels.
6 He that hath an ear, let him hear what the Spirit saith unto the churches.	6 Ὁ ἔχων οὖς ἀκουσάτω τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.	6 He that hath an ear, let him hear what the Spirit saith unto the churches.
7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth:	7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει·	7 And <sup>o</sup> unto the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the <sup>o</sup> key of David, he that openeth and no <sup>p</sup> one shutteth, and <sup>q</sup> he shutteth and no <sup>p</sup> one openeth:
8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength,	8 Οἶδά σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεφγμένην, καὶ οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν,	8 I know thy works: behold, I have <sup>r</sup> given before thee an <sup>s</sup> opened door, <sup>t</sup> and no <sup>t</sup> one can shut it; for thou hast a little

<sup>k</sup> All the recent editors commence the verse with ἀλλ' (Tisch. ἀλλα), on the authority of A. B. C. 'a 28. β 5. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav. MSS.' I recommend that this reading be adopted: *But*.

<sup>l</sup> All the recent editors omit καί, on the authority of A. B. C. 'a 28. β 6. γ 4. Compl. Vulg. Copt. Aeth. Syr. Arr.' I recommend that this reading be followed: *names in S*.

<sup>m</sup> For οὗτος, Lachm. and Treg. read οὕτως ('A. C. α 15. β 2. Vulg. Copt. Syr. Arm. Ar. P.').—For garments, see E. V., v. 4, and 29 times elsewhere;—R.;—Penn, Sharpe, Stu. (*vestments*), Lord, Treg. Several have *clothes* or *robes*.—For οὐ μὴ, see v. 12, N. j.

<sup>n</sup> For *from*, see W.;—Dodd., Wakef. and Lord (who also omit the first *out*), Newc., Woodh., Penn, Stu., Murd., Kenr. R.;—More, Wesl., Sym., Thom., Sharpe, Kell., omit the first *out*.—For *and*, see 1 John 2: 20, N. j., &c.—For ἐξομολογήσομαι, all the recent editors have ὁμολογήσω (A. B. C. 'a 26. β 7. γ 3. Compl.').

<sup>o</sup> See ch. 2: 12, N. r.—For κλεῖδα, all the recent editors have κλεῖν (A. B. C. 'a 25. β 3. Compl.').

<sup>p</sup> 'No hand whatever, of man or angel.' See ch. 5: 3, N. e and 1 John 4: 12, N. y.—Foreign verss. generally;—Howe, Wesl., Newc., Thom., Scholef. at v. 8, (*none*), Wells, Wakef., Woodh., Penn (*no*

*one . . . none*), Sharpe, Stu., Lord, Treg.—Among the other varieties in the reading of this verse, on which MSS. and editions are divided, A. B. C. and 38 cursive MSS., for the first κλείει, have κλείσει (Matth., Lachm., Treg., Words., Tisch.); B. and 30 cursive MSS., for ἀνοίγει, have ἀνοίξει (Matth., Words., Tisch.).

<sup>q</sup> See ch. 1: 6, N. y, &c.

<sup>r</sup> A word rather of grace, than of power; the latter being specially implied in ἀνεφγμένην.—W. (*gave*), R.;—Vulg., Syr., Germ., Dt.;—Erasm., Vat., Aret., Hamm., Cocc., Bierm., Vittr., Daub., Beng., Wesl., Greenf., Lord, De W., Hengst., Kenr. (Pagn. introduced *proposui*; T., *set*.).

<sup>s</sup> 'Opened in the exercise of my official prerogative' (v. 7). Comp. Acts 7: 56. I recommend that ἀνεφγμ. be always rendered as a participle.—The participial form is preserved by W., R., (*a door opened*);—Dt.;—Berl. Bib., Beng., Wesl., Woodh., Greenf., Kist., Lord and Words. (*as W.*), De W. Others (Fr. G.,—M., Heinr., All.) make δέδωκα ἀνεφγμ. = *I have opened*.

<sup>t</sup> All the recent editors have ἤν instead of καί, on the authority of A. B. C. 'a 28. β 8. γ 4. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr.' I recommend that this reading be adopted, and in connection with the Hebraistic addition, ἀντήν, translated: *which*.—For *one*, see v. 7, N. p, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and hast kept my word, and hast not denied my name.	καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.	strength, and hast kept my word, and hast not denied my name.
9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.	9 ἰδοὺ δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσιν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνώσιν ὅτι ἐγὼ ἠγάπησά σε.	9 Behold, I <sup>u</sup> give out of the synagogue of Satan, <sup>v</sup> those <sup>v</sup> who say <sup>w</sup> that they are Jews, and <sup>x</sup> they are not, but do lie; behold, I will make them to come and <sup>y</sup> do homage before thy feet, and <sup>z</sup> know that <sup>a</sup> I have loved thee.
10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.	10 Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ ἡμεῖς σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.	10 Because thou hast kept the word of my patience, I also will keep thee from <sup>b</sup> that hour of <sup>c</sup> trial, which shall come <sup>d</sup> on the whole world, to try <sup>e</sup> those <sup>e</sup> who dwell <sup>d</sup> on the earth.

<sup>u</sup> The Saviour withholds no good thing from His faithful servant, but opens the riches of His liberality, to him that hath still giving (comp. ch. 11: 3, N. i), grace before, now glory; even the necks of his enemies (comp. Josh. 10: 24; Ps. 18: 40; Is. 45: 14; 60: 14.). 'The very synagogue of Satan, whence issues nothing but contempt and threatenings, I give to be, and will yet make, a source' (ex. Comp. the  $\text{נָּתַן}$  of Judg. 14: 14) 'of triumph.' It is questionable, whether the promise regards the conversion of some of these deceivers (according to the common understanding, on which mainly rests the partitive construction of  $\text{ἐκ τῆς συν. . . τῶν λεγ.}$ ), and not rather simply the humiliation of them all.—W. (*shall give to thee of*), R. (*will give of*);—Vulg. (*dabo de*), Syr. (= De D. *do ex*), Germ. (*werde geben aus*), Dt. (*geef [u eenigen] uit*), Fr. S. (*[l'en] donne de*);—Erasm., Vat., Bierm., (*as Vulg.*), Pagn., Bez., Par., (*praebebo eos qui sunt ex*), Aret. (*do eos qui sunt*), Brightm. (*give out of*), Cocc. (*do quosdam ex*), Vit. (*do ex*), Berl. Bib., Beng., Moldenh., (*gebe aus . . . etliche*), B. and L. (*m'en vais vous donner quelques uns de*), Guyse ('will give you victory over'), Dodd. (*will give those [who are] of*), Wakef. (*am giving [thee some] of*), Woodh. (*give [unto thee] those of*), Thom. (*give thee some of*), Greenf. ( $\text{ἐγὼ δίδωμι τὸν λόγον}$ ) = *this will I give to, or in respect to, the synagogue &c.*), All. (*will dir etliche geben*), Penn. (*will give [to thee] them of*), Lord (*give of*), Hengst. (*gebe aus*), Murd. (*will give them of*), Kenr. (*as R.*), Barn. (*give*). A present tense is used for  $\text{δίδωμι}$  by others (as Herd., Mey.).

<sup>v</sup> Here  $\text{τῶν λεγ.}$  stands in apposition with  $\text{τῆς συν.}$  See ch. 2: 1, N. b.—For *who*, see 2 Pet. 2: 11, N. f.

<sup>w</sup> See ch. 2: 2, N. j.

<sup>x</sup> See ch. 2: 2, N. jj, &c.

<sup>y</sup> For  $\text{ἤξωσι, προσκυνήσωσιν}$ , Lachm., Treg., Tisch., have  $\text{ἔξωσι, προσκυνήσωσιν}$  (A. C. and a few cursive MSS.).—Our word

*worship*, by which E. V. uniformly renders  $\text{προσκυνέω}$ , is not now in common use to express marks of respect (particularly the oriental  $\text{سجدة}$  [Greenf.], *bowing down, prostration, making or doing obeisance*. Wherever this last phrase occurs in E. V., the Sept. has  $\text{προσκυνέω}$ .) paid to our fellow-men.—Syr. (= Murd. *do obeisance*), It. (*s'inchineranno*), Fr. G.,—M., (*se prosterner*);—Castal. (*veneratum*), Berl. Bib. (*fussfällig ehren*), B. and L. (*se jeter*), Moldenh., Herd., Mey., (*niederfallen*), Campb., Alf., &c., (at Matt. 2: 2), Wakef. (*pay homage*), Ros. (*prosterni*), All., De W., (*fallen*), Stu., Lord (*fall*), Barn. (*fall prostrate*);—Bretsch., Wahl, Rob. The adoration of the Latin versions answers well to  $\text{προσκ.}$

<sup>z</sup> Wesl., Wakef., Newc., Thom., Stu., Treg.; of whom all except Stu. and Treg. omit also the previous *to*.

<sup>a</sup> 'I; although, and all the time that, they have hated thee.' See ch. 1: 8, N. m, &c.

<sup>b</sup> Gr. *the hour of the trial*. But the dependence of  $\text{τῆς μελλούσης}$  on  $\text{ὥρας}$  is in English more strongly indicated, and the loss of the second article at the same time compensated, by means of the demonstrative. So Wakef. All the modern foreign verss. express the second article.

<sup>c</sup> E. V., 1 Pet. 4: 12;—Wells, Wakef., Newc., Woodh., Thom., Penn, Sharpe, Lord. Most other verss. use a word cognate with the subsequent verb; e. g. W., T., C., R., Hamm., (*temptation . . . tempt*).

<sup>d</sup> For *on*, in one or the other or both instances, see R.;—Newc., Thom., Penn, Sharpe, Stu., Lord, Murd., Kenr. See ch. 5, 7, N. a.—For *the whole*, see E. V., ch. 12: 9; 16: 14; &c.;—R.;—German verss. (*der [den] ganzen*), Dt. (*de gehee*);—Wesl., Woodh., Thom., Penn, Sharpe, Lord, Treg., Kenr.

<sup>e</sup> See ch. 2: 22, N. s, &c.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 Behold, I come quickly : hold that fast which thou hast, that no man take thy crown.	11 Ἰδοὺ ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.	11 'Behold, I come quickly : <sup>s</sup> hold <sup>s</sup> what thou hast, that no <sup>b</sup> one take thy crown.
12 Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, <i>which is</i> new Jerusalem, which cometh down out of heaven from my God : and <i>I will write upon him</i> my new name.	12 Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.	12 'He that overcometh, I will make <sup>h</sup> im a pillar in the temple of my God, and he shall <sup>j</sup> never go out more ; and I will write upon him the name of my God, and the name of the city of my God, <sup>k</sup> of <sup>k</sup> the new Jerusalem, which <sup>kk</sup> descendeth out of heaven from my God, and <sup>l</sup> my new name.
13 He that hath an ear, let him hear what the Spirit saith unto the churches.	13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.	13 He that hath an ear, let him hear what the Spirit saith unto the churches.
14 And unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God ;	14 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γράψον, Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ·	14 And unto the angel of the church <sup>m</sup> of the Laodiceans write : These things saith the Amen, <sup>n</sup> the faithful and true Witness, the Beginning of the creation of God :

<sup>f</sup> The ἰδοὺ is cancelled by all the recent editors, on the authority of A. B. C. 'a 20. β 6. Compl. Vulg. MS. Am. Tol. Copt. Syr. Erp. Slav. MS.' I recommend that *Behold* be omitted.

<sup>g</sup> For *hold*, see ch. 2: 13, N. w:—for *what*, see ch. 2: 25, N. i.

<sup>h</sup> See v. 7, N. p, &c.

<sup>i</sup> Comp. ch. 2: 7, N. zz. 'Per illum hiatum constructionis, lectori quasi expendendum relinquitur, quanti a Deo aestimetur animus masculus, et hostibus spiritualibus superandis intentus' (Ramb.). 'By the construction: *He that overcometh, to him*, the overcoming, being set free from immediate connection with what follows, stands prominently out, and appears as the indispensable condition of participation in the promise' (Hengst. at ch. 2: 7). Comp. E. V., Prov. 19: 21; 20: 10, 12; &c.—The force of the absolute nominative is preserved, and the personal pronoun retained in the second clause, by E. V., ch. 2: 26;—R.;—foreign verss.;—Brightm., Wesl., Woodh., Stu.

<sup>j</sup> W. (*no more go out*), R. (*go out no more*);—It. (*non uscirà mai più fuori*), Fr. S. (*n'en sortira plus jamais*);—Brightm. (*neither shall he go forth any more*), Daub., Dodd., Wesl., Newc., Thom., (*as R.*), B. and L. (*n'en sortira jamais*), Wakef. (*go thence no more*), Woodh. (*out of it he shall never more depart*), Clarke (*go no more out for ever*), Penn. (*not go out from [it] any more*), Stu. (*as W.*), Lord, Treg., (*never more go out*), Kenr. (*not go out any more*). But no version combines the terseness and the energy of the Greek emphasis, which carries with it an absolute negation (οὐ) of the idea, first

suggested as it were independently in the ἔξω. that in any possible contingency (μὴ) Christ's conqueror should go out evermore (ἔτι). Comp. ch. 18: 7, N. g and 14, N. e.

<sup>k</sup> Nothing is supplied by W., T., C., R.;—Latin verss. (except Pagn., Bez., Par.: *id est*), Syr., Germ. verss., It., Fr. S.;—B. and L., Wesl., Wakef., Newc., Woodh., Thom., Greenf., Penn., Sharpe, Stu., Lord, Treg., Lee, Kenr.—The article is expressed by W., G.;—Brightm., Daub. and later English verss., as well as all the foreign;—the case also, by W.;—foreign verss. (except Fr. G.,—M.);—Newc., Woodh., Stu., Murd.

<sup>kk</sup> E. V., ch. 21: 10; &c.;—R.;—Lord (*descends*), Treg., Murd. See ch. 10: 1, N. a. The reading ἡ καταβαίνουσα is substituted by Mill and all the recent editors for ἡ καταβαίνει of the *textus receptus*.

<sup>l</sup> Nothing is supplied by W., R.;—foreign verss. (except B. and L.);—Daub., Wesl., Woodh., Thom., Penn., Sharpe, Stu., Lord, Murd., Kenr.—The main emphasis is not on the μου (Thom., Van Ess, Penn.: *mine own*), but on τὸ καινόν. See 1 John 2: 7, N. o. Syr. (= De D. *nomen meum illud novum*;—not, as Murd.: *my own new name*), German verss. (*meinen Namen, den neuen*).

<sup>m</sup> All the recent editors adopt the reading, ἐν Λαοδικείᾳ, referred to in the margin of E. V., and sustained by A. B. C. 'a 28. β 9. γ 2. Compl. Vulg. Aeth. Syr. Arr.' I recommend that it be followed: in *Laodicea*.

<sup>n</sup> See ch. 1: 5, N. r, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.	15 Οἶδά σου τὰ ἔργα, ὅτι οὐτε ψυχρὸς εἶ, οὐτε ζεστός· ὄφελον ψυχρὸς εἶης, ἢ ζεστός·	15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
16 So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:	16 οὕτως ὅτι χλιαρὸς εἶ, καὶ οὐτε ψυχρὸς οὐτε ζεστός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματος μου.	16 °So, because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth. <sup>a</sup>
17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:	17 ὅτι λέγεις, Ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινός, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός.	17 Because thou sayest: I am rich, and have become rich, and have need of nothing; and knowest not that thou art the wretched and pitiable one, and poor, and blind, and naked;
18 I counsel thee to buy of me gold tried in the fire, that	18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον	18 I counsel thee to buy of me gold purified by fire, that

<sup>a</sup> For εἶης, all the recent editors have ἦς ('C. α 23. β 7. γ 2. Compl.').—Nowhere else does E. V., in rendering οὕτως, introduce *then* (comp. Rom. 1: 15; Heb. 6: 15);—nor is there anything for this addition in Syr., It., Fr. S.;—Cocc., Beng., Wesl., Greenf., Sharpe, Lord, De W., Treg. (*thus*), Murd. Many follow Vulg. *Sed quia*. Newc. marks *then* as supplied.

<sup>p</sup> For *am about*, see E. V., ch. 10: 4 (comp. ch. 3: 2); Acts 3: 3; 18: 14; 20: 3; Heb. 8: 5;—Syr., Fr. S. (*vais*);—Pagn., Bez., Par., Cocc., Vit., (*futurum est, ut*), Brightm. (*it will come to pass that*), Wakef. (*am going*), Newc. (*will soon*), Woodh., Thom., Sharpe, Lord, Treg., Murd. The Vulg. has *incipiam*.—For *vomit* see R.;—Latin verss. (use the verb, *eromo*), It. (*vomiterò*), French verss. (use the verb, *vomir*);—Stu., Murd., Kenr. Comp. Milton (*Of Reformation in England*): 'That queazy temper of lukewarmness, that gives a vomit to God himself.' Others quite unnecessarily soften the expression into *cast* (W.;—Dodd., Newc., Lord), *nauseate* (Woodh.), *spit* (Sharpe).

<sup>q</sup> This punctuation, lately adopted by the Amer. Bible Soc., sets off v. 17 as the protasis to v. 18. Hengst.'s objections, that 'so long a sentence does not suit the excitement proper to the discourse here. And this sort of periodical diction is in general little adapted to the Hebraistic style of the Apocalypse,' are not valid. The structure of Prov. 1: 24–31 (vv. 29, 30 being similarly connected with v. 31.) is a sufficient answer to both. On the other hand, the construction which Hengst. adopts, and which makes v. 17 the ground of the charge in v. 15, is too intricate, while it also breaks up a parallelism of equal solemnity and force.

<sup>r</sup> He prides himself, not only in his present prosperous condition, but also in the course of conduct that has so resulted. That the second clause is nothing more than a Hebraistic repetition of the first for the sake of emphasis (Daub., Stu., Hengst., Barn.) is not proved by Hos. 12: 9 (8), to which Hengst. appeals as decisive. For, even though עֲשֵׂה־יָדַי be taken as equivalent to the Sept. πεπλούτηκα (E. V., *I am become rich*;

Hengst. *ich bin reich geworden*; &c.), and not to πλούσιός εἰμι (Luth. *ich bin reich*; &c.), it is still true, that what immediately follows: ἦ ἵνα ἴσῃς ὅτι (E. V. *I have found me out substance*), has special reference to the personal skill, by which Ephraim claims to have secured these advantages. Comp. Ezek. 28: 4, 5.—R. (*enriched*);—Vulg. (*locupletatus*), Syr. (= De D. *dilatatus sum*), Dt. (*verrijkt geworden*), It. (*sono arricchito*), Fr. S. (*mes richesses se sont accrues*);—Erasm. and subsequent Latin verss. (*as De D.*), Daub., Woodh., Newc., Penn. ([*am*] *grown wealthy*), Berl. Bib., Gerl. (*bin reich geworden*), Beng., De W., Hengst., (*habe mich bereichert*), Dodd., Wesl., (*have enr. myself*), Wakef., Thom., ([*am*] *become wealthy*), Stu. (*have become w.*), Lord, Barn., (*am enr.*), Treg. (*have become enr.*), Kenr. (*have grown w.*)—For οὐδένος in the next clause, Lachm., Treg., Tisch., have οὐδέν ('A. C. 12').

<sup>s</sup> 'Thou, the boaster; thou thyself, and not that neighbour whom thou dost secretly despise.' See ch. 1: 8, N. m., &c.—Latin verss., using a finite verb, express the pronominal subject; Beng. and Treg. indicate the emphasis by the way in which they print the pronoun; Stolz (*selbst*).

<sup>t</sup> 'All the distinction thou hast among thy brethren, lies in quite the opposite direction.'—It. (*quel*);—Grot. ('*idque in summo gradu, quod indicat appositus articulus.*'), Daub., Berl. Bib., Beng., Herd., Goss., Mey., Bloomf., De W., Hengst., Treg., Words.—All the recent editors, except Matth. and Bloomf., insert ὁ also before ἐλεεινός (A. B. 'α 17. β 3. Compl.'), and Beng., Stolz, Treg., De W., Words., translate accordingly. I recommend that this reading be adopted: *the pitiable*.

<sup>u</sup> 'A fit object of pity; not, as thou dost vainly fancy, of admiration and envy.'—Brightm., Daub., (*pitiful*), Ham. (*pitious*), Grot., Ros., ('*ut omnium misericordiam commovere debeas.*'), Dodd., Wesl., Wakef., Newc., Lord, Bloomf., Barn.

<sup>v</sup> See ch. 1: 15, N. n. Germ. (*durchläutert*), It. (*affinato*);—Ham., Treg., (*refined*), B. and L. (*purifié*), Beng., Hengst.,



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
thou mayest be rich; and white raiment, that thou mayest be clothed, and <i>that</i> the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.	ἐκ πυρός, ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου· καὶ κολλούριον ἔγχεσον τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.	thou mayest be rich; and white <sup>x</sup> garments, that thou mayest <sup>y</sup> clothe thyself, and <sup>z</sup> the shame of thy nakedness <sup>a</sup> not be manifested; and <sup>a</sup> anoint thine eyes with eye-salve, that thou mayest see.
19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.	19 ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλωσον οὖν καὶ μετανόησον.	19 <sup>b</sup> I, as many as I love, I rebuke and chasten: <sup>b</sup> be zealous, therefore, and repent.
20 Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.	20 Ἴδου ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτόν, καὶ δεῖπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.	20 Behold, I stand at the door, and knock: if any <sup>c</sup> one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame,	21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐγὼ ἐνίκησα, καὶ ἐκάθισα	21 <sup>d</sup> He that overcometh, I will <sup>e</sup> give unto him to sit <sup>f</sup> down with me <sup>g</sup> in my throne, <sup>h</sup> as I also

\* See v. 5, N. m.

<sup>y</sup> Περιβάλλῃ is translated as a middle verb by all the German verss. (except Moldenh.), B. and L., Wakef., Greenf. (פֶּרֶיבֶּלֶט), Stu.

\* Nothing is supplied by Syr., German verss., Dt., It.;—Cocc., Vittr., Wesl., Wakef., Penn, Sharpe, Stu., Kenr.

<sup>a</sup> 'In the day of manifestation.' Comp. Mark 4: 22; 1 Cor. 4: 5; &c.; and see 1 John 2: 28, N. y, &c.—Germ. (*nicht offenbar werde*), Dt. (*niet geopenbaard worde*), Fr. S. (*ne soit pas manifestée*);—Bez. (changed *apparat* of previous verss. and of his own previous editions to *manifesta fiat*;—and so Cocc., Vittr., Beng., Gerl., Hengst., (*n. offenbaret werde*), Moldenh., Mey., All., De W., (*as Germ.*), Penn (*not be made manifest*), Treg. (*may not be manifested*).—For ἔγχεσον in the next clause, all the recent editors read ἔγχεσαι or ἔσαι (A. C. and 6 cursive MSS.), except Matth. and Bloomf., who give ἵνα ἔγχεσῃ (19 cursive MSS. B. has ἵνα ἔγχεσει).

<sup>b</sup> See ch. 1: 8, N. m., &c. 'Such is *my* way of dealing with those *I* love;' so different from the Laodiccan self-flattery. Thus graciously also does the Lord seek to save His servant from misinterpreting the severity of the previous address, as well as to enkindle the zeal of reformation. The emphasis of the ἐγὼ belongs to the statement as a whole, not, as Treg. marks it, exclusively to the latter clause.—For ζήλωσον, Matth.,

(*as Germ.*), Wesl., Herd. (*geläutert*;—and so Mey., All., De W.), Newc., Woodh., Greenf. (פֶּרֶיבֶּלֶט), Penn, Lord, Kenr.

<sup>w</sup> Or, *out of*. 'That *ex* never stands for *in* is certain' (Win.). Here it is taken to denote the *means*, by Germ., It., French

Mey., Lachm., Bloomf., Treg., Tisch., Theile, read ζήλωνε (A. B. C. <sup>a</sup> 17. β 4 γ 1.).

<sup>c</sup> See 1 John 2: 1, N. b, &c.

<sup>d</sup> See v. 12, N. i, &c.

<sup>e</sup> E. V., ch. 2: 7, 17, 26, 28; Matt. 20: 23, &c. (in this book alone δίδωμι is found 57 times, and only here and ch. 19: 8 is it in E. V. *to grant*);—W., R.;—Dodd., Wesl., Woodh., Stu., Lord, Treg., Murd., Kenr.

<sup>f</sup> E. V., in the last clause; and often elsewhere;—Dodd.

<sup>g</sup> The German, French, and modern English verss. (except Treg. and Words.), translate ἐν τῷ θρόνῳ as if it were ἐπὶ τοῦ θρόνου. But the invariable occurrence of the latter phrase in the same connection elsewhere (13 times in this book. In Matt. 19: 28, E. V. renders it once improperly, *in the throne*.) is sufficient reason, besides the ἐν μέσῳ τοῦ θρόνου of ch. 4: 6; 5: 6, for preserving the present peculiarity. Nor, even according to English idiom, is the expression of E. V. 'a strange kind of language,' as Sym. alleges, but may be regarded as more strongly indicative of rest, security, and fulness of possession. (Comp. Shakspeare, 3 *Henry VI.* i. 1: 'Shall I stand, and thou *sit* in my throne?' and iv. 3: 'See him *seated* in the regal throne;' &c.)

<sup>h</sup> See ch. 2: 27, N. v, &c.

verss.;—Pagn., Castal., Bez., Arct., Brightm., Par., Hamm., Grot., Vittr., Wolf., Beng., Wakef., Ew., Penn, Stu., Lord, De W. (though he allows the other sense), Hengst., Kenr.;—Bretsch., Wahl, Rob.:—the *source*, by Syr. (= De D. *ex*), Dt.;—Erasm., Vat., Cocc., Bierm., (*ex*), Treg. (*from*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and am set down with my Father in his throne.	μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.	overcame, and <sup>1</sup> sat down with my Father <sup>2</sup> in his throne.
22 He that hath an ear, let him hear what the Spirit saith unto the churches.	22 Ὁ ἔχων οὖς ἀκουσάτω τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.	22 He that hath an ear, let him hear what the Spirit saith unto the churches.
CHAP. IV.	CHAP. IV.	CHAP. IV.
AFTER this I looked, and behold, a door <i>was</i> opened in heaven: and the first voice which I heard, <i>was</i> as it were of a trum-	ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ'	AFTER <sup>3</sup> these things I <sup>4</sup> saw, and behold a door <sup>5</sup> set open in heaven, and <sup>6</sup> that first voice, which I heard <sup>7</sup> as of a trumpet

<sup>1</sup> E. V., Matt. 13: 48; Luke 4: 20; &c.;—W. (*sat*), T., C., R., (*have sitten*);—Erasm., Vat., Castal., Cocc., Bierm., Vit., (*con-sedi*);—for the Vulg. *sedī*, Wesl. (in connection with, *have overcome*), Lord (*as W.*), Treg. (*have taken my seat*), Murd. G.;—Pagn., Bez., Par., Wakef., Newc., Thom., use the present: *sit, sedeo, am sitting*. Woodh., Sharpe, Stu., have *am seated*.

<sup>2</sup> All that he had seen and heard, up to this point.—E. V., ch. 7: 1; 18: 1; &c.;—W., R.;—Vulg., Syr., Dt., It., Fr. G.,—M.,—S.;—Erasm., Pagn., Vat., Par., Daub., Dodd., Wesl., Newc., Woodh., Till., Allw., Stu., Lord (omitting *things*), Treg., Kenr., Barn.

<sup>3</sup> 'More lit.,' says Stu., '*I perceived*'; βλέπω more appropriately means *to look*. Yet the sense here seems evidently to require an expression, which indicates the action of *looking* in order to perceive.' It may rather be said, that this idea of active, inquisitive curiosity is excluded, and that less by the word used than by the whole spirit of the occasion. The thing asserted is, the continued exercise of the power of ecstatic vision, as in the Hebrew רָאָה (Greenf.'s phrase here).—W.;—Latin verss. (*vidi*);—except Castal., who also omits καὶ ἰδοὺ: *animadverti*, German verss. (*sahe*);—except Moldenh., *hatte ein Gesicht*, Dt. (*zag*), It. (*vidi*);—Hamm., Daub. ('John uses it [*εἶδον*] upon a fresh sight of some matter somewhat different from the former, as a mere transition.'). B. and L. (but omitting καὶ ἰδοὺ: *vis*), Dodd., Wesl., Treg., Barn.

<sup>4</sup> The construction is the same as that of רָאָה with an absolute noun, the noun being sometimes, as here, accompanied by a participle (so Greenf. here), and merely points, as it were, directly at the object in question. Comp. ch. 6: 2, 5, 8; &c.—The substantive verb is not supplied by R.;—Vulg., Syr., It., Fr. S.;—Erasm., Pagn., Vat., Daub., Beng., Wesl., Herd., Wakef., Till., Mey., Stu., Lord, Treg., Words.; and of these the following also translate ἡνεωγμ. (Beng., Matth., Griesb., Sch., Lachm., Bloomf., Words.: *ανεωγμ.*) not as an adjective (T., C., G., R.;—Newt., Herd., Wakef., Mey., Bloomf., Ell.), but as a participle, suggesting that the door, instead of being accidentally open, or always open, had now been opened for a special purpose: Daub., Beng.,

Wesl., Till. (*set open*);—which obviates the ambiguity in, *a door opened*.) Stu., Lord, Treg., Words. See ch. 10: 2, N. d.

<sup>5</sup> See ch. 1: 5, N. r., &c. E. V. assumes that the voice is called *the first*, in reference to other voices that followed; and this interpretation Barn. defends as 'the most obvious and probable,' while he allows that 'it is certainly possible that the Greek would admit of' the construction indicated above. But, 1., John had as yet no reason to expect that other voices were to follow;—2., that some unknown voice sounded like a trumpet, is something by no means so suitable to form the main thought, as that the person, by whom John was now to be introduced to the heavenly region, was none other than He, on whose glory he had already gazed, and whose names of majesty and power had been proclaimed in his hearing. The trumpet-voice (ch. 1: 10) was the means of this identification;—3., the easiest and most natural, and therefore, in connection with the preceding remarks, the only admissible construction is that, which, dispensing with the necessity of supplying the copula, brings ἡ φωνὴ . . . λέγουσα, by means of καὶ, into the same dependence, in which θύρα ἡνεωγμένη stands, on the ἰδοὺ. Comp. ch. 6: 2, and Matt. 3: 17.—This reference of ἡ πρώτη appears distinctly (often by translating ἤκουσα as a pluperfect,) in Syr. (= *vox prima illa*), German verss. (except All.), Dt., It. (*ancora quella*), Fr. G.,—M.;—Castal. (*voixque illa pr.*), Bez., Par., Engl. Ann. ('Or, and the former voice'), Grot., Cocc., Ros., (*illa*), Wells, Vit., Daub., B. and L., Dodd., Wesl., Eichh., Wakef., Woodh., Thom., Till., Allw., Bloomf., Ell., Stu., Lord, Kell. —The copula is not supplied before ὡς, by G.;—foreign verss.;—Wells, Daub., Wesl., Wakef., Woodh., Thom., Allw., Sharpe, Bloomf., Stu., Lord.—Nothing is supplied before λέγουσα (or, according to A. B. 'α 20. β 4.' and all the recent editors, λέγων) by G., R.;—Latin verss., Dt., It., Fr. G. and —M. ([*me*] *dil*), Fr. S.;—Wells, Daub., B. and L. (*as Fr. G.*), Beng. and later German verss. (except Hengst.), Wesl., Wakef., Newc. and Words. (*have and as a supplement*), Woodh., Thom., Allw., Greenf., Penn, Sharpe, Stu., Lord, Treg., Kenr.: and, of these, R.;—Vulg., It., Fr. S.;—Erasm., Vat., Cocc., Daub., Newc., Woodh., Allw., Lord, Treg., Words., Kenr., also retain the participial form.—For *as*, see ch. 2: 18, N. z. E. V., ch. 1: 10; &c.;—W.;—Dodd., Wesl., Woodh., Till., Allw., Penn ('as *that*'), Sharpe, Bloomf., Stu., Lord, Murd., Kenr. See ch. 6: 1, N. d.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
pet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.	ἐμοῦ, λέγουσα, Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.	*speaking with me, *saying: Come up hither, and I will shew thee things which must be *after these.
2 And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne.	2 Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος·	2 And immediately I was *in the Spirit: and, behold, a throne *had been set in heaven; and *on the throne *one *sat;
3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne in sight like unto an emerald.	3 καὶ ὁ καθήμενος ἦν ὅμοιος ὀράσει λίθῳ ἰάσπιδι καὶ σαρδίνῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὀράσει σμαραγδίνῳ.	3 And he that sat was *in appearance like a jasper and a sardine stone; and there was a rainbow round about the throne, *in appearance like *an emerald.
4 And round about the throne were four and twenty seats; and upon the seats I saw four and	4 Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι	4 And round about the throne were *four and twenty *thrones; and upon the *thrones *I saw

\* E. V., ch. 1: 12 and generally elsewhere;—W., R.;—foreign verss. (as in ch. 1: 12);—Daub., Dodd., Wakef., Woodh., Thom., Till., Penn., Bloomf., Stu., Lord, Treg., Kenr. See ch. 17: 1, N. c. (Comp. Shakspeare, *Macbeth*, v. 6: 'Make all our trumpets speak; and Milton, *Hymn on the Nativity*: 'The trumpet spake not to the armed throng.')

<sup>†</sup> See ch. 1: 19, N. c.

<sup>‡</sup> For the expression *in the Spirit*, see ch. 17: 3, N. m.—'Besides its simple signification, this verb [κεῖμαι, *I lie*] must also be regarded as a *Perfect Passive* of τίθημι' (Buttm.); and in this view ἐκεῖτον becomes a pluperfect. Comp. John 2: 6; 19: 29; 20: 12 (E. V. *had lain*).—Latin verss., except Castal., (use the plup. pass. of *pono*), Dt. (*er was een troon gezet*);—Castal., B. and L., Till., Greenf., Lord, Words., (render ἐκεῖτο by a perf. part. pass.), Brightm. (*there was a throne set*), Moldenh., Herd., Mey., Van Ess., All., Goss., De W., (stand), Hengst. (*lag*;—the word denoting, he thinks, that the throne rested on the Cherubim).

<sup>‡</sup> This order is retained by the Latin and German verss., Syr., It., Fr. S.;—Daub., Woodh., Sharpe, Treg., Kenr.—Beng., Matth., Lachm., Treg., Tisch., read ἐπὶ τὸν θρόνον (A. B. 'α 20. β 5.').

<sup>‡</sup> See ch. 1: 13, N. c.

<sup>‡</sup> The participial form is retained by very many; but often at the expense of the resonance in v. 3.

<sup>‡</sup> Daub., Dodd., Wesl., Sym., Wakef. (*appeared . . . with [the] appearance*), Newc., Woodh., Thom., Allw., Penn. (*to sight . . . in sight*), Stu., Lord, Treg., Murd. (*like the app.*), Kenr. (*in sight*), Barn.;—Rob., Green (*appearance, aspect*).—The preceding ἦν is cancelled by all the recent editors (except Mey., Knapp, Hahn, Theile), on the authority of A. B. and 7 cursive MSS.; and for the subsequent σαρδίνῳ, all (except Bloomf.) read σαρδίῳ (A. B. 'α 26. β 6. γ 3. Compl.' Some of these have σαρδείῳ).

<sup>‡</sup> E. V., in the first clause; and see ch. 1: 13, N. d.

<sup>‡</sup> Excepting Matth. and Bloomf., all the recent editors cancel the καὶ before τέσσα. (*vis*) on the authority of A. B. 'α 12. β 5. Compl. xδ. Er. (and several MSS.).' Bloomf. inconsistently brackets only the first καὶ, as being 'absent from most of the best MSS. and probably from the margin.' The evidence is the same in both cases. I recommend that the now generally received reading be adopted, and that in both cases εἴκ. τέσσα. be translated: *twenty-four*. Beng., Griesb., Knapp, Mey., Hahn, Theile, write the two numbers in one: εἰκοσιτέσσα. Lachm. follows A.: θρόνους εἰκοσι τέσσαρας καὶ ἐπὶ τοὺς εἰκοσι τέσσαρας θρόνους πρεσβ. κτλ. See ch. 5: 8, N. e.

<sup>‡</sup> See ch. 2: 13, N. v. The injurious variation in rendering θρόνος in this verse began with some of the old verss., as Vulg. (*sedis . . . sedilia . . . thronos*;—W., R.: *seat . . . [small] seats . . . thrones*) and Syr. But the spirit, which may have led to it, (avowed apparently by Vat.: 'diversa voce uti sumus propter evidentiam.') of cautious limitation in describing the 'eternal glory' of the redeemed, is quite foreign to Scripture. In the promises and disclosures of this book especially, they are even set forth as the σύνθρονοι Θεοῦ.—*Thronus* or a derivative is employed throughout by Dt., It., Fr. S.;—Bez., Brightm., Par., Hamm. and later English verss. (except Words.), Cocc., Vittr., B. and L., Beng., Moldenh., Herd., Mey., Gerl., De W.; and many others at least observe uniformity.

<sup>‡</sup> All the recent editors reject εἶδον on the authority of A. B. 'α 20. β 3. Er. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.' I recommend that this reading be followed, but, in order to mark the change of construction, would leave *I saw* in italics, as a supplement, extracted from the ἰδοὺ of v. 2. See Win. § 64. 3. 1.—The τοὺς following is also cancelled by all the recent editors, except Matth. and Bloomf., on the authority of 'A. α 11. Er.' and the ancient verss. already cited in this note. I recommend that, in accordance with this reading, the word *the* be omitted.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.	καὶ τέσσαρας πρεσβυτέρους καθήμενους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.	the four and twenty elders sitting, clothed in white garments; and they had upon their heads golden crowns.
5 And out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.	5 Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου, αἱ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ.	5 And out of the throne proceed lightnings and thunders and voices; and there are seven lamps of fire burning before the throne, which are the seven Spirits of God; <sup>w</sup>
6 And before the throne there was a sea of glass like unto crystal: And in the midst of the throne, and round about the	6 καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέ-	6 And before the throne <sup>w</sup> a glassy sea like <sup>y</sup> crystal; and in the midst of the throne, and <sup>z</sup> around the throne, <sup>w</sup> four <sup>a</sup> living

<sup>p</sup> See ch. 3: 5, N. m.

<sup>q</sup> All the recent editors cancel the ἔσχον, on the authority of 'A. a 28. β 8. Compl. Er. Vulg. Aeth. Syr. Arm. Arr. Slav. MSS.,' except Bloomf., who marks it as 'most probably, or certainly, an interpolation,' adding in the *Supp.* that 'internal evidence is quite against it, though external authority is not strong.' I recommend that it be omitted, and that στεφάνους be construed as πρεσβυτέρους, without, however, repeating the supplement: and upon their heads &c. Nothing is supplied by any of the verss. that follow this reading, except Penn and Kenr. (*having*); Sharpe and Murd. (*were*).—For upon, see ch. 3: 3, N. j, &c.

<sup>r</sup> W.;—Latin and German verss., Dt.;—Brightm., Daub., Dodd., Penn, Sharpe, Lord, Kenr.

<sup>s</sup> The present tense remains in Vulg. *Cod. Am.*, Syr., Fr. S.;—Cocc., Daub., Beng., Wesl., Herd., Newc., Woodh., Thom., Stu., De W., Treg., Words., Hengst.

<sup>t</sup> All the recent editors give φωναὶ καὶ βρονταί (A. B. 'a 23. β 6. γ 2. Compl.'—to which might have been added, of the old verss., at least the Vulg., Syr. = De D. *vox tonitruum*, and Ar.), except Bloomf., who says that, while the change rests on 'strong external authority . . . internal evidence seems rather in favour of' the other order. But this needs explanation, which is not given. See ch. 11: 19. I recommend that the transposition be made: *voices and thunders*.—For *thunders*, see E. V., 6 times out of 10 in this book;—R.;—Brightm., Daub., Dodd., Wesl., Wakef., Thom., Scott, Stu. (*voices of thunder*), Lord, Murd., Kenr., Barn.;—Rob., Green.

<sup>u</sup> Here, as in vv. 3, 4, the time of the verbal supplement is best determined by that of the finite verb immediately preceding.—All the Latin verss. (except Par., *stant*), Syr., Fr. S.;—Herd., Woodh., Greenf., Words., supply nothing. Berl. Bib., Wesl., De W., Hengst., translate καίόμεναι as a present finite verb. Comp. v. 7, N. b.

<sup>v</sup> Here also the Amer. Bible Soc. has removed the capital letter. Comp. ch. 3: 1, N. a, &c.

<sup>w</sup> The semicolon at the end of v. 5 preserves the continuity of what pertains especially to 'the throne,' and saves the necessity of multiplying supplements in v. 6.—These supplements are avoided by W., R.;—Vulg., Syr., Fr. S.;—Erasm., Vat., Cocc., Daub., Herd., Woodh., Greenf., Treg., Words., Hengst. Many others have only the first; Stu. and Murd., only the second.—All the recent editors insert ὡς before θάλασσα, on the authority of A. B. '28. β 6. γ 2. Compl. Vulg. Copt. Syr. Erp.,' except Bloomf., who, while acknowledging that it 'is probably genuine,' adds as usual, that 'internal evidence is rather against it.' But see ch. 15: 2. If Bloomf. meant to suggest that the word might have been introduced here from the latter text, the objection is of no force against the admitted preponderance of external authority, joined to the fact, that a plentiful use of this particle is one of the most marked characteristics of the book. I recommend that the reading be adopted, and that the words, as it were, be inserted after *throne*.

<sup>x</sup> The adjective is retained here by Latin and German verss., Dt.;—Wakef., Woodh., Thom., Ell., Lord; and at ch. 15: 2, also by W., T., C., G.;—Brightm. (who has it here in the Comment.). (Comp. Hor., *Carm.* iv. 2: 'Vitreo . . . ponto;' and Milton, *P. L.* vii. 619: 'The clear hyaline, the glassy sea.')

<sup>y</sup> See ch. 1: 13, N. d.

<sup>z</sup> Woodh., Thom., Penn, Sharpe (*round*), Stu. (at ch. 5: 7), Treg., Murd.

<sup>a</sup> Syr. (= Greenf. חַיִּים), Fr. S. (*êtres vivants*);—Engl. Ann. ('or, *living wights*'), Hamm., Wells, Daub. (*wights*), Berl. Bib. (*lebendige Dingen*), Lowm., Guyse, Dodd., Wesl., Gill, Newt., Moldenh. (*leb. Personen*), Herd., Stolz, Van Ess, Kist., Mey., (*Lebendige*), Sym., Wakef., Newc., Thom. (*animate beings*), Clarke, Scott, Allw., All. (*lebendē Wesen*), Jones, Penn, Sharpe, Bloomf., Ell., Stu., Lord, De W. ('*Thiere* oder *lebendige Wesen*'), Treg., Words., Lee, Scholef., Kell., Barn. (*living beings*).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
throne, <i>were</i> four beasts full of eyes before and behind.	μοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν.	creatures full of eyes before and behind.
7 And the first beast <i>was</i> like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast <i>was</i> like a flying eagle.	7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετωμένῳ.	7 And the first <sup>b</sup> living creature <sup>b</sup> is like a lion, and the second <sup>b</sup> living creature like a calf, and the third <sup>b</sup> living creature <sup>b</sup> hath the face as a man, and the fourth <sup>b</sup> living creature <sup>b</sup> is like an eagle flying.
8 And the four beasts had each of them six wings about <i>him</i> ; and <i>they were</i> full of eyes within: and they rest not day	8 καὶ τέσσαρα ζῶα, ἐν καθ' ἑαυτὸ, εἶχον ἀνὰ πτέρυγας ἕξ κυκλόθεν, καὶ ἔσωθεν γέμοντα ὀφθαλμῶν, καὶ ἀνάπαισιν οὐκ	8 And <sup>e</sup> four <sup>f</sup> living creatures, <sup>e</sup> each one by itself, <sup>e</sup> had six wings; <sup>h</sup> round about and within <sup>h</sup> they were full of eyes; and they

<sup>b</sup> For *living creature*, see v. 6, N. a.—For the present tenses, see v. 5, N. u. Syr. (though De D. has *habebat* for = *est illi*; and Murd., the preterit throughout.);—Berl. Bib. (*ist*), Wesl. (*is*, 3 times . . . *hath*). Nothing is supplied, and *ἔχον* is rendered by a participle, by W., R.;—Vulg., Fr. S.;—Erasm., Vat., Cocc., Woodh., Words.

<sup>c</sup> The article limits the resemblance to that part.—Dt., It., French verss.;—Beng., Woodh. (*the aspect*), Allw., Treg., Kenr., (*the face as of a man*; according to the reading, ὡς ἀνθρώπου, of 'A. 11. 13. 36. Vulg. Copt. Syr. Arr.,' and edited by Lachm., Hahn, Treg., Words., Tisch., Theile.), Jones, Penn, Sharpe, (*the face of a man*; according to the reading, ἀνθρώπου, of B. and 'a 15. β 5.' and edited by Matth., Griesb., Mey., Sch.), De W. (= Treg.). Bloomf. ('would now edit [ὡς] ἀνθρώπου;') thus leaving of recent editors only Beng. and Knapp for ἀνθρώπος.

<sup>d</sup> Πετωμένῳ (or, as all the recent editors read, here and elsewhere, πετομ.) is not merely 'epith. ornans, quod aquila volatu eminet' (Eichh.; and so Barn.), but indicates that the wings were 'outspread,' as in the act of flying, in accordance with the cherubic posture in the tabernacle and temple (Ex. 37: 9; Is. 6: 2. Comp. Ezek. 1: 9, 11, &c.).—W., R.;—Latin verss., Syr. (= *aquilae qui volat*;—Murd. *an eagle when flying*), Fr. M. (*un aigle qui vole*), Fr. S. (*un aig. qui étend les ailes*);—B. and L. (*une aig. qui v.*), Greenf., Lord, Kenr.

<sup>e</sup> All the recent editors, except Bloomf., insert τὰ, on the authority of 'A. 9. β 5. Syr.' I recommend that this reading be followed: *the*.

<sup>f</sup> See v. 6, N. a.

<sup>g</sup> For the order, see R.;—Latin verss. (except Castal.), Syr.;—Daub., Herd., Mey., Stu., De W., Treg., Words.—For *by itself*, see Dt. (*voor zich zelven*), Fr. G. (*à part*); Pagn., Bez., Par., Grell., (*per se*), Cocc., Vittr., (*pro se*), Berl. Bib. (*für sich selbst*). But the reading ἐν αὐτῶν ('A. B. α 10. β 3. γ 2. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. ed.') is substituted for αὐτό by all the recent editors, except Matth. (he has simply

ἐν 'a 15. β 5.,' and, according to Words., B.) and Bloomf. Also the reading *ἔχον* (Treg. and Tisch. give *ἔχων*, on the authority of A. and 6 cursive MSS.), instead of *εἶχον*, is sustained by 'B. α 15. β 2. γ 2. Compl.,' and adopted by all the recent editors, except Bloomf. I recommend that the readings, ἐν αὐτῶν and *ἔχον* or *ἔχων* be followed, and, in connection with the distributive ἀνά, translated: *each one of them having*. For *each one*, see T., C., G., R.;—Stu.:—for translating *ἔχον* by a participle, see Fr. S.;—Woodh., Stu., De W., Words. This last change, in connection with that recommended in N. i, requires a comma after *wings*.

<sup>h</sup> For this reference of *κυκλόθεν*, it may be said, 1., that, assuming *ἔχον* or *ἔχων* and *γέμονσιν* (N. i) to be the true readings, the structure of the whole verse is simplified;—2., that the other arrangement does not harmonize with the cherubic appearances before referred to, v. 7, N. d;—3., and might have precluded the Seer's minute observation of the other features (vv. 6, 7), which first caught his eye;—while, 4., the construction proposed is apparently required by the *ἔμπροσθεν καὶ ὀπισθεν* of v. 6;—and, 5., is that adopted by Vulg. (according to the text, *senas, et in circuitu*, followed by W., All., Kenr.;—R. having preferred the reading, *senas in circuitu, et*, which appears also in the Sixtine edition of 1590), Fr. S.;—Grot. ('*Alae enim sex . . . non possunt esse in circuitu.*'), Hamm., Beng. and the later editors, except Matth. (though he follows it in his version), Sch., Words. Even if *κυκλ.* were construed as in E. V., it would be well to omit the supplemental *him*, and so leave room for Areth.'s understanding of the word, as describing the position, not of the wings, but of the living creatures themselves (οὐ τῶν πτερύγων, ἀλλὰ τῶν τεσσάρων στάσιν).—For *round about*, see E. V., vv. 3, 4; 5: 11;—W. (*all about*), R.;—Hamm., Daub., Dodd., Wesl., Newc., Treg., Kenr.

<sup>i</sup> I recommend that the reading *γέμονσιν*, adopted by all the recent editors on the authority of 'A. B. α 26. β 7. γ 4. Compl.,' be followed, and translated: *they are full*; but, if the changes recommended in NN. g and h be made, then that the version stand thus: *are round about and within full of eyes*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.	ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντα, Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.	I have no rest day and night, saying: 'Holy, holy, holy, the Lord God the Almighty, who was, and who is, and who cometh.
9 And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,	9 Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,	9 And when the living creatures shall give glory, and honour, and thanks to him that sitteth on the throne, who liveth unto the ages of the ages,
10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,	10 πεσούνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνοῦσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βάλλουσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες,	10 The four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth unto the ages of the ages, and they cast their crowns before the throne, saying:
11 Thou art worthy, O Lord,	11 Ἄξιός ἐῖ, Κύριε, λαβεῖν	11 Thou art worthy, O Lord,

<sup>1</sup> This work of praise being itself their sabbatism.—E. V. *marg.*; ch. 14: 11. Here also the Greek construction by means of a verb and an accusative is retained by W., T., C., R.;—Vulg., German verss. (except Moldenh.), Dt., Fr. G.;—Erasm., Vat., Aret., Engl. Ann., Cocc., Daub., Sharpe, Stu., Lord, Treg., Murd.;—Rob.—For λέγοντα all recent editors (except Bloomf.) read λέγοντες (A. B. a 21. β 5. γ 2. Er.).—The ἅγιος is repeated 9 times in 'B. α 17. β 3. Compl. Arm.'

<sup>2</sup> Syr. (= De D. Dominus Deus ille Omnipotens), Germ. (*Gott, der Herr, der Allmächtige*), Dt. (*de Heer God, de Allmagtige*), It. (*il Signore Iddio, l'Omnipotente*), Fr. G.,—M., (*le Seigneur Dieu tout-puissant*), Fr. S. (*le Seigneur Dieu, le Tout-Puissant*);—Bez., Grell., Vit., (*as De D.*), Hamm. (*L. G. the ruler of all things*), Daub., Thom., Treg., Words., Kenr., (*L. G. the Alm.*), Beng., Moldenh. (*der H., G., der Allm.*). Wesl., Herd. (*G. der H., der Allbeherrscher*);—and so Mey., except that he inserts a comma also after *Gott*), Wakef. (marking the first article as supplied), Woodh., All. (*as Germ.*);—and so De W., Hengst.), Lord (*L. the G. Alm.*).

<sup>3</sup> See 2 Pet. 2: 11, N. f.—For the double repetition of the relative, see E. V., ch. 1: 4, 8;—W., R.;—Vulg., Syr., German and French verss., Dt., It.;—Erasm., Vat., Castal., Grell., Daub., Wesl., Wakef., Woodh., Thom., Allw., Lord, Treg., Kenr.

<sup>4</sup> See ch. 1: 4, N. o, &c.

<sup>5</sup> The *illa* of the Vulg. has been followed by the Syr.; the old English verss.; the Latin verss. (except Castal., Cocc.); and in later times, excepting Roman Catholic verss., only by Wells (*these*), Daub., Newc.—For *living creatures*, see v. 6, N. a.

<sup>6</sup> The finite verbs of vv. 9, 10 are commonly explained as in the Hebraistic future of customary action, and translated into the past or present time; which is better than Win.'s reference of them to the subsequent visions. But the future form is to

be retained, as further intimating, that this accordant and simultaneous worship is the blessed and unchangeable law of the eternal sanctuary. Thus it 'ever shall be.'—Syr., Fr. S.;—Hamm. (*shall give*), B. and L. *marg.*, Thom. (*are to prostrate themselves . . . and to worship*), Daub., Greenf. (יִשְׁתַּחֲוֶה), Sharpe (*shall give . . . will fall down . . . will worship*), De W., Dav.;—Win.

<sup>7</sup> R.;—Syr., Fr. S.;—Daub., Beng., Dodd. and Lord (*sits*), Wesl., Herd. and later German verss., Wakef., Woodh., Thom. (*is seated*), Allw., Penn., Sharpe, Stu., Treg., Words., Murd. E. V. follows Pagn., Bez., &c. (*insidebat*).

<sup>8</sup> See ch. 1: 6, N. g, &c.

<sup>9</sup> Here also (comp. v. 4, N. m) all the recent editors, except Matth. and Bloomf., cancel the καὶ after εἴκ., on the authority of A. B. a 8. β 4. Compl. αδ. Er.' I recommend that, in accordance with this reading, the word *and* be omitted, and that εἴκ. τέσσαρ. be translated: *twenty-four*.—For *shall*, see v. 9, N. o.

<sup>10</sup> See v. 9, N. p.

<sup>11</sup> See ch. 1: 6, N. g, &c.

<sup>12</sup> Other editions of the received text, and all the recent editors, have βαλοῦσι. I recommend that this be adopted: *shall cast*.

<sup>13</sup> For Κυριε (Griesb., Knapp, Mey., Sch.), Beng. has Κύριε ὁ Θεὸς ἡμῶν ('a 5. β 3. Vulg. Copt. Aeth. Arm. Erp. Slav. MSS.'), and Matth., Lachm., Hahn, Treg., Words., Tisch., Theile, have ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν 'A. B. a 23. β 5. γ 4. Compl. Am. Syr. Ar. P.'. Bloomf. also now thinks that the authority for the common text is 'too slender to be relied on.' If, however, neither of the variations is adopted, I should still recommend that the margin contain this note: 'Or, as many copies read: *our Lord and God*.' It deserves to be noticed, that 'a 24. β 5. γ 4. Compl. Syr. Ar. P.' add ὁ ἅγιος, and for this Words. cites also B.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.	τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ ἐκτίσθησαν.	to receive <sup>w</sup> the glory, and <sup>w</sup> the honour, and <sup>w</sup> the power: for <sup>w</sup> thou <sup>2</sup> didst create all things, and <sup>2</sup> because of thy <sup>2</sup> will they <sup>2</sup> are, and were created.
CHAP. V.	CHAP. V.	CHAP. V.
AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.	ΚΑΙ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, κατεσφραγισμένον σφραγίσιν ἑπτά.	AND I saw <sup>a</sup> upon the right hand of him that sat on the throne a book written within and on the <sup>b</sup> back, sealed <sup>c</sup> up with seven seals.
2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?	2 Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ, Τίς ἐστὶν ἄξιος ἀνοίξαι τὸ βιβλίον, καὶ λῦσαι τὰς σφραγίδας αὐτοῦ;	2 And I saw a <sup>d</sup> mighty angel proclaiming <sup>d</sup> with a loud voice: Who is worthy to open the book, and to loose the seals thereof?
3 And no man in heaven, nor in earth, neither under the earth,	3 καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ	3 And no <sup>e</sup> one <sup>f</sup> was able in heaven, <sup>f</sup> nor <sup>g</sup> on <sup>h</sup> the earth, <sup>h</sup> nor
<sup>w</sup> For the articles, see ch. 1: 6, N. e. & c.—‘Thou, the Creator; Thou, and none else.’ See ch. 1: 8, N. m. & c.		strictly’— <i>auf</i> ), Hengst. (‘Properly: toward the right hand. Comp. the <i>ἐπὶ</i> in like manner in ch. 3: 20; 15: 2; 20: 1; Matt. 27: 29, where the other reading <i>ἐν τῇ δεξιᾷ</i> is merely explanatory.’)—Wahl (‘an, bey, zu, Lat. ad’), Rob. (‘upon, i. e. <i>in</i> ’).
<sup>x</sup> The temporal reference of <i>ἐκτίσας</i> and <i>ἐκτίσθησαν</i> is the same, and both have been often translated by the perfect. But it is better to preserve the historical force, as E. V. does in the latter instance.—E. V., ch. 10: 6; Mark 13: 19; & c.;—W. ( <i>madest</i> );—Fr. S. ( <i>créas</i> );—Sharpe ( <i>createdst</i> ), Lord.		<sup>b</sup> W., R., ( <i>without</i> );—Daub., Dodd., Wesl., Newc., Woodh., Penn, Kenr., ( <i>as W.</i> ), Wakef., Thom., Scott and Allw. ( <i>on the outside</i> ), Sharpe, Stu., Lord;—Rob.
<sup>y</sup> ‘The sole ground of the existence of the universe is the existence of a divine volition.’ This is commonly, but unnecessarily, regarded as one of the exceptional cases, in which <i>διά</i> with the accusative denotes <i>the means</i> .—E. V., Matt. 13: 21; & c.;—T., C., G., ( <i>for thy will’s sake</i> );—Vulg. ( <i>propter</i> ), Syr.;—Erasm., Pagn., Par., Cocc., Ros., ( <i>as Vulg.</i> );—Daub. censuring those who, as Bez. and Vitr., changed this into <i>per</i> ), Beng. ( <i>von deines Willens wegen</i> ), Treg., Murd.;—Win. (‘On closer inspection on account of [ <i>um . . . willen</i> ] suits quite well.’).		<sup>c</sup> German verss. ( <i>versiegelt</i> ), Dt. ( <i>verzegeld</i> );—Pagn. and later Latin verss. ( <i>obsignatum</i> );—for the Vulg. <i>signatum</i> ), Woodh., Bloomf. ( <i>sealed down</i> ), Treg. ( <i>firmly sealed</i> ), Words.;—L. and S., Rob., Green. Of these, it is true, the foreign verss. and Woodh. make no distinction between the compound verb here and the simple one at ch. 10: 4.
<sup>z</sup> E. V., always so elsewhere (63 times), except Eph. 2: 3, where the plural is, <i>desires</i> ;—W., T., C., G., R.;—foreign verss.;—Dodd., Wesl., Wakef., Newc., Woodh., Thom., Scott, Allw., Penn, Stu., Lord, Kenr., Barn.		<sup>d</sup> E. V., 5 times out of 7 in this book;—Hamm., Wells Daub., Dodd., Wakef., Woodh., Thom., Allw., Jones, Penn, Stu., Lord, Treg.—Before <i>φωνῇ</i> , all the recent editors insert <i>ἐν</i> (A. B. ‘a 20. β 5. γ 2’).
<sup>a</sup> All the recent editors have <i>ἦσαν</i> (‘A. B. a 17. β 4. γ 3. Vulg. Copt. Arr. Slav. MS. Georg.’). I recommend that it be adopted: <i>were</i> . ‘God willed, and the universe <i>was</i> ; was, as <i>a creature</i> .’ For <i>ἐκτίσθησαν</i> does not denote continuance in being (Beng., Wesl.), nor is it synonymous with <i>ἦσαν</i> (Eichh.), but ‘explains and renders more intensive the affirmation’ (Stu.).		<sup>e</sup> Grot.: ‘Nulla res vivens.’ See ch. 3: 7, N. p; & c. W.;—foreign verss. generally;—and modern English, from Daub. down;—here avoid the restriction of E. V.
<sup>b</sup> Beng.: ‘He presented it openly, to give it to whosoever should be worthy.’ Comp. ch. 1: 20, N. d. & c.—Syr.;—Pagn., Castal., Bez., Aret., Grot., ( <i>ad</i> ;—but see v. 7, <i>ἐκ</i> ), Brightm. (‘at or upon’), Daub. ( <i>on</i> ), Beng. ( <i>auf</i> ), Wakef., Sharpe, Murd., ( <i>at</i> ), Stu., De W. (‘ <i>ἐπὶ</i> may here and 20: 1 be taken		<sup>f</sup> The verb is translated before <i>ἐν τῷ οὐρ.</i> by R.;—Latin verss. (except Castal.), Syr., Fr. G.,—M.,—S.;—Beng., Moldenh., Woodh., Greenf., Treg., De W., Words.—After <i>οὐρανῷ</i> , Matth., Knapp, Mey., Sch., Words., add <i>ἀνω</i> (B. ‘a 18. β 5. Copt. Syr. Ar. P.’). <sup>g</sup> Syr., German and French verss., Dt., It.;—Brightm., Daub. ( <i>upon</i> );—and so Dodd., Wakef., Woodh.), Newc., Thom. and the later English verss. <sup>h</sup> Dt., It., French verss.;—Daub., Beng., Moldenh., Wakef., Newc., Thom., Allw., Greenf., Penn, Lord, Treg., De W., Murd. <sup>i</sup> R.;—Daub., Wakef., Woodh., Thom., Penn, Sharpe, Stu., Lord, Murd. ( <i>or</i> ), Kenr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
was able to open the book, neither to look thereon.	ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό.	under the earth, to open the book, neither to look thereon.
4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.	4 Καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιος εὗρέθη ἀνοίξαι καὶ ἀναγνῶναι τὸ βιβλίον, οὔτε βλέπειν αὐτό.	4 And <sup>I</sup> I, I wept much, because no <sup>one</sup> one was found worthy to open <sup>and</sup> and read the book, neither to look thereon.
5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.	5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοίξαι τὸ βιβλίον, καὶ λῦσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ.	5 And one of the elders saith unto me: Weep not: behold, the Lion <sup>that is</sup> from the tribe of <sup>J</sup> Judah, the Root of David, hath prevailed to open the book, and <sup>to</sup> to loose the seven seals thereof.
6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are	6 Καὶ εἶδον, καὶ ἰδοὺ ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἐστηκὸς ὡς ἐσφαγμένος, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἱ εἰσι τὰ ἑπτὰ	6 And I <sup>saw</sup> saw, and <sup>behold</sup> behold, in the midst of the throne <sup>and</sup> and of the four <sup>living</sup> living creatures, and in the midst of the elders, <sup>a</sup> a <sup>Lamb</sup> Lamb <sup>standing</sup> standing <sup>as if it had</sup> as if it had been slain, having seven horns, <sup>and</sup> and seven eyes, which are the

<sup>1</sup> 'As for me.' See ch. 1: 8, N. m, &c.—Latin verss. (*ego*), Fr. S. (*moi, je*);—Treg. (marks the pronoun as emphatic).

<sup>2</sup> See v. 3, N. e, &c.

<sup>3</sup> All the recent editors cancel the words, καὶ ἀναγνῶναι, on the authority of 'B. α 23. β 6. Vulg. Copt. Aeth. Syr. Arr.' I recommend that, in accordance with this reading, the words *and read* be omitted.

<sup>4</sup> E. V., John 18: 37; &c.;—T. (*being*);—Syr. (= De D. *ille qui [est]*), Germ., Dt., It. (marking the verb as supplied), Fr. G.,—M.,—S.;—Pagn. (*ille*;—and so Bez., Par.), Vat., Castal., Brightm. (*that*), Cocc., Vittr., (*ille, qui est*), Beng., Dodd. (*who is*;—and so Woodh., Thom., Allw., Lord), Moldenh., Greenf., Treg., De W., Hengst. Of these many follow the reading adopted by all the recent editors, which cancels the *and*, on the authority of A. B. 'α 28. β 7. γ 3. Compl. Vulg.'

<sup>5</sup> Comp. John 7: 41; &c. Syr. (= Greenf. *uit*), Dt. (*uit*);—Pagn., Castal. and later Latin verss., (*ex*;—for the Vulg. *de*), Beng., Moldenh., Gerl., Stier, De W., (*aus*;—for Luth.'s *von*).

<sup>6</sup> E. V.'s Greek genitive has been exchanged for the Hebrew name by Guyse, Dodd. and the later English verss. (except Treg., Words.), and the Amer. Bible Soc. See ch. 7: 6, N. o.

<sup>7</sup> All the recent editors cancel the *καὶ*, on the authority of 'A. B. α 27. β 8. γ 3. Compl. Verss. exc. Vulg. ed. and Slav. MS.' I recommend that this reading be followed, and that the version stand thus: *book and the* &c.

<sup>8</sup> See ch. 4: 1, N. b.

<sup>9</sup> E. V., 25 times, out of 30, in this book;—R.;—Wakef., Thom., Kenr.;—and so, at ch. 6: 5, Dodd., Wesl., Newc., Penn,

Sharpe, Stu. But Bloomf. brackets, and all \* the other recent editors cancel, the words καὶ ἰδοὺ, on the authority of B. 'α 26. β 8. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.' I recommend that this reading be followed, and that the words, *and behold*, be omitted.

\* The comma has been removed by the Amer. Bible Soc.

<sup>1</sup> See ch. 4: 6, N. a.

<sup>2</sup> The Greek order is retained by W., R.;—Latin verss. (except Castal.), Syr., Dt., It., French verss.;—Brightm., Daub., Beng., Wesl., Moldenh., Sym., Newc., Woodh., Mey., Greenf., Jones, Sharpe, Stu., Lord, Treg., De W., Words., Hengst., Kenr.

<sup>3</sup> Berl. Bib., Beng., Herd., Mey., (*Lämmlein*), Wakef. (*little lamb*). But this etymological strictness is not favoured by ch. 13: 11, and the Sept. Jer. 11: 19 (for *לַמִּנְיָן*).

<sup>4</sup> The participle is retained by W., R.;—Latin verss., Syr., Dt.;—Brightm., Daub., Beng., Wesl., Moldenh., Newc., Woodh., Greenf., Penn, Sharpe, Stu., Lord, Treg., Words., Hengst., Kenr.

<sup>5</sup> For *as if*, see Buttm. § 144, n. 14; Kühn. § 312. 6; Rob. s. v. *ὡς*, 2. a; &c. T., C., G., (*as though*);—Latin verss., except Cocc. and Vittr., (*tanquam*);—Brightm., Sharpe, (*as if*), Wesl., Wakef., Newc., Woodh., Thom., Allw., Penn, Bloomf., Stier (*wie wenn*), Murd., Kenr.

<sup>6</sup> This comma, which the Amer. Bible Soc. has removed, is justified by the gender of the subsequent relative, without even insisting on the more common interpretation, which restricts the relative clause to the *ὀφθαλμοὺς*.

\* In the 2d ed. of his Translation, Treg. adopts the reading of A., which, omitting καὶ εἶδον, gives καὶ ἰδοὺ καί.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the seven Spirits of God sent forth into all the earth.	τοῦ Θεοῦ πνεύματα τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν.	seven <sup>2</sup> Spirits of God sent forth into all the earth.
7 And he came and took the book out of the right hand of him that sat upon the throne.	7 Καὶ ἦλθε, καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.	7 And he came and <sup>a</sup> took <sup>a</sup> the book out of the right hand of him that sat <sup>a</sup> on the throne.
8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.	8 καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἑκάστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.	8 And when he <sup>b</sup> took the book, the four <sup>c</sup> living creatures and <sup>d</sup> the <sup>e</sup> twenty-four elders fell down before the Lamb, having every one <sup>f</sup> harps, and golden <sup>g</sup> bowls full of <sup>h</sup> incense, <sup>i</sup> which are the prayers of <sup>j</sup> the saints.

<sup>2</sup> Here also the Amer. Bible Soc. now interprets and prints as in ch. 3: 1 (see there N. a, &c.).

<sup>a</sup> This εἴληφε is mentioned by Win. (§ 41. 4) as the only example in the N. T. of a perfect used precisely as the narrative aorist. But see ch. 7: 14; 8: 5.—Bloomf. brackets, and Matth., Mey., Lachm., Treg., Tisch., Theile, cancel, the words τὸ βιβλίον, on the authority of 'A. a 24. β 6. γ 2. Harl.\* Am.\* Aeth. Arm.'—For *on*, see ch. 3: 10, N. d. E. V., ch. 4: 2; &c.;—Brightm., Thom., Penn, Sharpe, Lord, Words., Murd., Kenn.

<sup>b</sup> The same tense as in v. 7 appears in Syr., Germ.;—Castal., Beng., Dodd., Wesl., Herd., Thom., Mey., All., Sharpe, Stu., Lord, Treg., Words., Hengst., Murd.

<sup>c</sup> See ch. 4: 6, N. a.

<sup>d</sup> E. V., ch. 4: 10; &c.;—R.;—foreign verss.;—Wells and later English verss. (except Sharpe). The E. V. is somewhat relieved in the revised edition of the Am. Bible Soc. by the removal of the comma after *beasts* (so Hamm., Kenn.).

<sup>e</sup> See ch. 4: 4, N. m. T., C., (xxiii.) ;—Daub., Dodd., Newc., Woodh., Sharpe, Stu., Treg., Words., Kenn.

<sup>f</sup> E. V., ch. 20: 13;—G., R.;—foreign verss., except Syr. and Greenf.;—Dodd., Wesl., Wakef. (*each*;—and so Sharpe, Stu., Treg.), Lord, Kenn.—For *κιθάρας*, Beng., Matth., Lachm., Treg., Words., Tisch., Theile have *κιθάραν* (A. B. 'a 19. β 5. γ 2. Aeth. Syr. Arm. Erp.').

<sup>g</sup> In classical Greek *φιάλη* is 'a broad, flat, shallow cup or bowl, esp., a drinking bowl or bowl for libations, the Lat. *patera*' (L. and S.). In the Sept. it commonly stands for *ῥῥῥῥ* (Greenf.'s term here), which is defined by Ges., Fürst, &c., '*vas unde spargitur* (sanguis victimarum), *phiala* s. *patera sacrificia*' (Rob.: a *sacrificial bowl, basin*). '... De cratere vini Am. 6: 6' (Rob.: a *wine-bowl*); and is always in E. V. rendered, *bowl* (Num. 7: 13, &c.) or *basin* (Ex. 27: 3; &c.). To this usage our English *vial* (Johns., Rich.: 'a small bottle') does not answer.—Latin verss. (*phialas*;—the *ph.* being described by Facciolati and Forcellini as '*poculi genus in superiori parte latius: et fere ex auro, aut alia pretiosa materia.*' Grot.: '*Hic autem intelliguntur paterae*' [the word used also by Ew., Ros.], 'in quibus erat thus et suffimenta alia.' Aret. *thuribula*), Syr.

(transfers the Greek word, and Murd. renders it, *cups*;—which is objectionable only as suggesting the ideas of smallness, and a shape 'more deep than wide' [Johns., Webst.]), German verss. (*Schalen*), It. (*coppe*);—Engl. Ann. ('an allusion to the censers of perfuming pots used in the tabernacle and temple'), Daub., B. and L. (*coupes*), Lowm. (has *censers* and *cups*;—and so Guyse, Dodd., Scott), Newc., Thom. (*cups*), Jones ('a kind of goblet or basin'), Bloomf. ('Not *vials*, but *cups, pateras*, something like our dishes'), Stu. ('*bowls* or *goblets*, having more breadth than depth.' He has *bowls* in the version.), Treg., Kell. ('*cups*, or *basins*'), Bonar, *Comment. on Leviticus*, ('*bowls* of the altar, or the like'), Barn. ('The idea is always that of a bowl or goblet.').—Rob. ('a *bowl, goblet, broad and shallow, Lat. patera*'), Green (*a bowl, shallow cup, patera*), &c.

<sup>h</sup> *Θυμίαμα*, by which the Sept. habitually render the *קָטָר* (Greenf.'s word here, and this in E. V. is always *incense*; except in three instances, *perfume*) of the O. T., and which, in the N. T., occurs four times in the plur. in this book, and twice in the sing. elsewhere (Luke 1: 10, 11), is always, except here and ch. 18: 13, translated in E. V. by *incense*. The plural (more common also in classical Greek) may in this case, and in the parallel ch. 8: 3, 4, correspond to the variety of spices (*סִמְיָם*, Ex. 30: 34; &c. Comp. 1 Tim. 2: 1), that entered *εἰς τὴν σύνθεσιν τοῦ θυμιάματος* (Sept. Ex. 25: 6). In number and etymology, *profumi* (It.), *parfums* (French verss.), *perfumes* (Dodd.), answer well; but, like *odours* (Vulg. *odoramentorum*), they do not so readily suggest a religious use, and the re-appearance in the heavenly sanctuary of the Levitical symbol (Ps. 141: 2; Mal. 1: 11; Acts 10: 4). So Areth. thinks that *θυμιάματα*, not *ἄρωματα*, is used as *ἐξατμίζοντα τὸ ἴαμα τῆς καθ' ἡμῶν δικαίας τοῦ θεοῦ ὁργῆς*.—E. V. marg.;—German verss. (*Rauchwerk*);—Beng. (*mancherlei R.*), Dt. (*reukwerks*);—Pagn., Bez., Par., (*suffituum*), Castal., Cocc., Vit., (use *suffimenta*), Lowm., Wesl., Wakef., Newc. marg., Woodh., Thom., Ew. (*thuribus*), Allw., Jones, Penn, Stu., Lord, Treg.;—Rob.

<sup>i</sup> The antecedent is the *φιάλας*, as *John saw them*, *γεμούσας θυμιαμάτων*, and so representing the prayers of the saints, not only as *abundant*, but as *united*. This reference is adopted by

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;	9 καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες, Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,	9 And they <sup>1</sup> sing a new song, saying: Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and <sup>1</sup> didst redeem us to God by thy blood out of every <sup>m</sup> tribe, and tongue, and people, and nation;
10 And hast made us unto our God kings and priests: and we shall reign on the earth.	10 καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς· καὶ βασιλεύσομεν ἐπὶ τῆς γῆς.	10 And <sup>1</sup> thou <sup>1</sup> didst make <sup>us</sup> unto our God <sup>p</sup> kings and priests, and <sup>p</sup> we shall reign <sup>p</sup> over the earth.
11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times	11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κυκλόθεν τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν	11 And I <sup>1</sup> saw, and I heard <sup>a</sup> voice of many angels <sup>1</sup> round about the throne <sup>1</sup> and the <sup>1</sup> living

\* Vulg. Am., Syr., Fr. S.;—Erasm., Vat., Aret., Wells, Daub., Berl. Bib., Beng., Wesl., Herd., Wakef., Woodh., Allw., Sharpe, Stu., Lord, Treg., De W., Words., Hengst. The old English verss. follow the common text of the Vulg.

† 'In dying.' See ch. 1: 6, N. z; and comp. 2 Pet. 2: 1. W. (*again boughtest*);—Herd., Kist., Mey., De W. Others, as Wakef., Thom., Treg., and many foreign verss., make the change on the previous verb: *thou hast been slain, and hast* &c.

<sup>m</sup> See ch. 1: 7, N. k.

<sup>n</sup> Not only deliverance, but glory. Comp. ch. 1: 6, N. y. The pronoun is repeated by Dt., French verss.;—Wakef., Newc., Treg., Murd., Kenr.—For *didst make*, see v. 9, N. l, &c.

° All the recent editors have αὐτοῖς for ἡμᾶς, on the authority of 'A. B. α 27. β 8. γ 5. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Ar. P. Slav. MS.' I recommend that this reading be followed: *them*. 'The intentional change,' remarks Hengst., 'is to intimate, that the elders come into view, not as individuals, but merely as representatives of the church.' Perhaps it may even be said, that, reverting to the scene of the redemption, and looking out thence over the ruined earth, they lose, as it were, the sense of their own personality in the wide and efficacious purpose of the Saviour. Comp. Jude 24, N. y.

† For βασιλεῖς, Lachm. and Tisch. have βασιλείαν ('A. Vulg. Copt.'). Comp. ch. 1: 6, N. a.—The reading βασιλεύσομεν is given up by all the recent editors, of whom Maith., Lachm., Bloomf., Treg., Words., Tisch., adopt βασιλεύουσιν, on the authority of A. B. 'α 9. β 4. γ 2. Compl. Syr. Copt. Ar. P. Slav. MS.;'—Beng., Griesb., Knapp, Mey., Sch., Hahn, Theile, βασιλεύουσιν,

Aret., Par., Wells, De W., Kell., Hengst.; but the last errs in asserting for it a grammatical necessity, against the familiar rule of both the Greek and the Latin grammar, that the relative

on the authority of 'α 12. β 4. γ 2. Am. Harl.' The internal evidence, as well as the external, being in favour of the prophetic present, as the more difficult reading, and as a natural explanation of ἐποίησας αὐτοῖς βασιλεῖς, I recommend that βασιλεύουσιν be followed in the text: *they reign*; and that the words: 'Or, according to some copies, *they shall reign*,' be set in the margin.

<sup>pp</sup> So, after words of authority and rule, ἐπὶ always may, and often must, be rendered.—E. V., ch. 2: 26; 9: 11; 11: 6; 14: 18; 16: 9; 17: 18; &c.;—Vulg. (*super terram*);—Erasm., Pagn., Vat., Bez., Aret., Par., (*as Vulg.*;—changed by Castal., Cocc., Vittr., into *in terra*), Beng., Van Ess, Hengst., (*über*;—and so De W., Win., &c., at Matt. 2: 22; &c.), Wesl., Stu., Kell.;—Rob. (at Matt. 2: 22; &c.). See the grammars and lexicons generally on ἐπὶ in this relation.

<sup>q</sup> See ch. 4: 1, N. b.

<sup>r</sup> German verss. (except that Herd. and Mey. have no article), Dt., Fr. S.;—Wesl., Wakef.

<sup>s</sup> All the recent editors read κύκλῳ (A. B. 'α 24. β 9. γ 4. Compl.'). I recommend that this reading be followed, and translated: *around*. See ch. 4: 6, N. z.

<sup>t</sup> The genitives, τῶν ζώων καὶ τῶν πρεσβ., are under the government, not of φωνήν (W., R.;—Castal., Dodd., Bloomf., Stu., Kenr.; of whom W., R., Kenr., probably misapprehend the Vulg.), but of κύκλῳ. In vv. 9, 10 we have the song of the redeemed; here, the angelic antiphony; followed, v. 13, by the general chorus.—The commas are removed by Wakef., Woodh., Thom., Sharpe, Treg., Words.

<sup>u</sup> See ch. 4: 6, N. a.

may be drawn into the gender and number of the explanatory substantive in its own clause; *e. g.* Mark 12: 42; Gal. 3: 16.

<sup>v</sup> Foreign verss.;—Brightm., Daub. and the later English.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ten thousand, and thousands of thousands;	πρεσβυτέρων· καὶ χιλιάδες χιλιάδων,	creatures <sup>†</sup> and the elders, <sup>‡</sup> and thousands of thousands,
12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.	12 λέγοντες φωνῇ μεγάλῃ, Ὁ ἄξιόν ἐστι τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχύν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.	12 Saying with a loud voice: Worthy is the Lamb that <sup>‡</sup> hath been slain to receive <sup>‡</sup> the power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.	13 Καὶ πᾶν κτίσμα ὃ ἐστὶν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστὶ, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.	13 And every creature <sup>‡</sup> that <sup>‡</sup> is in heaven, and <sup>‡</sup> in the earth, and under the earth, and such as are <sup>‡</sup> on the sea, and all <sup>‡</sup> things that are in them, heard I saying: <sup>‡</sup> Unto him that sitteth <sup>‡</sup> on the throne, and unto the Lamb, <sup>‡</sup> <sup>‡</sup> the blessing, and <sup>‡</sup> the honour, and <sup>‡</sup> the glory, and <sup>‡</sup> the power, <sup>‡</sup> unto the ages of the ages.
14 And the four beasts said, Amen. And the four and twenty elders fell down and wor-	14 Καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν· καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν, καὶ	14 And the four <sup>‡</sup> living creatures said: Amen. And the <sup>‡</sup> twenty-four elders fell down,

<sup>†</sup> I recommend that the reading of the Elzevir text, and of all the recent editors, which here inserts the words, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, be followed, and that the version stand thus: *elders; and the number of them was myriads of myriads, and thousands of thousands;*. For *myriads*, see ch. 9: 16, N. s, &c.

<sup>‡</sup> It., French verss.;—Beng. (*das sich hat schlachten lassen*), Moldenh., All., Treg., De W.—For *the*, see v. 13, N. e and ch. 1: 6, N. e, &c.;—Dt., It. and Fr. S. (have the article before each noun), Daub., B. and L. (*as Fr. S.*), Beng., Wesl., Woodh., Allw., Words., Hengst.

<sup>‡</sup> After *every*, E. V. commonly has *that*;—W. (*each creature that*), R.—The *ἐστίν* is cancelled by Matth., Lachm., Bloomf., Treg., Words., Tisch., on the authority of A. B. 'a 18. β 5. Vulg. MS. Tol. Copt. Arr.'

<sup>‡</sup> All the recent editors read *ἐπὶ τῆς γῆς*, on the authority of A. B. 'a 27. β 7. Compl. Vulg.' I recommend that this reading be adopted: *on the earth*.

<sup>‡</sup> E. V., ch. 7: 1; 10: 2; &c.;—Fr. S.;—Wesl., Moldenh., Newc., Woodh., All., Treg., Stier, De W. ('The sea-creatures are thought of, that live more on the surface than in the deep';—a better suggestion than that of Rob. after Wahl: '*on the bottom of the sea, in the deep*'). But neither is it necessary to exclude, as De W. intimates, those sailing on the sea; especially as the following clause, καὶ τὰ ἐν αὐτοῖς πάντα, makes up what had been left deficient by the double *ἐπὶ*. Hengst. supposes that clause to have been added for the purpose of including, in this

choir of the universe, the smaller along with the greater parts of creation.

<sup>‡</sup> The gender of πάντα is expressed by Germ., Dt., It., French verss.;—Erasm. and later Latin verss., Brightm., Dodd., Moldenh., Herd., Wakef., Newc., Woodh., Allw., Sharpe, De W., Treg., Words. The reading πάντας ('a 16. β 3. Compl.—to which may be added the Vulg.) is edited by Beng., Matth., Knapp, Mey., Tisch.; while that of B., πάντα καὶ πάντας, appears only in Words.

<sup>‡</sup> The Greek order is retained by E. V., ch. 1: 5, 6; Jude 24, 25; &c., and here by W., R.;—foreign verss.;—Dodd. and the later English, except Newc. and Penn.

<sup>‡</sup> See v. 7, N. a, &c.

<sup>‡</sup> See ch. 1: 6, N. d, &c. R.;—Latin verss. (except Vitruv.), Fr. S.;—B. and L. (*appartient*), Wesl. (*is*), Moldenh. (*kommt zu*), Greenf., Lord, De W. ('*sei, oder ist, gebührt*'), Kenr.

<sup>‡</sup> See v. 12, N. w, &c. Dt., It., Fr. S.;—B. and L., Berl. Bib., Beng., Wesl., Moldenh., Wakef., Woodh., Thom., Greenf., Allw., De W., Words.

<sup>‡</sup> See ch. 1: 6, N. g, &c.

<sup>‡</sup> See ch. 4: 6, N. a.

<sup>‡</sup> See v. 8, N. e, &c. But Knapp brackets, and all the other recent editors cancel, *εἰκοσιτέσσαρες*, on the authority of 'A. B. a 28. β 8. γ 3. Compl. Vulg. MS. Am. Tol. Copt. Aeth. Syr. Ar. P. Slav. MS.' I recommend that this reading be followed, and *twenty-four* omitted.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
shipped him that liveth for ever and ever.	προσεκύνησαν ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.	and worshipped <sup>1</sup> him that liveth <sup>1</sup> unto the ages of the ages.
CHAP. VI.	CHAP. VI.	CHAP. VI.
AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see.	ΚΑΙ εἶδον ὅτε ἤνοιξε τὸ ἄρνιον μίαν ἐκ τῶν σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνῆς βροντῆς, Ἔρχου καὶ βλέπε.	AND I saw when the Lamb opened one of the <sup>a</sup> seals, and I heard <sup>b</sup> one of the four <sup>c</sup> living creatures saying, <sup>d</sup> as the <sup>e</sup> voice of thunder: <sup>f</sup> Come and see.
2 And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.	2 Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.	2 And I saw, and behold a white horse, and he that sat <sup>1</sup> upon him <sup>1</sup> having a bow: and <sup>2</sup> there was given unto him a crown: and he went forth conquering, and <sup>3</sup> that he might conquer.
3 And when he had opened the second seal, I heard the second beast say, Come and see.	3 Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγίδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἔρχου καὶ βλέπε.	3 And when he <sup>1</sup> opened the second seal, I heard the second <sup>2</sup> living creature <sup>3</sup> saying: <sup>4</sup> Come and see.
4 And there went out another	4 Καὶ ἐξῆλθεν ἄλλος ἵππος	4 And there went <sup>m</sup> forth ano-

<sup>1</sup> See ch. 1: 6, N. g, &c. But here also Knapp brackets, and all the other recent editors cancel, the words ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, on the authority of 'A. B. C. α 27. β 8. γ 3. Compl. Vulg. MS. Am. Tol. Harl.\* Copt. Syr. (Arm.) Ar. P. Slav. MS.' I recommend that this reading be followed, the verse ending thus: *and worshipped*.

<sup>a</sup> All the recent editors insert ἐπτά, on the authority of 'A. B. C. α 25. β 3. Compl. Vulg. Aeth. Syr. Ar. P. Slav.' I recommend that this reading be followed: *seven seals*.

<sup>b</sup> The order, ἤκουσα ἐνός, is retained by all other verss., except Newc.

<sup>c</sup> See ch. 4: 6, N. a.

<sup>d</sup> See ch. 4: 1, N. d, &c. W.;—Ham., Wells, Daub., Dodd., Wesl., Wakef., Newc. (marks *it were* as supplied), Woodh., Thom., Allw., Stu. (*like*), Lord, Kenr.

<sup>e</sup> See ch. 1: 15, N. o, &c. For φωνῆς, all the recent editors read φωνή (except Treg. φωνῆ, who cites 'A. C. α 25. β 7. Compl. [Syr. Arr.]' Words., for φωνή, cites A. B. C.).—For βλέπε, Beng. (who also omits καί), Matth., Griesb., Knapp, Mey., Sch., Bloomf., Words., edit ἵδε (B. 'α 17. β 7'), while Lachm., Hahn, Treg., Tisch., Theile, add nothing after Ἔρχου, on the authority of 'A. C. α 9. β 2. Compl. Vulg. MS. Am. Erp.'

<sup>f</sup> E. V., ch. 19: 14; &c.;—R.;—Daub., Guyse, Woodh., Allw., Stu., Kenr. For ἐπ' αὐτῷ, here and in vv. 4, 5, all the recent editors (except Bloomf. at v. 4) and the Compl. have ἐπ' αὐτόν

(A. B. C. and from 26 to 34 cursive MSS.).—For *having*, see ch. 4: 1, N. c.

<sup>g</sup> E. V., v. 4; &c. The Greek order is followed closely by Vulg., Syr., It. (*gli fu data* &c.), Fr. G.,—M.,—S., (*il lui fut donné* &c.);—Pagn., Bez., Aret., Par., Cocc., Bierm., Vittr., Dodd., Greenf., Stu. and Treg. (at v. 8);—and with different degrees of approximation by many others.

<sup>h</sup> The form of the original is preserved by W., R.;—foreign verss. (except B. and L., Herd., Mey., Greenf., All., De W.);—Scott, Allw., Stu., Lord, Words., Kenr. The E. V. might be taken to mean simply, that he was about to conquer; whereas he went forth for that purpose. See ch. 8: 6, N. p, &c.

<sup>i</sup> E. V., v. 1;—Syr., German verss. (except Moldenh.), Fr. S.;—Castal., Cocc., Daub., Dodd., Wesl., Wakef., Newc., Thom., Allw., Penn, Sharpe, Bloomf., Lord, Treg., Words.

<sup>j</sup> See ch. 4: 6, N. a.

<sup>k</sup> E. V., v. 1; &c.;—W., R.;—Latin verss., Syr.;—Daub., Dodd., Wesl., Newc., Woodh., Allw., Greenf., Treg., Kenr.

<sup>l</sup> The words, καὶ βλέπε, are bracketed by Bloomf., and omitted by all the other recent editors, on the authority of 'A. B. C. α 25. β 7. γ 2. Compl. Vulg. MS. Am. Syr. Arm. (Erp.)' I recommend that, in accordance with this reading, the verse end with, *Come*.

<sup>m</sup> E. V., v. 2; &c.;—R.;—Brightm., Wesl., Wakef., Newc., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg., Murd., Kenr.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
horse <i>that was</i> red; and <i>power</i> was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.	πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.	ther, <sup>a</sup> a red horse; and <sup>to</sup> to him that sat <sup>upon</sup> upon him, <sup>to</sup> to him <sup>it</sup> was given to take peace <sup>from</sup> from the earth, and that they should <sup>slay</sup> slay one another; and there was given unto him a great sword.
5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.	5 Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγίδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἔρχου καὶ βλέπε. Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.	5 And when he <sup>s</sup> opened the third seal, I heard the third <sup>living</sup> living creature <sup>saying</sup> saying: "Come and see. And I <sup>saw</sup> saw, and <sup>behold</sup> behold a black horse, and he that sat <sup>upon</sup> upon him <sup>having</sup> having a <sup>balance</sup> balance in his hand.
6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny,	6 καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν,	6 And I heard a voice in the midst of the four <sup>living</sup> living creatures, <sup>saying</sup> saying: A <sup>chœnix</sup> chœnix of

<sup>a</sup> Nothing is supplied by W. (*another red horse*), R. (*another horse, red*);—Latin verss., Syr., Fr. S.;—Brightm. and Kenr. (*as W.*), Herd., Wakef., Thom., Mey., Greenf., All., Sharpe (*as R.*), Lord, Treg., De W., Murd.

<sup>o</sup> The participle is kept first by R.;—foreign verss. (except Fr. G. and M.);—Daub., Wesl., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>p</sup> For *upon him*, see v. 2, N. f.—For expressing the αὐτῷ, see ch. 2: 7, N. zz. R. (*he that sat thereon, to him*);—Syr.;—Erasm., Vat. in the *Schol.*, Cocc., Bierm., (*sedenti . . . ei*), Beng., Woodh., Allw., Stu.

<sup>q</sup> Nothing is supplied by W., R.;—Latin verss., Syr., German verss. (except Herd., Mey.), It., Fr. S.;—Wells, Daub., Dodd., Wesl., Woodh., Thom., Allw., Greenf., Sharpe, Stu., Lord, Treg., Words., Murd., Kenr.—For ἀπό, Matth., Griesb., Knapp, Sch., Lachm., Hahn, Bloomf., Treg., Words., Tisch., have ἐκ (B. C. 'a 26. β 6. Compl. '); while Beng., Mey., Theile, admit neither preposition (A. and 4 cursive MSS.).

<sup>r</sup> E. V., always (9 times) elsewhere, except ch. 13: 3;—W.;—Dodd., Wakef., Woodh., Thom., Penn, Stu., Treg., Kenr. Lachm., Treg., Tisch., read σφάξουσιν ('A. C.').

<sup>s</sup> See v. 3, N. i.

<sup>t</sup> See ch. 4: 6, N. a.

<sup>u</sup> See v. 3, N. k.—For βλέπε (which Bloomf. alone of recent editors retains), Matth., Griesb., Sch., Words., have ἴδε (B. 'a 15. β 6.' Matth. also omits the subsequent καὶ ἴδον, on the authority of B. 23 cursive MSS. [the same, with two exceptions, as those which read ἴδε.] Vulg. Aeth. Slav. MSS.); while Beng., Knapp, Mey., Lachm., Hahn, Treg., Tisch., Theile, have simply ἔρχου ('A. C. a 11. β 2. [& 80.] Compl. Copt. Arm. Arr. Slav. MSS.').

<sup>v</sup> See ch. 4: 1, N. b.

<sup>w</sup> See ch. 5: 6, N. r.

<sup>x</sup> See v. 2, N. f.

<sup>y</sup> See ch. 4: 1, N. c.

<sup>z</sup> E. V. often uses this word so in the O. T., as in Job 31: 6; &c.;—W., R.;—Brightm., Hamm., Stu. and others, (in their notes), Wakef., Woodh. (*yoke*;—and so Crol., Jones), Thom., Allw., Penn, Lord, Murd.;—L. and S., Rob., Green.

<sup>a</sup> For *living creatures*, see ch. 4: 6, N. a;—for *saying*, see v. 3, N. k.

<sup>b</sup> 'Into the common version of the Old Testament, several oriental and other foreign names' of weights, measures and coins 'have been admitted, which are explained in the margin. Hence we have *shekel*, *ephah*, *bath*, *homer*, *cor*, and some others. This, however, (for what reason I know not,) has not been attempted in the New Testament' (Campb.). And on our present passage he remarks: 'It is evidently the intention of the writer to inform us of the rate of this necessary article, as a characteristic of the time whereof he is speaking. But our version not only gives no information on that head, but has not even the appearance of giving any, which the word *chœnix* would have had, even to those who did not understand it. But to say *a measure*, without saying what measure, is to say just nothing at all. The word *penny* here is also exceptionable, being used indefinitely, insomuch that the amount of the declaration is, *a certain quantity of wheat for a certain quantity of money*. This suggests no idea of either dearth or plenty; and can be characteristical of no time, as it holds equally of every time. In this case, the original term, notwithstanding its harshness, ought to be retained in the text, and explained in the margin.' With regard to the *penny*, however, Dodd.'s remark is the juster, but it only strengthens the case against the common version: 'This may seem, to an English reader, a description of great plenty; but it certainly intends the contrary'—the *chœnix* being a man's daily allowance of food, and the *denarius* his day's wages (Matt. 20: 2). I recommend that the explanations be given in the margin thus: 'A *chœnix* is about one quart; a *denarius*, about fifteen cents.'—Both terms are transferred by Syr.; and so It., Fr. G.,—S., (though it is true that *danajo*, and *denier*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and three measures of barley for a penny; and <i>see</i> thou hurt not the oil and the wine.	Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.	wheat for a <sup>b</sup> denarius, and three <sup>b</sup> chenixes of <sup>b</sup> barley for a <sup>b</sup> denarius; and <sup>c</sup> the oil and the wine <sup>d</sup> hurt thou not.
7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.	7 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν, Ἔρχου καὶ βλέπε.	7 And when he <sup>e</sup> opened the fourth seal, I heard <sup>f</sup> the voice of the fourth <sup>f</sup> living creature <sup>f</sup> saying: <sup>g</sup> Come and see.
8 And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill	8 Καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ Ἄδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖν	8 And I <sup>b</sup> saw, and behold a pale horse, and <sup>h</sup> he that sat <sup>j</sup> upon him, <sup>i</sup> his name <sup>i</sup> Death, and <sup>k</sup> Hades <sup>l</sup> followeth with him. And <sup>m</sup> there was given unto <sup>m</sup> them power <sup>n</sup> to kill over the fourth

<sup>c</sup> The Greek order is retained by T., C., G., R.;—Latin and German verss., Syr.;—Daub., Woodh., Allw., Stu., Lord, Words.

<sup>d</sup> Nothing is supplied by W., R.;—foreign verss.;—Daub. (*thou shalt not hurt*), Westl., Thom., Sharpe, Kenr., (*hurt not*), Wakef. (*hurt not thou*), Newc., Woodh. and Lord (*thou mayest not injure*), Allw. (*shalt thou not injure*), Penn (*harm not*), Stu. (*thou must not injure*), Words.

<sup>e</sup> See v. 3, N. i.

<sup>f</sup> For *living creature*, see ch. 4: 6, N. a.—For *saying*, see v. 3, N. k. Instead of λέγουσαν, all the recent editors read λέγοντος (A. B. C. 'a 20. β 6. γ 3. Compl. Vulg. Copt. Syr. Arr. Slav. MSS.), and Beng., Matth., Griesb., Tisch., at the same time cancel, as Treg. also now brackets, φωνήν, on the authority of B. C. 'a 20. β 4. Copt. Syr. Arr. Slav. MSS.'

<sup>g</sup> For βλέπε (which Bloomf. alone of recent editors retains), Matth., Griesb., Sch., Words., have ἴδε (B. 'a 18. β 4.' Matth. also omits the καὶ εἶδον of v. 8, on the authority of B. 21 cursive MSS. [the same, with 3 exceptions, as those which here read ἴδε.] Vulg.); while Beng., Knapp, Mey., Lachm., Hahn, Treg., Tisch., Theile, have simply ἔρχου ('A. C. a 8. β 4. Compl. Am. Erp.').

<sup>h</sup> See ch. 4: 1, N. b.

<sup>i</sup> See ch. 4: 1, N. c, and ch. 3: 12, N. i. The two clauses, ὁ καθ. πτλ. and ὁν. αὐτ. πτλ., are kept distinct, and in the Greek order, by R.;—Vulg., Syr., Germ., Dt.;—Erasm., Vat., Cocc., Mor., Bierm., Vittr., Dodd., Wesl., Woodh., Allw., Greenf., Lord, De W., Hengst.;—and, of these, Vulg., Syr.;—Erasm., Vat., Cocc., Mor., Bierm., Vittr., Greenf., supply no copula be-

fore ὁ Θαν. The very abruptness of the construction may not be without significance. (Milton, *P. L.* ii. 787-789:

'I fled, and cry'd out Death;  
'Hell trembled at the hideous name, and sigh'd  
'From all her caves, and back resounded Death.')

<sup>j</sup> R.;—Daub., Woodh., Allw., Stu., Kenr.

<sup>k</sup> See ch. 1: 18, N. x.

<sup>l</sup> The reading ἀκολουθεῖ ('B. C. a 20. β 7. γ 2. Vulg. Aeth. Arr. Slav.') is edited by Matth., Griesb., Knapp, Mey, Sch., Lachm., Hahn, Treg., Words., Theile. But ἀκολουθεῖ is retained (on the authority of 'the larger part of the MSS. [including the Alexandrian], confirmed by the Pesch. Syr. Version,' says Bloomf.; who speaks everywhere of the Peschito as including this book, the Second Epistle of Peter, and Jude.) by Beng., Bloomf., Tisch.; and it is translated as an historic present by Erasm., Vat., Castal., Arct., Hamm., Cocc., Daub., Beng., Wesl., Newc., Allw. There may even be a farther propriety in the use of it here, where the relation symbolized is not incidental, but one existing by an unchangeable divine appointment, like that in Hebrew 9: 27: ἀπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις. I recommend, however, that the following note appear in the margin: 'Or, as many copies read, *followed*.'

<sup>m</sup> For the order, see v. 2, N. g.—For αὐτοῖς, Beng., Matth., Griesb., Knapp, Mey., Sch., Bloomf., Tisch., read αὐτῷ ('B. a 25. β 6. γ 3. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav.').

<sup>n</sup> All the recent editors read, ἐπὶ τ. τέτ. τ. γῆς ἀποκτ., on the authority of 'A. B. C. a 28. β 8. γ 3. Compl.' I recommend that this order be observed in the version: *over the fourth part of the earth to kill*.

[which last is employed also by M., B. and L.], like the *Denar* of Berl. Bib., Herd., Stolz, Kist., Goss., Mey., Van Ess, Win., De W., Hengst., are living words, and, as such, not strictly equivalent to their original, *denarius*);—Erasm. and later Latin verss. (use *ch.* along with the Vulg. *den.*), Moldenh., Woodh. and Lord (with *chenixes* for the plural), Thom. (*deniar*), Ell., Murd.;—Rob., Green, and the other lexicons. *Chænix* is trans-

ferred also by More;—*denarius*, also by Newc., Greenf., Sharpe, Kenr.;—while the former is variously rendered by W., *bilibre*; R., *two pounds*; Kenr., *two measures*; after the Vulg. *bilibris*;—Hamm. (*quart*), Berl. Bib. (*Mässhchen*), Beng. (*Vierling*), Newc. (*small measure*), De W. (*Metze*): and the latter, by Beng. and All. (*Zehner*).—For κριθῆς, Lachm., Treg., Tisch., Theile, have κριθῶν ('A. C. 12. Syr.').



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
with sword, and with hunger, and with death, and with the beasts of the earth.	ναὶ ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.	part of the earth with sword, and with hunger, and with <sup>o</sup> death, and <sup>y</sup> by the <sup>a</sup> wild beasts of the earth.
9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:	9 Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον,	9 And when he <sup>r</sup> opened the fifth seal, I saw under the altar the souls of <sup>t</sup> those <sup>t</sup> slain for the word of God, and for the testimony which they <sup>h</sup> ad.
10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?	10 καὶ ἔκραζον φωνῇ μεγάλῃ, λέγοντες, Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;	10 And they <sup>r</sup> cried with a loud voice, saying: <sup>v</sup> Until when, O <sup>w</sup> Lord <sup>t</sup> the holy and <sup>t</sup> the true, dost thou not judge and avenge our blood <sup>y</sup> on <sup>t</sup> those that dwell on the earth?
11 And white robes were given	11 καὶ ἐδόθησαν ἐκάστοις στο-	11 And <sup>t</sup> there <sup>a</sup> were given

<sup>o</sup> Many (Wakef., Newc., Woodh., Thom., Herd., Mey., Allw., All., Bloomf., Ell., Stu., Kell., Rob., &c.) render θάνατος here, *pestilence, Pest.* But see ch. 2: 23, N. y, and Hengst. *in loc.*

<sup>p</sup> E. V., ch. 9: 18; &c. The change of preposition is observed by Syr., Germ., Dt., It.;—Erasm. and later Latin verss. (except Castal.), Hamm., Beng., Wesl., Wakef., Woodh. and Allw. (*under*), Thom., Sharpe, Bloomf. (*by the means or instrumentality of*), Stu., Lord, Treg., De W., Words. (*by means of*), Hengst.

<sup>q</sup> The specific sense of θηρίον (comp. Sept. Deut. 28: 26; Ps. 79: 2; Is. 18: 6; Jer. 7: 33; &c.) is given by Syr., Dt., It., Fr. G.,—M.,—Pagn., Castal. and later Latin verss., B. and L., Dodd., Wesl., Moldenh., Wakef., Newc., Thom., Mey., Allw., All., Penn, Ell., Stu., Lord, De W. (in the note), Murd., Barn.

<sup>r</sup> See v. 3, N. i.

<sup>s</sup> See ch. 2: 2, N. h, &c.

<sup>t</sup> The participial form is retained by W. (*men slain*);—Vulg., Syr. (with a relative prefix), It. (*degli uomini uccisi*);—Erasm., Vat., Castal., Aret., Cocc., Bierm., Herd. and Mey. (*der Geschlachteten*), Greenf. Other verss. variously determine the relation of time: *were, have been, had been, slain.*

<sup>u</sup> The testimony was Christ's (ch. 1: 2, 5, &c.; John 3: 32, &c.); *they* had it in trust (1 Cor. 9: 17; Gal. 2: 7; 1 Thess. 2: 4; &c.). There is even large authority, 'B. a 24. β 6. γ 2. Compl. Syr. Ar. P.,' for the reading μαρτυρίαν τοῦ ἀγνίου, followed by It.;—Andr., Areth., Matth. and Words.—E. V., ch. 12: 17; 19: 10; &c.; 1 John 5: 10;—W., T., C., R.;—Vulg., Syr. (= *testimonium Agni quod illis erat*; not, as Murd., *testimony to the Lamb which was with them*), Germ., Dt., It., Fr. S.;—Erasm., Vat., Castal., Aret., Hamm. (*had had*), Cocc., Bierm.,

Vitr., Beng. (*gehabt hatten*), Greenf. (אֵינֶם הָיוּ), De W., Hengst. The *tuebantur* of Pagn., Bez., Par., (G. *maintained*) seems to have given currency to the other view, which is, indeed, held by some, as Vitr., who do not allow it to modify the version.

<sup>v</sup> For ἔκραζον, all the recent editors read ἔκραξαν ('A. B. C' a 25. β 5. Compl.).—The ἔως πότε = הָאֵינֶם הָיוּ of Ps. 13; &c.; and is here answered by the ἔως of v. 11. Latin verss. (*usquequo* or *quousque*;—except Castal.'s Ciceronian *quousque tandem*), Syr. (= Greenf. כַּד־יָבִיחַ = De D. *usque quando*), Dt. marg. (*tot wannær toe*), It. (*infino a quando*), French verss. (*jusques à quand*);—Lord, Kell.

<sup>w</sup> See 2 Pet. 2: 1, N. g.

<sup>x</sup> Syr., It.;—Wells, Thom., Allw. But all the recent editors reject (except that Bloomf. merely brackets, as '*most probably, or certainly, an interpolation*') the *o* before ἀληθ., on the authority of A. B. C. 'a 17. β 6. Compl.' I recommend that this reading be followed: *and true.* Daub., Woodh., Penn, Lord, Treg., Words., express the first article; and the want of it, or of both, is in the German verss. and Murd. compensated by means of the personal pronoun (*du—thou*), and in Fr. G.,—M.,—Pagn., Vat., Bez. and later Latin verss., Brightm., B. and L., by a relative construction (*qui es, which art*).

<sup>y</sup> For ἀπό, Matth., Mey., Lachm., Bloomf., Treg., Words., Tisch., read ἐκ (A. B. C. 'a 26. β 4. Compl.).—For *those*, see ch. 2: 2, N. h, &c.

<sup>z</sup> For the order, see v. 2, N. g.

<sup>a</sup> For ἐδόθησαν . . . στολαὶ λευκαί, all the recent editors read ἐδόθη . . . στολή λευκή ('A. B. C. a 28. β 7. [β 8. for στολή λευκή] γ 3. Compl. Syr. Arm. Erp.'). I recommend that this reading be followed: *was given . . . a white robe.*

## KING JAMES' VERSION.

## GREEK TEXT.

## REVISED VERSION.

en unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had

λαὶ λευκαὶ, καὶ ἑρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν, ἕως οὗ πληρώσονται καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

12 Καὶ εἶδον ὅτε ἤνοιξε τὴν

unto every one of them <sup>a</sup>white robes, and it was said unto them that they should rest yet <sup>c</sup>a little <sup>d</sup>time, until their fellow-servants also and their brethren <sup>e</sup>shall fulfil it, <sup>f</sup>who <sup>g</sup>shall be killed as they <sup>h</sup>also <sup>i</sup>themselves.<sup>j</sup>

12 And I <sup>j</sup>saw when he <sup>k</sup>

<sup>b</sup> The reading *ἐκάστοις* is rejected by all the recent editors, of whom Matth., Griesb., Sch., Bloomf., Tisch., give *αὐτοῖς* ('B. α 14. β 3. [ & 31] Compl. Arm.; Beng., Knapp, Mey., Lachm., Hahn, Treg., Words., Theile, αὐτοῖς ἐκάστοις ('A. C. α 11. β 4. γ 3. [Vulg.]). I recommend that the latter reading be followed, and translated: *them every one*. Comp. ch. 5: 8, and see ch. 2: 23, N. α;—W. (*for each soul . . . to them*);—German verss. (except Herd.), French verss.;—Castal., Wesl. (*to them, to every one*). Treg. (*them severally*).

<sup>c</sup> For the omission of *for*, see E. V., ch. 20: 3; &c.;—W., R.;—Daub., Dodd., Wakef., Woodh., Thom., Sharpe, Stu., Lord, Kenr.—The *μικρόν*, rejected by the other recent editors ('B. α 25. β 6. γ 2. Compl. Ar. P.'), is retained by Lachm., Hahn, Treg.

<sup>d</sup> E. V., John 5: 6; &c.;—W., R.;—Brightm., Daub., Wesl., Newc., Woodh., Allw., Penn, Lord.

<sup>e</sup> Greek writers, it is true, often employ the future middle, especially of pure verbs, in a passive sense. But whether this usage is found in the N. T. (Acts 15: 22; 1 Cor. 10: 2; Gal. 5: 12) is doubtful. Here it is not necessary. 'The martyrs should rest yet a little time, until their brethren also, still left on the field of conflict, shall fulfil it for themselves—in their own appointed way—not resting, but suffering.' And, accordingly, Luth. (*rollends dazu kämen*), Cocc. (*plene accedant*);—and in the *Comment.*, '*implerent, nempe suum agonem, vel, se plene associarent*'; Stu., Rob. ('*πληρώσονται* sc. τὸν καιρὸν τ. χρόνον'). retain the active or the middle force. This reading, however, is almost destitute of manuscript support, and has been rejected by all the recent editors, of whom Beng., Knapp, Mey., Hahn, Lachm., Bloomf., Treg., Words., Theile, give *πληρωθῶσι* ('A. C. 29. Compl. Vulg. Copt. Aeth. Syr.').; Matth., Griesb. (to whom Rob. errs in assigning *πληρώσονται*, as he does in citing *πληρωθῶσι* as the Rec.), Sch., Tisch., *πληρώσωσι* ('B. α 28. β 5. Erp.'). The former is with reason objected to by Hengst., as scarcely yielding a satisfactory sense; the common explanation both of this reading and of *πληρώσονται*, until the completion of their number (Steph., Engl. Ann., Grot., Grell., Daub., B. and L., Wolf., Beng., &c.), and that of Vittr.,—of their afflictions, being harsh and unexampled. De W.'s note is: '*πληροῦσθαι* either simply *vita defungi*, comp. *τελειοῦσθαι* Wisd. 4: 12 (13), or with the additional sense of a moral perfecting, comp. Heb. 11: 40; 12: 23,' and, while the place referred to in Wisd. gives no countenance whatever to the first of these interpretations, the second is suggested also by Areth., after Andr.: *μακροθυμεῖν*

ἀχρι τῆς τῶν ἀδελφῶν τελειώσεως κελύεται, ἵνα μὴ χωρὶς αὐτῶν τελειωθῶσι, κατὰ τὸν θεῖον Ἀπόστολον (in allusion to Heb. 11: 39, 40). But, besides the substitution here of *τελειώω* for *πληρῶω*, the place just cited, taken strictly, shows, not that departed saints are to rest till the living are perfected, but that they themselves do not attain their *τελειώσις* apart from the latter, but, as the apostle speaks, *vice versa*, in 1 Thess. 4: 17, *ἀμα σὺν αὐτοῖς*. On the other hand, Bloomf.'s objection to *πληρώσωσι*, (to which he allows 'very strong external authority,') that 'one may justly require some *proof* that such an idiom as this use of the active *πληρ.* in a passive sense ever existed,' is readily obviated by taking the word in its own active sense, as Matth. thinks may be done ('Quid, si post *πληρώσωσι* ex superioribus intelligatur αὐτὸν, ἤγουν τὸν χρόνον τὸν μικρόν, ut sit, usque dum conserri eorum compleant tempus illud parvum. Nec enim hoc adeo absurdum videtur?'), and as is done by Bretsch. ('intellige τὸν δρόμον, vel τὸν χρόνον'), Wahl ('abest τὸν καιρὸν αὐτῶν'), De W. ('ihren Lauf vollendet haben würden'), Hengst. ('we are to supply: *their course or their work*'). But the ellipsis assumed by De W. and Hengst. is abrupt and without example, whereas the *καί* subjoined to *πληρ.* (the verb being necessarily changed,) sufficiently justifies the supplement proposed above. I recommend, therefore, that the reading *πληρώσωσι* be adopted, and translated thus: '*should fulfil it*;' and that the margin bear the following note: 'Or, as other copies read, *should be fulfilled*.' This change would require, *should be killed*, in the next clause.—The verb *πληρ.* is translated in connection with its subjects by W., R.;—nearly all foreign verss.;—Daub., Wesl., Woodh., Allw., Stu.

<sup>f</sup> For *who*, see Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Penn, Stu., Lord, Murd., Kenr.—Excepting Beng., Matth., Bloomf., all the recent editors have *ἀποκτείνεσθαι*.

<sup>g</sup> For this idiomatic repetition of the *καί*, see Win. § 57. 4, and ch. 2: 27, N. γ, &c. W.;—Latin verss., Syr.;—Engl. Ann. ('Or, as themselves also were'), Beng., Herd., Mey., Lord, Treg., De W.

<sup>h</sup> See 1 John 1: 7, N. x, &c. Pagn., Castal., Bez., Par., Cocc., Bierm., Vittr., (*ipsi*;—for the Vulg. *illi*), Engl. Ann. (see N. g), Wakef., Treg. (marks *they* as emphatic), De W.

<sup>i</sup> Nothing is supplied by W., R.;—foreign verss.;—Daub., Wakef., Thom., Penn, Lord, Kenr.

<sup>j</sup> See ch. 4: 1, N. b.

<sup>k</sup> See v. 3, N. i.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood:	σφραγίδα τὴν ἕκτην· καὶ ἰδοὺ σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα,	opened the sixth seal, and, 'behold, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood,
13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.	13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου σειομένη·	13 And the stars of heaven fell unto the earth, <sup>a</sup> as a fig-tree casteth her <sup>o</sup> untimely figs, <sup>p</sup> being shaken <sup>q</sup> by a 'great wind;
14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.	14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐίλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν·	14 And the heaven <sup>r</sup> was parted as a scroll <sup>s</sup> rolling up; and every mountain and island were moved out of their places;
15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and	15 καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ οἱ χίλιάρχοι, καὶ οἱ δυ-	15 And the kings of the earth, and the great men, and the <sup>v</sup> rich, <sup>v</sup> and the chief captains, and the

<sup>1</sup> See ch. 5: 6, N. r. But all recent editors cancel ἰδοὺ, on the authority of B. C. 'a 26. β 8. γ 2. Compl. Vulg. MS. Am. Tol. Harl.\* Copt. Aeth. Syr. Arr. Slav. MS.'—'very strong authority,' says Bloomf., who thinks the word 'was probably introduced from the parallel passages.' I recommend that it be omitted: *and there was*.

<sup>m</sup> The reading, which inserts ὅλη after ἡ σελήνη, is marked by Beng. as one 'quae per codices firmior sit lectione textus; nec tamen plane certa,' but all subsequent editors have adopted it, on the authority of 'A. B. C. α 17. β 8. γ 2. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MS.' I recommend that it be followed, and translated: *whole moon*.

<sup>n</sup> W., R.;—Syr., Dt., It., French verss.;—Cocc. (*ut*;—for *sicut* of others), Daub. and later English verss. (except Allw., Treg., Words.), Beng. and later German verss. (*wie*;—for Luth.'s *gleichwie*, and De W.'s *sowie*).

<sup>o</sup> Or, *winter-figs*. See the lexicons, *in voc.*; also Rob., s. v. *σνχ*. The Sept. have the word in Cant. 2: 13 for *סנח*.

<sup>p</sup> Dodd. The participial construction is retained also by It., French verss.;—Cocc., Bierm., Vittr., Herd., Wakef., Woodh., Mey., Van Ess, Sharpe, Stu., Lord, Treg., Hengst.

<sup>q</sup> See 2 Pet. 2: 19, N. l.

<sup>r</sup> E. V., John 6: 18, and generally elsewhere; always in this book, except in connection with *κρανγή* or *φωνή*;—W., R.;—Daub., Penn, Sharpe, Lord, Kenr.

<sup>s</sup> Not necessarily ἀπ' ὀψέως (Schleus. and Ros. after Grot.). Bretsch.'s explanation also, *partes discissae et convolutae hic describuntur* (and so Bloomf.: 'the heaven . . . was parted off, or separated in the midst, and the part removed;'), and Rob.:

'the heavens parted asunder . . . i. e. the heavens were rent and the parts rolled away') is needlessly specific, and possibly erroneous; the word expressing nothing more than that the heavenly expanse *was sundered* (in old English it might have been, with the same meaning, *was departed*) *from*—perhaps its fastenings, like a tent (comp. Job 9: 8; Ps. 104: 2; Is. 40: 22; 42: 5; 44: 24), or as when an outstretched scroll is let go.—Vulg. (*recessit*), Syr. (= De D. *separati sunt*), German verss. generally (*entwich*;—All. *wich zurück*), Dt. (*is weg gegeben*), It. (*si ritirò*), French verss. (*se retira*);—Erasm., Pagn., Vat., Castal., Steph., Aret., (*as Vulg.*;—which is better than Bez. and Par. *abscessit*, or Cocc. and Bierm. *amotum est*), Wakef. (*ran up*), Thom. (*recoiled*), Treg. (*was separated from its place*), Murd. (*separated*). Comp. N. t.

<sup>t</sup> The comparison is not, as it has been frequently explained, to the disappearance, either of the contents of a scroll that has been rolled up, or of the scroll itself, but to the process of rolling. Comp. N. s.—Dt. (*dat toegerold wordt*), Fr. G.,—M.,—S., (*que l'on [qu'on] roule*);—Erasm., Vat., (*qui circumvolvitur*;—for the Vulg. *involutus*), Pagn., Steph., Bez., Par., Cocc., Grell, Vittr., (*qui convolvitur*), Castal. (*convolutatur*), Berl. Bib. (*zusammen gerollt wird*;—for Luth.'s *eingewickeltes*), Beng. (*das man zus. wickelt*), All. (*das man zusammenrollt*), Treg. (*when it rolleth itself together*), De W. (*die zusammenge-wickelt wird*;—in 1839, *zusammengerolltes*).

<sup>u</sup> Instead of *πλούσιοι καὶ οἱ χεῖροι*, all the recent editors have, *χεῖρ. καὶ οἱ πλ.* (A. B. C. 'α 22. β 7. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MS.'). I recommend that this order be followed: *chief captains, and the rich*.

<sup>v</sup> W., R.;—foreign verss.;—Wesl., Wakef., Newc., Stu., Lord, Kenr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;	νατοὶ, καὶ πᾶς δούλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων,	<sup>w</sup> mighty, <sup>v</sup> and every bond man, and <sup>e</sup> every free man, hid themselves in the <sup>v</sup> caves and in the rocks of the mountains;
16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:	16 καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου.	16 And <sup>e</sup> they say to the mountains and <sup>a</sup> to <sup>v</sup> the rocks: Fall <sup>v</sup> upon us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
17 For the great day of his wrath is come; and who shall be able to stand?	17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;	17 For <sup>e</sup> that great day of his wrath is come, and who <sup>d</sup> is able to stand?
CHAP. VII.	CHAP. VII.	CHAP. VII.
AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.	ΚΑΙ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον.	<sup>a</sup> AND after <sup>a</sup> these things I saw four angels standing <sup>v</sup> upon the four corners of the earth, holding the four winds of the earth, that <sup>a</sup> no wind should blow on the earth, nor on the sea, nor <sup>v</sup> upon <sup>v</sup> any tree.

<sup>w</sup> The reading *ισχυροί* (A. B. C. 'a 27. β 7. Compl.') is adopted by all the recent editors in the place of *δυνατοί* but requires no change in the version.

<sup>x</sup> The authority of A. B. C. 'a 19. β 7. Vulg. Aeth. Syr. Arr. Slav. MS.' is against this second *πᾶς*, which, however, is retained by Griesb., Knapp, Mey., Sch., and Bloomf. (though he thinks it may be an interpolation).

<sup>y</sup> Dodd., Wesl., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Treg., Murd.

<sup>z</sup> The present tense is retained by W., R.;—Vulg., Syr., Fr. S.;—Erasm., Vat., Aret., Cocc., Bierm., Daub., Berl. Bib., Wakef. and Newc. (*say*), Allw., Sharpe, Stu., Treg., De W., Words., Hengst., Kenr. Comp. ch. 7: 10, N. f. Here the past time was introduced by Pagn., and adopted by Bez., &c.

<sup>a</sup> The sign of the dative is repeated by W.;—Syr., Dt., It., French verss.;—Daub., Beng., Dodd., Wesl., Moldenh., Herd., Woodh., Mey., Allw., Greenf., Penn, Stu., Lord, Hengst., Murd.

<sup>b</sup> The article is repeated by R.;—Dt., It., French verss.;—Daub., Beng., Dodd., Wesl., Moldenh., Herd., Woodh., Thom., Mey., Allw., Greenf., Penn, Stu., Lord, Treg., Hengst., Murd., Kenr.—For *upon*, see ch. 3: 3, N. j, &c. R.;—Dodd., Wakef., Thom.

<sup>c</sup> '*Dies irae, dies illa*; the issue and consummation of all preceding days of vengeance; the day, of which we were so often warned.' See 1 John 2: 7, N. o, &c.—Syr.;—Pagn., Bez., Brightm., Par., Grell., Vittr., Wakef.

<sup>d</sup> Syr., Germ., Dt., Fr. S.;—Vat., Castal., Cocc., Vittr., Daub., Beng., Dodd., Wesl., Moldenh., Herd., Wakef., Newc., Woodh., Thom., Mey., Allw., All., Sharpe, Stu., Lord, Treg., De W., Words., Hengst., Murd. E. V. and others follow the Vulg.

<sup>e</sup> The *Kaí* is cancelled by Lachm. and Treg., on the authority of 'A. C. Vulg. Copt.'; and *τοῦτο* (A. B. C. 'a 22. β 6. γ 2. Compl.') is substituted for *ταῦτα* by Matth., Sch., Lachm., Treg., Words., Tisch.—For *no wind* (= 'not a blast,' Milton, *Lycidas*, 97). see 1 John 1: 8, N. z. Protestant German verss., Dt., It. (*non . . vento*), Fr. G.;—M.,—S., (*aucun vent ne*);—Daub., Wakef., Woodh. (*not a wind*), Thom., Allw. (*a wind . . not*), Penn, Sharpe, Lord (*wind . . neither*), Words.

<sup>f</sup> See ch. 6: 16, N. b, &c. In the last clause, as an indication of a change in the construction, Vulg. substitutes *in* with the acc. for the previous *super* (and by this R. is led into the variation, *upon . . on*); Dt. changes *op* to *tegen*; Fr. S., *sur* to *contre*;—Erasm., Pagn., Vat., Bez., Par., (*as Vulg.*), Cocc., Vittr., (change *in* with the abl. to *in* with the acc.), Beng. (makes the same change with *über*). Comp. ch. 13: 1, N. dd.

<sup>g</sup> Literally: '*Every tree*;—as would at once be the case, but for the angelic restraint.' Comp. ch. 9: 4; Is. 2: 13; Joel 1: 12, 19;—Hamm., Cocc., Greenf., Züll., Hengst. ('*eig. allen Baum*'). But in English the literal expression might occasion ambiguity. There is also another reading, *τι δένδρον* (B. C. 'a 22. β 6. Vulg. Ar. Copt.'), adopted by Wetst., Matth., Lachm., Treg., Words., Tisch.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,	2 Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,	2 And I saw another angel ascend from the <sup>a</sup> sunrising, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.	3 λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίζωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.	3 Saying: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God <sup>e</sup> on their foreheads.
4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.	4 Καὶ ἤκουσα τὸν ἄριθμὸν τῶν ἐσφραγισμένων· ρμδ' χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·	4 And I heard the number of <sup>b</sup> the sealed: <sup>a</sup> a hundred and forty <sup>c</sup> four thousand <sup>d</sup> sealed, of <sup>e</sup> every tribe of the children of Israel;
5 Of the tribe of Juda were	5 ἐκ φυλῆς Ἰούδα, ιβ' χιλιά-	5 Of the tribe of <sup>m</sup> Judah,

<sup>a</sup> T., C., G.;—Germ., Dt., It. (*che saliva*). French verss. (*qui montait*);—Cocc. (following this reading, changes *ascendentem* of the other Latin verss. into *qui ascendebat*. But I recommend that the reading of all the recent editors, ἀναβαίνοντα (A. B. C. 'a 27. β 7. Compl.'), be followed, and translated: *ascending*.

<sup>d</sup> The periphrasis of the text is preserved by W., T., C., G., R.;—the Latin and German verss., Dt., It., Fr. S.;—Daub., B. and L., Dodd., Wesl., Wakef., Woodh., Thom., Clarke, Greenf., Stu., Lord, Treg., Words., Kell., Murd., Kenr.

<sup>e</sup> E. V., v. 1;—Dodd., Wesl. (*neither . . . neither*), Wakef. (*or . . . or*), Newc., Thom., Allw., Penn, Sharpe, Stu., Lord, Treg. Foreign verss. generally render the μήτε of both clauses by the same word.

<sup>f</sup> The present tense is used by W., R.;—Vulg., Germ.;—Erasm., Pagn., Vat., Castal., Aret., Cocc., Beng., Herd., Thom., Mey., Kenr. But of these several read, as do all the recent editors, σφραγίζωμεν. For the present of our Text Treg. cites no authority but Erasm. I recommend that σφραγίσ. be adopted, and translated: *have sealed*.

<sup>g</sup> See ch. 1: 20, N. d, &c. Syr. (= Greenf. ܒܝܝܬ), German verss. (*an*), Dt., It., Fr. G.,—M.,—S.;—Daub., Wakef., Woodh., Allw., Stu., Treg., Murd., (*upon*), Wesl., Newc., Thom., Penn, Sharpe, Ell. (at ch. 9: 4), Lord, Kenr.

<sup>h</sup> Latin verss., It., Fr. G.,—M.;—Berl. Bib. and later German verss. generally, Wakef., Woodh., Greenf., Lord, Treg.

<sup>i</sup> Vv. 4–8 are not so much a historical statement of what John saw, or even of what took place, as an echo of what he *heard*. And this, together with the blessedness and the solemnity of the act, is best brought out by the construction and ar-

range-ment of the original; which are, accordingly, adopted by W., R. (except that it turns the Vulg. *signati* of v. 4 into a finite verb);—Vulg., Syr., Germ. (*nearly as R.*), It. (except that it supplies *cl'era di* after the first clause of v. 4), Fr. G.,—M., (*nearly as Germ.*), Fr. S.;—Erasm., Pagn. (except that he supplies *erant* to *obsignata* in v. 4;—and so Bez., Par., B. and L.), Cocc., Grell., Vittr., Beng., Woodh. (*as R.*), Greenf. (except that he reverses the order in vv. 5–8), Mey., All., De W., (treating the participle throughout as a noun), Treg., Hengst. (*as Germ.*).—For the form of the indefinite article in v. 4, see 2 Pet. 2: 14, N. f.

<sup>j</sup> It is not necessary, in rendering the numeral sign of the Text (which all recent editors, except Matth. and Bloomf., exchange for *numeral words*) into our most common verbal expression, to mark *and* as supplied. (Treg., indeed, adopts the reading of 'C. a 7. Compl.,' which inserts καί after εκατόν).—R., Wells, Daub., Wesl., Lord, (omit *and* in both cases), Dodd., Wakef., Woodh., Thom., Allw., Sharpe, Treg., Kenr. Comp. ch. 4: 4, N. m and 14: 1, N. g.

<sup>k</sup> The singular is retained by W. (*every lineage*), R.;—Vulg., Syr., Fr. S.;—Erasm., Vat., Cocc., Vittr., Daub., Dodd., Wakef., Stu., Lord (*the whole race*), Treg., De W., Words., Murd., Kenr.

<sup>l</sup> See v. 4, N. i.—In vv. 5–8 ἐσφραγισμένοι is cancelled, in every instance except the first and last, by Matth., Lachm., Treg., Words., Tisch., on the authority of A. B. C. 'a 22. β 6. γ 3. Compl. Vulg. MS. Harl.\* Copt. Aeth. Syr. Erp.; and in the two exceptional cases Matth. has ἐσφραγισμένοι (B. 'a 12. β 4.' and in v. 5 'γ 2.').

<sup>m</sup> See ch. 5: 5, N. o, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
sealed twelve thousand. Of the tribe of Reuben <i>were</i> sealed twelve thousand. Of the tribe of Gad <i>were</i> sealed twelve thousand.	δεσ ἐσφραγισμένοι ἐκ φυλῆς Ῥουβὴν, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Γὰδ, ἰβ' χιλιάδες ἐσφραγισμένοι.	twelve thousand sealed; of the tribe of Reuben, twelve thousand sealed; of the tribe of Gad, twelve thousand sealed;
6 Of the tribe of Aser <i>were</i> sealed twelve thousand. Of the tribe of Nephthalim <i>were</i> sealed twelve thousand. Of the tribe of Manasses <i>were</i> sealed twelve thousand.	6 ἐκ φυλῆς Ἀσὴρ, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Νεφθαλεὶμ, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Μανασσῆ, ἰβ' χιλιάδες ἐσφραγισμένοι.	*6 Of the tribe of *Aser, twelve thousand sealed; of the tribe of *Nephthalim, twelve thousand sealed; of the tribe of *Manasses, twelve thousand sealed;
7 Of the tribe of Simeon <i>were</i> sealed twelve thousand. Of the tribe of Levi <i>were</i> sealed twelve thousand. Of the tribe of Issachar <i>were</i> sealed twelve thousand.	7 ἐκ φυλῆς Συμεὼν, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Λευὶ, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Ἰσαχάρ, ἰβ' χιλιάδες ἐσφραγισμένοι.	*7 Of the tribe of *Symeon, twelve thousand sealed; of the tribe of Levi, twelve thousand sealed; of the tribe of *Isachar, twelve thousand sealed;
8 Of the tribe of Zabulon <i>were</i> sealed twelve thousand. Of the tribe of Joseph <i>were</i> sealed twelve thousand. Of the tribe of Benjamin <i>were</i> sealed twelve thousand.	8 ἐκ φυλῆς Ζαβουλὼν, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Ἰωσήφ, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Βενιαμὴν, ἰβ' χιλιάδες ἐσφραγισμένοι.	*8 Of the tribe of *Zabulon, twelve thousand sealed; of the tribe of Joseph, twelve thousand sealed; of the tribe of Benjamin, twelve thousand sealed.
9 After this I beheld, and lo, a great multitude, which no man	9 ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι	9 After *these things, I *saw, and *behold a great multitude,

<sup>a</sup> See v. 4, N. i and v. 5, N. l.

<sup>c</sup> 'It is to be regretted,' remark the Amer. Bible Soc.'s Committee on Versions, in their Report on the late Revision, 'that, in respect to persons *already named in the Old Testament*, the translators did not retain their names in the form in which they had thus become familiar. Instead of this, they have often introduced the personages of ancient Jewish history under names modified, and sometimes disguised, by transmission through the Greek tongue. . . The principle adopted in such cases has been the following: When such names occur singly in the narrative, and there would arise no marked difference in the pronunciation, the form in the Old Testament has been restored.' In the spirit of this rule, and as  $\alpha\sigma\chi\epsilon\rho$  became  $\alpha\sigma\chi\epsilon\rho$  by necessity, there being no Greek representative of  $\alpha\sigma$ , *sh*, I recommend that here and at Luke 2: 36 the Hebrew form be restored: *Asher*.—T., Daub., Moldenh., Gerl., Lord, Hengst., (*Asser*), Guyse, Dodd., Wesl., Campb. (in Luke), Newc., Woodh., Murd. (*Ashur*);—Rob.

<sup>p</sup> See N. o. *Νεφθαλεὶμ* (Gen. 35: 25) being but one of several Sept. forms (*Νεφθαλεὶ* Gen. 30: 8; *Νεφθαλί* Gen. 46: 24; *Νεφθαλίμ* 1 Kings 4: 15) for  $\alpha\sigma\chi\epsilon\rho$ , I recommend that the O. T. name be restored here and Matt. 4: 13, 15: *Naphthali*.—Dodd., Wesl., Campb. (in Matt.), Newc., Lord, Murd. German verss., Guyse, Woodh., Penn., (*Naphthali*).

<sup>q</sup> See N. o. The Sept. uses two forms of the nominative, *Μανασσῆ* (Gen. 48: 5) and *Μανασσῆς* (2 Kings 20: 21) for

$\alpha\sigma\chi\epsilon\rho$ . Here, though not at Matt. 1: 10, the Amer. Bible Soc. has restored *Manasseh*. I recommend that it be done in both places.—W., Daub., (*Manasse*), Dodd., Wesl., Campb. (in Matt.), Wakef., Newc., Woodh., Penn., Lord, Murd.

<sup>r</sup> See v. 4, N. i and v. 5, N. l.

<sup>s</sup> See 2 Pet. 1: 1, N. a, &c. W., T., C.;—Fr. S.;—Erasm., Cocc., Mey. All others, including E. V., apply the principle cited in v. 6, N. o; which I also recommend to be done: *Simeon*.

<sup>t</sup> See v. 6, N. o. This name is given with one *s* by W., T., C.;—Erasm., Bez. (in some edd.), Whist., Wells, Beng., Lowm., Wakef., Allw., Gerl.;—Germ., Dt., Cocc., Moldenh., Mey., De W., Hengst., follow the Chethibh (*Issaschar* or *Isaschar*):—all others, including E. V. here and in the O. T., take the Keri, which I also recommend: *Issachar*.

<sup>u</sup> See v. 4, N. i and v. 5, N. l.

<sup>v</sup> Both here, and at Matt. 4: 13, 15, the Amer. Bible Soc. has restored *Zebulun*, in accordance with the principle of v. 6, N. o. I recommend that the change be adopted in both places.—G., Lowm., Guyse, Wesl., Newc., Lord, Treg., (*Zebulon*), Dodd., Campb. (in Matt.), De W. and Hengst. (*Sebulon*).

<sup>w</sup> See ch. 4: 1, N. a.

<sup>x</sup> See ch. 4: 1, N. b.

<sup>y</sup> See ch. 5: 6, N. r.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;	αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν.	which no one could number, of every nation, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.	10 καὶ κράζοντες φωνῇ μεγάλῃ, λέγοντες, Ἡ σωτηρία τῷ καθήμενῳ ἐπὶ τοῦ θρόνου τοῦ Θεοῦ ἡμῶν, καὶ τῷ ἀρνίῳ.	10 And crying with a loud voice, saying: 'The salvation unto him who sitteth on the throne of our God, and unto the Lamb.
11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,	11 Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,	11 And all the angels stood 'around the throne' and 'the elders and the four living creatures, and they fell before the throne upon their face, and worshipped God,
12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and	12 λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ	12 Saying: Amen. 'The blessing, and 'the glory, and 'the wisdom, and 'the thanksgiving,

\* See ch. 3: 7, N. p, &c.

<sup>a</sup> For ῥδύν., Beng., Matth., Lachm., Treg., Words., Tisch., read ἐδύν. (A. B. C. 'a 10. β 4. Compl.').

<sup>b</sup> The variation in the number of ἔθνους and φυλῶν, in which Beng. and Hengst. find something worthy of note, is observed also by Syr., Dt., Fr. S.;—Hamm., Cocc., Vit., Thom., Stu., Lord, Treg. Others, as B. and L., Dodd., Wakef., Words., make all the four nouns singular. The rest follow the Vulg.

<sup>c</sup> See ch. 1: 7, N. k.

<sup>d</sup> E. V., ch. 10: 11; 17: 15. Elsewhere, by disregarding the number, E. V. sometimes hides or obscures the meaning. Thus, comp. Luke 2: 10 (παντὶ τῷ λαῷ, to all the people = Israel) with v. 31 (πάντων τῶν λαῶν, of all the peoples, i. e. on earth, including the two divisions specified in v. 32); Acts 4: 25 (λαοί, peoples), 27 (λαοὶς Ἰσραὴλ, peoples of Israel = the tribes gathered together at the Passover); &c. An oversight of kindred influence pervades the common English version of the O. T.—W., R.;—foreign verss. (except B. and L.);—Daub., Thom., Allw., Sharpe, Lord, Treg., Kenr.

<sup>e</sup> See ch. 4: 1, N. c, &c. W., R.;—Vulg., Syr., Germ., Dt.;—Erasm., Vat., Cocc., Vit., Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Greenf., Stu., Lord, Treg., De W., Hengst., Kenr. Matth. and Words. edit ἐστῶτας (B. 'a 14. β 4').—Bloomf. marks περιβεβλημένοι as 'a reading thought to need alteration,' and all the other recent editors do alter it to περιβεβλημένους, on the authority of A. B. C. 'a 21. β 5.' The case would then depend on the εἶδον. See Win. § 35. 3, and ch. 14: 14, N. o.

<sup>f</sup> Castal., Cocc., Dodd. But all the recent editors, except

Mey., read κράζονσι, on the authority of A. B. C. 'a 27. β 7. γ 4. Compl. Vulg. Aeth. Arm. Arr. Slav.' I recommend that this reading be followed: *they cry*. See ch. 6: 16, N. z.

<sup>g</sup> 'That which has been wrought for us.' See ch. 5: 13, N. e, &c.—Dt., It., French verss.;—Berl. Bib., Beng., Wakef. (*this*);—and so Thom., Penn., Newc. (*our*), Woodh., Allw., Stolz, Ell., Lord, De W., Kell., Hengst.

<sup>h</sup> E. V., in the next clause; &c. But, instead of this Erasmusian reading (comp. v. 3, N. f), the Elzevir text and all the recent editors have, τῷ Θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τ. θ. I recommend that this be adopted, and translated: *unto our God who sitteth on the throne*. For *who*, see 2 Pet. 2: 11, N. f.—For *on*, see ch. 3: 10, N. d, &c.

<sup>i</sup> See ch. 4: 6, N. z.

<sup>j</sup> The κύκλῳ is not repeated in W., T., C., G., R.;—Latin and French verss. (except B. and L.), It.;—Beng., Dodd., Wesl., Herd., Wakef., Thom., Mey., Sharpe, Stu., De W., Kenr. In English it is sufficient, with Thom. and Stu., to remove the comma after *throne*.

<sup>k</sup> See ch. 4: 6, N. a.

<sup>l</sup> W., R.;—Fr. G.,—M.,—S.;—Dodd., Wesl., Herd., Mey., Penn., Stu., Treg., Murd.

<sup>m</sup> For *upon*, see ch. 6: 16, N. b, &c.—For τὸ πρόσ. all the recent editors give τὰ πρόσωπα (A. B. C. 'a 27. β 7. γ 2. Compl. Vulg. Syr. Arm. Arr.'). I recommend that this reading be followed: *faces*!

<sup>n</sup> See v. 10, N. g, &c. To the English authorities, cited in the various notes referred to, may here be added Dodd.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
power, and might, <i>be</i> unto our God for ever and ever. Amen.	δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.	and "the honour, and "the power, and "the "strength, <sup>r</sup> unto our God "unto the ages of the ages. Amen.
13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?	13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς, τίνες εἰσὶ, καὶ πόθεν ἦλθον;	13 And one of the elders answered, saying unto me: "These "that are "clothed "with "the white robes "who are they, and whence came they?
14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.	14 καὶ εἶρηκα αὐτῷ, Κύριε, σὺ οἶδας. Καὶ εἶπέ μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου.	14 And I said unto him: "Sir, "thou knowest. And he said "unto me: These are they "who "come out of "the great tribulation, and "they "washed their robes and made "their robes white in the blood of the Lamb.

\* See 2 Pet. 2: 11, N. g. E. V., ch. 5: 12, &c.;—W., R.;—Germ. (*Stärke*), Dt. (*sterkte*), It. (*forza*), French verss. (*force*);—Castal. (*vires*), Pagn., Bez., Par., Cocc., Vittr., (*robur*), Beng., Moldenh., Herd., Mey., De W., Hengst., (*as Germ.*), Dodd., Wesl., Kenr. Grot., Hengst., and others, note how nearly identical the nouns here are with those in the doxology of ch. 5: 12. The only change is the substitution of *ἐνχαριστία* for *πλοῦτος*, and this was done, Hengst. thinks, for the sake of independence ('zur Bewahrung der Selbstständigkeit'). Or it may be, that the effect is here put for the cause, the riches of the divine liberality being answered by the thanksgivings of the creature.

† See ch. 1: 6, N. d, &c.

‡ See ch. 1: 6, N. g, &c.—The final *ἀμήν* is bracketed by Knapp, Treg., and cancelled by Mey., Lachm., Tisch., Theile, on the authority of 'C. 28. 36.'

§ The Greek order is preserved by R.;—Latin and French verss., Syr., Dt.;—Daub., Beng., Dodd., Herd., Woodh., Stolz, Goss., Mey., Allw., All., Stu., Lord, Treg., De W., Murd.

|| See 2 Pet. 2: 11, N. f. W., R.;—Brightm. (*who*;—and so Dodd., Thom., Sharpe, Stu., Lord, Murd., Kenr.) Wells, Daub., Wesl., Wakef., Newc., Penn, Treg.

¶ E. V., v. 9, and 9 times in this book, out of 12;—W., R.;—Dodd., Wesl., Wakef., Newc., Woodh., Thom. (*clad*), Allw., Sharpe, Stu., Lord, Murd., Kenr.

‡ E. V., v. 9; &c.;—W.;—Dodd., Stu., Kenr. See ch. 11: 3, N. k.

§ 'Those that are thus distinguishable.'—R.;—Syr. (= De D. *hisce*), Dt.;—Vittr. (*illis*), Daub., Beng., Wakef. (*those*), Allw., Greenf., De W.

¶ E. V., Matth. 12: 48; &c.;—W., R.;—foreign verss.;—Wells and later English verss., except Sharpe and Treg.

\* Excepting Bloomf. and Theile, all the recent editors insert

(Lachm., in brackets) *μοῦ* after *Κύριε*, on the authority of B. C. 'a 26. β 6. γ 2. Compl. Vulg. Copt. Syr. Ar. P. Slav. MSS.' I recommend that this reading be adopted, and translated: *My lord*. In this address Beng. sees a step to the unlawful worship of ch. 19: 10 and 22: 8. But it is not necessary, with Hengst., to regard it as equivalent to the divine name, *יהוה*, in which sense the use of it, if so understood, would have been checked by the elder. Greenf.'s *יהוה* is sufficient, and the like discrimination appears in the Syr.

† 'Thou, who askest these questions; thou, not I.' See ch. 1: 8, N. m, &c.

‡ E. V., in the first clause; &c.;—T.;—Woodh., Allw.

§ See 2 Pet. 2: 11, N. f.

¶ Syr., Dt., Fr. S.;—Castal., Aret., Cocc., B. and L., Beng., Wesl., Moldenh., Wakef. (*are coming*), Greenf., Ell. (*are to come*), Stu., Lord, Treg., De W., Words., Kell., Hengst. E V. and others follow the Vulg.

|| See 1 John 2: 7, N. o, &c. Dt., It., French verss.;—Steph., Aret., Vittr., (*illa*), Berl. Bib., Daub., Beng., Moldenh., Herd., Wakef. (*that*), Woodh., Scott, Mey., Allw., Penn, Sharpe, Ell., Lord, Treg. (though with a hesitancy, which is not justified by the reference to '*ἀπομονή*' and all similar words.' Comp. the anarthrous use, Matt. 24: 21; Mark 13: 19; &c.), De W., Words. (who also cites Tertullian's '*ex illa pressura magna*'), Scholef., Kell., Hengst.

‡ See ch. 1: 6, N. y, &c. Dt., Fr. S.;—Brightm., Beng., Wesl., Penn, Ell., Murd.

§ 'Before entering into it.'—The aorist form is observed by W., T., C., G.;—Brightm., Herd., Mey., Sharpe, Ell., Lord;—all of them, however, except the last two, turning *ἐρχόμενοι* into the same tense. E. V. follows R.

¶ The words, *στολὰς αὐτῶν* (*τὰς στ. αὐτ.* B., according to Treg.) are cancelled by all the recent editors, except that Bloomf. would merely bracket them. In their place, Beng.,



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.	15 διὰ τοῦτό ἐῖσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῶ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.	15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall <sup>e</sup> tabernacle <sup>b</sup> over them.
16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.	16 οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα·	16 They shall hunger no more, neither thirst any more; <sup>1</sup> neither shall the sun <sup>1</sup> fall on them, nor any heat;
17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them	17 ὅτι τὸ ἀρνίον τὸ ἀνάμεσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς	17 For the Lamb <sup>a</sup> that is in the midst of the throne shall <sup>a</sup> tend them, and shall lead them

<sup>e</sup> Σκηνώω (from σκηνή, which in E. V. is always in this book, ch. 13: 6; 15: 5; 21: 3, rendered *tabernacle*; and so elsewhere, 17 times, except Luke 16: 9.) is, 1., to pitch a tent; and, 2., to dwell in a tent, or, as in a tent. The first sense is here, and nowhere else (except in Fr. S., which uses the phrase, *dresser la tente*, throughout), adopted by It. Fr. S.;—Engl. Ann. (as one meaning), Dodd., Thom., Goss., Sharpe, Stu. But this use is unexampled in the Sept. (ἐσκήνωσεν ἐν Σοδόμοις in Gen. 13: 12, to which Schleus., Bretsch., and Rob., appeal, not being equivalent to שָׁכַן-בְּיָדָיו. The ἀποσκηνώσας of v. 18 would be a better, though an indirect, reference.), and, as is generally agreed, elsewhere in the N. T.; whereas in the second sense of dwelling &c. it is found in Sept. Judg. 8: 11, in the other old Greek verss. (Aquila, Symmachus, Theodotion) of Ex. 24: 16; 25: 8; Job 11: 14; 38: 19, and, according to general consent, wherever else it occurs in the N. T. (John 1: 14; Rev. 12: 12; 13: 6; 21: 3). The Dt. *overschaduwēn* (marg.: 'Of, bywonen, Gr. *ene hut*, of, *tabernakel over hen zyn*, of, *maken*.'); Aret. *obumbrabit*; Engl. Ann. (as one meaning) *overshadow*; Grot. *erit vice Tabernaculi, proteget*; Vitruv. *umbraculo suo proteget*; B. and L. *couvrira comme un Pavillon*; Hierd., Mey., *Hütte sein*; Van Ess *ist das Zelt*; Treg. *be a covert* (which he considers the only 'admissible' rendering); are inferences, not translations. The word *tabernacle* is proposed not only as being more literal, but also as suggesting the idea of the fulfilment of the O. T. type; Ex. 25: 8, 9; 29: 43, 45; 40: 34; &c. Comp. 1 Kings 6: 13; 8: 27; Ps. 68: 18; Ezek. 37: 27; &c. —Wesl. (*have his tent*), Kist. (*in seinem Heiligthum wohnen*), Lord (*dwell in a tent*, Kell., Hengst. (*zelten*), Barn. ('The meaning here is, that God would dwell among them as in a tent, or would have his abode with them.');

<sup>b</sup> 'For shelter and defense'—the ἐπί here answering to the Matth., Griesb. (according to Theile), Knapp, Mey., Tisch., Theile, Bloomf. (in case στ. αὐτ. were rejected), insert nothing, on the authority of B. (according to Words.) 'a 19. β 6. Aeth. Arm. Erp.;—Griesb. (according to my ed.), Hahn, Sch.,

Heb. בָּעַד after בָּעַד, בָּעַד, &c. Comp. Ex. 40: 35, 36, 38; Deut. 33: 12; Is. 4: 5, 6; 25: 4, 5; Ezek. 37, 27; &c.; also 2 Cor. 12: 9; 1 Pet. 4: 14.—W. (on); R.;—Vulg. (*super*), Syr. (= בָּעַד בָּעַד. Here also De D.'s *proteget*, and Murd.'s *protect*, are merely inferential. The verb is the same as in John 1: 14, where Murd. renders it, *tabernacled*.), German verss. (*über*), It. (*sopra*), Fr. S. (*sur*);—Erasm., Vat., Cocc., (*as Vulg.*), Daub., Dodd. (*upon*), Wesl., Wakef., Newc., Woodh., Thom., Heinr. ('pro μετ' αὐτῶν c. 21, 3. fortius h. l. dicitur ἐπ' αὐτούς.'). Sharpe, Stu., De W. ('over them, as the sublime object of their worship, and as their mighty guardian'), Treg., Kell., Kenr.;—Wahl ('in vel super'), Rob. (*as Dodd.*).

<sup>1</sup> For the force of οὐδὲ μή, see ch. 3: 12, N. j.

<sup>2</sup> W., R.;—Vulg. (*cadet*), Syr., German verss., Dt., It., Fr. S.;—Erasm., Vat., Aret., Cocc., Vitruv., (*as Vulg.*), Pagn., Bez., Par., Grell., (*incidit*), Daub., Dodd., Penn., Stu., Kell., Murd., Kenr., Barn.;—Wahl, Rob. The בָּעַד of Ps. 121: 6; Is. 49: 10, has here been imitated by Fr. G.,—M., (*frappera*);—Castal. (*feriet*), Wakef., Newc., Woodh., Allw., Sharpe, Lord, (*strike*), Greenf.

<sup>a</sup> E. V., ch. 5: 12;—W.; Brightm., Dodd., Wesl., Thom., Stu., Lord, Kenr., (*who*), Newc., Sharpe, Treg.—For ἀνάμεσον, all the recent editors have ἀνὰ μέσον.

<sup>3</sup> See ch. 2: 27, N. r, &c. W. (*govern*), R. (*rule*);—Vulg. (*regit*), German verss. and Dt. (*weiden*);—Erasm. (with the note: 'sive *regit* more *pastorum*') and Vat. (with the note: 'vel, instar *pastoris*, dirigit'), (*as Vulg.*), Hamm. ('rule them, or be their shepherd'), B. and L. (*sera leur Pasteur*), Berl. Bib. (*als ein Hirt weiden*), Wakef. (*tend them like sheep*), Newc. marg., Treg., (*be their shepherd*), Woodh. (*rule them like a shepherd*), Thom., Penn., Sharpe, Stu. (*lead*;—translating the next verb, *guide*), Lord (*guide*), Kenr. (*as R.*), Barn. (*exercise over them the office of a shepherd*).

Lachm., Treg., Words., insert αὐτὰς, on the authority of 'A. 10. 12. 19. 37. 46. 49. 91. Compl. Vulg. Copt. Syr. Ar. P. Slav. MS.' I recommend that this last reading be adopted: *them*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
unto living fountains of waters : and God shall wipe away all tears from their eyes.	ὕδατων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.	unto "living fountains of waters, and God shall wipe away "every tear "from their eyes.
CHAP. VIII.	CHAP. VIII.	CHAP. VIII.
AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.	ΚΑΙ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὥς ἡμίωριον.	AND when he " opened the seventh seal, there was silence in heaven "about half an hour.
2 And I saw the seven angels which stood before God ; and to them were given seven trumpets.	2 Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ ἐστῆ- κασι, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.	2 And I saw the seven angels "who "stand before God, and "there were given 'unto them seven trumpets.
3 And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer it with the	3 καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν	3 And another angel came, and stood at the altar, having a golden censer, and there was given unto him much incense, that he should "give it "to the

<sup>m</sup> With the exception of Matth., all the recent editors read ζῶντες, on the authority of A. B. 'a 25. β 7. γ 2. Compl. Vulg. Aeth. Arm. Erp.' I recommend that this reading be adopted, and, with πηγὰς ὑδάτων, translated: *fountains of waters of life*. Comp. ch. 21: 6; 22: 1, 17.

<sup>n</sup> The singular is retained by W.;—Latin verss., Syr., It., Fr. S.;—B. and L., Dodd., Herd., Wakef., Woodh., Thom., Mey., Allw., Greenf., Penn, Stu., Lord, Treg., Words., Murd., Kenr. —For ἀπό, all the recent editors (except Matth.) read ἐκ (A. B. C. 'a 14. β 5').

<sup>a</sup> See ch. 6: 3, N. i.

<sup>b</sup> This ὥς is in W., *as*; in R., Woodh., Lord, Treg., *as it were*; in Daub., Wesl., Penn, Stu., Barn., *about*; in Dodd., Wakef., Thom., Scott, Sharpe, *for about*.

<sup>c</sup> See 2 Pet. 2: 11, N. f.

<sup>d</sup> E. V., ch. 3: 20; &c.;—(W., T., C., G., R., follow the Vulg. *vidi* . . . *stantes*);—French verss.;—Pagn., Vat., Bez., Par., Cocc., Grell., Vittr., Beng., Moldenh., Newc., Mey, Stu., Treg., De W., Words., Hengst.;—the grammars and lexicons on the use of ἑστήκα and ἑστήκειν as an intransitive present and imperfect. See Dan. 10: 13; Luke 1: 19 (Greek and E. V.); &c., and comp. Tobit 12: 15.

<sup>e</sup> See ch. 6: 2, N. g. Here the main point is, the giving of the trumpets to these angels; not, the distinction thereby conferred on them. Comp. ch. 19: 8, N. j.

<sup>f</sup> E. V., ch. 6: 8; &c.;—Treg.

<sup>g</sup> E. V., in the previous clause;—W., R.;—Vulg., Syr., Germ., It.;—Erasm., Vat., Hamm., Cocc., Vittr., Daub., Beng., Moldenh., Herd., Mey., Bloomf., Stier., Treg., Hengst., Barn. The E. V. variation is after Pagn., Bez., (*offerret*), T., C., G.

<sup>h</sup> 1., The *dative of companionship* with σύν omitted, here assumed by E. V. and many others after Pagn. and Bez., is found more readily in the classics (especially in military narratives, with such words as στρατῷ, ναυσί, &c.; or when accompanied by αὐτός in the same case), than in the N. T. An instance in connection with a verb of *giving* has not been produced from any quarter. 2., The *dative of manner* (Stu., Rob.) or *circumstances* (Stu.) cannot here be anything different from the *dative of companionship*. 3., The *dative of advantage* is applied by Vittr. ('*in gratiam precum sanctorum* . . . ut orationibus sanctorum bonum conciliaret odorem et fragrantiam'), Wolf., Wakef. (*for*;—and so Thom., Treg.), Ew. (*in commodum precum*), Mey., De W., (*für*). Hengst. objects, (1.), that, according to ch. 5: 8, 'the incense *is* the prayers.' But it is not said, that the θυμιάματα of ch. 5: 8 is the same thing as the θυμιάματα πολλὰ here given to the angel, and the absence of the article rather implies the contrary;—(2.), that 'the juxtaposition of the incense and the prayers is suitable to the earthly, not the heavenly, sanctuary.' To this the answer is, that the description of the latter rests on the arrangements of the former; Luke 1: 10;—(3.), that it is 'unscriptural to represent the prayers of the saints as needing the recommendation of angels.' But this assumes, what is very questionable, and is not at all required by the construction, that the angel does not act representatively, or that he represents angels (Hengst. himself understands the angel of ch. 7: 2 to be Christ; and so at ch. 10: 1; 14: 17; 18: 1; 20: 1.), and that the *much incense given to him* is the incense of ch. 5: 8, or denotes angelic intercession.—A better objection than any of these would be, that, in the present connection, this explanation is somewhat forced and artificial. 4., Hengst.'s own assertion, that, but for the necessities of the vision, τὰς



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
prayers of all saints upon the golden altar which was before the throne.	ἀγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.	prayers of all <sup>1</sup> the saints upon the golden altar which <sup>1</sup> is before the throne.
4 And the smoke of the incense, <i>which came</i> with the prayers of the saints, ascended up before God out of the angel's hand.	4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ.	4 And the smoke of the incense <sup>1</sup> for the prayers of the saints ascended <sup>1</sup> out of the angel's hand <sup>2</sup> before God.
5 And the angel took the censer, and filled it with fire of the altar, and cast <i>it</i> into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.	5 καὶ ἔληφεν ὁ ἄγγελος τὸ λιβανωτὸν, καὶ ἐέμισεν αὐτὸ ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.	5 And the angel took the censer, and filled it <sup>2</sup> from <sup>2</sup> the fire of the altar, and cast <sup>2</sup> unto the earth: and there were voices, and <sup>2</sup> thunders, and lightnings, and an earthquake.
6 And the seven angels which had the seven trumpets prepared themselves to sound.	6 Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.	6 And the seven angels <sup>1</sup> having the seven trumpets prepared themselves, <sup>1</sup> that they might sound.

<sup>1</sup> It., French verss.;—Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Greenf., Penn, Sharpe, Bloomf., Ell., Stu., Lord, Treg., De W., Murd., Kenr.

<sup>2</sup> This is not so much information respecting what was now seen, as an additional specification of the altar, and rests on Lev. 16: 12, 13; &c.—E. V., ch. 9: 13;—W., G., R.;—Latin and French verss., Dt.;—Brightm., De D., Beng., Wesl., Moldenh. (*stehet*), Thom., All., Kenr. E. V. follows T., C.

\* 'Incense belonging to, designed for;'—the case here answering to <sup>2</sup> with the latter of two nouns in construction. Hengst. refers to Gen. 9: 5. But neither the preposition there, nor the dative here, is intended, as he thinks, to express or imply identity. In the present instance Win. and Rob. find a *dative of advantage*. See v. 3, N. h.—No such supplement as that of E. V. is found in W., R.;—foreign verss. (except that It. has *dati* out of v. 3);—Daub. and the later English.

<sup>1</sup> R.;—Brightm., Dodd. and the later English verss. generally, either have no *up*, or use *went* in connection with it.

<sup>2</sup> This is put last by W., R.;—foreign verss.;—Dodd., Wakef., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg.

<sup>3</sup> It is true that verbs of filling are sometimes followed by *ex* and the genitive of the thing *with* which = ἔκ τινος. But that is not the common construction in either language, and is not elsewhere employed by John after γεμίζω (ch. 15: 8; John 2: 7; 6: 13) or γέμω.—W., R., (*of*);—Vulg. (*de*), Syr. (= ἔκ);—

προσευχᾶς might have stood for ταῖς προσευχαῖς, is altogether arbitrary. 5., By far the most obvious and natural translation is that of E. V. *marg.* (*to*);—Germ. (*zu*), Dt. (*marg.* 'den gebeten.' The text has *met*, but as a supplement.), It.;—Cocc.,

De D. *ex*);—Erasm., Vat., Aret., Zeg., Cocc., (*as Vulg.*), Bez., Vit., (*ex*), Brightm. (*out of*), Engl. Ann. ('Gr. of. Or, out of'), Hamm., Daub., Woodh., Allw., Penn, Sharpe, Stu., Lord, Treg.

<sup>4</sup> W., R.;—Dt., It., French verss.;—Brightm., Engl. Ann., Hamm., Daub., Berl. Bib., Beng., Wesl., Moldenh., Herd., Wakef., Newc., Woodh., Thom., Allw., All., Kist., Penn, Sharpe, Stu., Lord, Treg., De W., Kenr.

<sup>5</sup> The grammatical ambiguity is not relieved by *it*, and Stu., accordingly, supplies *the fire*. But no supplement is needed, and none appears in W.;—Latin verss., Syr.;—Woodh., Lord, Kenr. See ch. 14: 19, N. j.—For *unto*, see E. V., ch. 1: 11; 6: 13; 12: 13; &c.;—R. (*on*);—German verss. (*auf*);—except Kist., *zu* . . . *hin*), Dt. (*op*), French verss. (*sur*);—Castal. (*ad*), Hamm., Wells, Daub., Dodd., Wesl., Wakef., Newc., Thom., Allw., Sharpe, Stu., Ell., Murd., Kenr., (*on* or *upon*), Woodh., Penn, Lord, (*to*), Greenf. (<sup>2</sup>)). See ch. 13: 13, N. i.

<sup>6</sup> See ch. 4: 5, N. t.

<sup>7</sup> Cocc., Allw. But, instead of the Erasmian reading of our text, all the recent editors have οἱ ἔχοντες. I recommend that this reading be followed, and translated: *who had*. For *who*, see 2 Pet. 2: 11, N. f.

<sup>8</sup> See ch. 6: 2, N. h and 9: 15, N. i. The form of the original is here preserved by W.;—Latin verss., Syr.;—Beng., Dodd., Allw., Stu., Lord.

Hamm., Daub., Bloomf., Words., Moldenh. (*as Germ.*), Allw. (*as the literal rendering*), Herd., Stolz, (*den Gebeten*);—and so Hengst. in his version), Penn (*that he should incense the prayers*).

## KING JAMES' VERSION.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the

## GREEK TEXT.

7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καϊόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα.

9 καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καϊόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἀψινθος· καὶ γίνεται τὸ

## REVISED VERSION.

7 'And the first "angel sounded, and there "was hail, " and fire, " mingled "with blood, and "they were cast "unto the earth: " and the third part of "the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships "was destroyed.

10 And the third angel sounded, and there fell "from heaven a great star, burning as "a lamp, and it fell upon the third part of the rivers, and upon the fountains of "the waters:

11 And the name of the star is called 'Wormwood: and the

<sup>1</sup> I find no other Text that omits the copula. E. V. follows T., C.

<sup>2</sup> All the recent editors cancel (except that Knapp merely brackets) this ἄγγελος, on the authority of A. B. 'a 27. β 5. Compl. Vulg. MS. Harl.\* Tol. Syr. Ar. P.' I recommend that, in accordance with this reading, the word *angel* be omitted.

<sup>3</sup> E. V., vv. 1, 5; &c.;—Fr. S. (*il y eut*);—Hamm., Daub., B. and L. (*as Fr. S.*), Dodd., Wesl., Newc., Woodh. (*were*;—and so Allw., Lord, Treg.), Thom., Penn, Stu., Murd., Kenr. Foreign verss. retain the singular.

<sup>4</sup> This punctuation, which is that of It.;—Vat., Bierm., Moldenh., Murd., serves on the one hand to justify the preceding *was* as singular by position, and, on the other, to indicate the reference of the participle to both nouns.

<sup>5</sup> All the recent editors insert *ἐν* before αἷμα.—The number of ἐβλήθη answers to the subject in the neuter plural form suggested by μεμιγμένα. Or: '*It*, the horrid mixture, was cast.'

<sup>6</sup> See v. 5, N. p, &c.

<sup>7</sup> Here all the recent editors insert the words, καὶ τὸ τρίτον τῆς γῆς κατεκάη (A. B. 'a 26. β 7. γ 5. Compl. Vulg. Aeth. Syr. Arw. Ar. P. Slav. MSS.). I recommend that this read-

ing be adopted, and translated: *and the third part of the earth was burnt up*.

<sup>8</sup> In the apocalyptic earth. See v. 10, N. e.—Foreign verss.;—Brightm., Hamm., Daub. and the later English verss.

<sup>9</sup> E. V., v. 7, &c. The singular is used also in Vulg., Dt., It., French verss.;—Erasm., Vat., Castal., Cocc., Bierm., Vit., Daub., Beng., Herd., Wakef., Newc., Woodh., Thom., Greenf., Stolz, Kist., Goss., All., Van Ess, Gerl., Ell., De W. The other reading, διεφθάρησαν ('A. a 5. β 2. Compl.'), is approved by Mill, and edited by Beng., Knapp, Mey., Hahn, Lachm., Treg., Tisch., Theile. But E. V. probably followed T., C., G.

<sup>10</sup> The Greek order is retained by Latin verss., It., Fr. G., —M., —S.;—Daub., Beng., Dodd., Wesl., Woodh., Thom., Mey., Allw., Stu., Treg., De W., Words., Murd.

<sup>11</sup> See ch. 4: 1, N. d, &c.

<sup>12</sup> See v. 7, N. a. Dt., It., Fr. G., —M., —S.;—B. and L. marg., Thom., Greenf., Penn, Sharpe, Stu., Words. The article is omitted by Erasm., Mill, Treg.

<sup>13</sup> Before Ἀψ. the article ὁ (A. B. 'a 23. β 4. γ 3. Compl.') is inserted by all the recent editors, except Bloomf., though he also thinks it 'probably genuine.'—The Elzevir Text and all the recent editors insert τῶν ὑδάτων after τὸ τρίτον. I recommend that the reading be followed: *of the waters*.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
third part of the waters became wormwood; and many men died of the waters, because they were made bitter.	τρίτον εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.	third part <sup>a</sup> <sup>b</sup> becomes wormwood, and many <sup>b</sup> men died of the waters, because they were made bitter.
12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.	12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.	12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, <sup>c</sup> that the third part of them <sup>c</sup> might be darkened, and the day <sup>c</sup> should not shine for <sup>c</sup> the third part of it, and the night likewise.
13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!	13 Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.	13 And I <sup>d</sup> saw, and <sup>d</sup> I heard an <sup>d</sup> angel <sup>d</sup> flying <sup>d</sup> in <sup>d</sup> mid-heaven, saying with a loud voice: <sup>e</sup> Woe, <sup>e</sup> woe, <sup>e</sup> woe, to <sup>e</sup> those who dwell on the earth, <sup>e</sup> from the <sup>e</sup> remaining voices of the trumpet of the three angels <sup>e</sup> who <sup>e</sup> are about to sound.

<sup>a</sup> The present tense is employed by Fr. S.;-Vat., Newe. marg., Woodh., Allw., Stu. The other reading, ἐγένετο (A. B. 'a 26. β 6. γ 2. Compl.), is edited by Beng., Matth., Lachm., Treg., Words. (though probably through oversight, as he has the present in his note, and in his version.), Tisch.

<sup>b</sup> All the recent editors insert τῶν before ἀνθρ., on the authority of A. B. 'a 19. β 6. Compl.' I recommend that this reading be followed, and translated: *of the*. See v. 7, N. a, &c. It., Fr. G.,-M.;-Beng., Woodh., Thom., Allw., Penn, Lord, De W.

<sup>c</sup> The proper telic force of the *ἵνα* is presented by Dt. (*opdat ... zou ... zou*), Fr. S. (*afin que*);-Daub. (*that ... might ... might*), Woodh. (*so that ... should ... might*), Allw., Words., (*so that ... should ... should*), Penn (*that ... might ... shone*), Stu., Treg., (*in order that ... might ... might*), Lord (*that ... should ... should*), De W. ('*damit [Zweck des Schlagens; nicht so dass, Vitr.] es verfinstert würde ... der Tag nicht scheinet*'). The reading φανῇ (φάνη) is edited by Matth., Bloomf., Lachm., Treg., Words., Tisch., on the authority of A. B. 'a 20. β 4. γ 4.'

<sup>d</sup> E. V., 4 times in this verse; &c.;-W., T., C., G., R.;-Germ., Dt., It., French verss.;-Hamm., Daub., Wesl., Moldenh., Herd., Wakef., Woodh., Thom., Kist., Mey., Allw., Lord, Treg., De W., Hengst., Murd., Kenr.

<sup>e</sup> See ch. 4: 1, N. b.

<sup>f</sup> E. V., ch. 5: 11; -Dt.;-Daub., Woodh., Allw., Stu., Lord.

<sup>g</sup> For ἀγγέλου, all the recent editors have ἀετοῦ (of which Mill also approved), on the authority of 'A. B. a 23. β 3. Compl. Vulg. Copt. Aeth. Syr. Arm. ed. in m.' I recommend that this

reading be adopted, and translated: *eagle*, and that the following note appear in the margin: 'Or, as a few copies read, *angel*.'—See ch. 4: 7, N. d.

<sup>h</sup> E. V., ch. 14, 6; -Dt., It.;-Engl. Ann., Cocc., Berl. Bib., Beng., Dodd., Wesl., Wakef., Newe., Woodh., Thom., Allw., Greenf., Penn, Stu., Lord, Treg., Words.

<sup>i</sup> Berl. Bib. (*Mittel-Himmel*), Wakef., Stu., (*mid-air*), Newe., Thom., Penn, Sharpe, Bloomf. and Treg. (*the m.*), Ell., Lord, Words.;-L. and S., Green, (*mid heaven, mid-air*).

<sup>j</sup> See Jude 11, N. a.

<sup>k</sup> Elsewhere in this book (10 times) the participle κατοικ. with its article, and in connection with ἐπὶ or ἐν, is in E. V. rendered: *them (they) that (which) dwell*; -W. (*men that dwell*);-Dodd., Allw., (*those that d.*), Woodh., Stu., Lord (*those dwelling*), Treg., Kenr.

<sup>l</sup> Syr. (= Greenf. ܡܢ; -De D. a), Dt. (*van*);-Erasm., Vat., (*e*;-for the Vulg. *de*), Pagn. and later Latin verss. (*a*), Engl. Ann. ('*Or, from*'), Hamm., Woodh., Penn, Lord, De W. ('*eig. her von*').

<sup>m</sup> Comp. E. V., ch. 3: 2; -Dt. (*overige*);-Pagn., Castal. and later Latin verss., (*reliquis*;-for the Vulg. *ceteris*), Hamm., Treg., Kenr., (*rest*), Beng., Moldenh., Herd., Mey., All., Stier, De W., (*übrigen*;-for Luth.'s *andern*), Dodd., Wakef., Woodh., Thom., Allw., Penn, Stu., Lord, Words.

<sup>n</sup> See 2 Pet. 2: 11, N. f.

<sup>o</sup> For *are about*, see ch. 3: 16, N. p and 10: 7, N. γ, &c. Vulg. (uses the fut. participle), Syr. (= Greenf. ܡܬܝܬܝܢ), Fr. S. (*cont*);-Erasm., Vat., (*as Vulg.*), Hamm. (*ready*), Newe., Thom., Penn, Sharpe, Lord, Treg.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. IX.	CHAP. IX.	CHAP. IX.
AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.	ΚΑΙ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου,	AND the fifth angel sounded, and I saw a star <sup>a</sup> fallen from heaven unto the earth: and <sup>b</sup> there was given <sup>c</sup> unto him the key of the <sup>d</sup> pit of the <sup>e</sup> abyss.
2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.	2 καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.	2 And he opened the <sup>f</sup> pit of the <sup>g</sup> abyss: and there <sup>h</sup> ascended <sup>i</sup> smoke out of the pit, as the smoke of a great furnace, and the sun <sup>j</sup> was darkened, and the air, <sup>k</sup> by the smoke of the pit.
3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.	3 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.	3 And <sup>l</sup> out of the smoke there came <sup>m</sup> forth locusts <sup>n</sup> unto the earth, and <sup>o</sup> there was given unto them power, as the scorpions of the earth have power.
4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have	4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι τὴν σφρα-	4 And it was <sup>p</sup> said unto them, that they should not hurt the grass of the earth, <sup>q</sup> nor <sup>r</sup> any green thing, <sup>s</sup> nor <sup>t</sup> any tree, but <sup>u</sup> the men <sup>v</sup> only <sup>w</sup> who have not

<sup>a</sup> Not: while 'falling' (Wesl.). The force of *πεπτωκ.* is more or less clearly expressed, sometimes by means of a finite plural perfect, in W., R.;-foreign verss. (except Greenf., All.);-Engl. Ann., Hamm., Daub., Lowm., Guyse, Dodd., Newt., Wakef., Thom., Scott, Allw., Bloomf., Ell., Stu., Lord, Treg., Words., Kell. E. V. follows T., C., G.

<sup>b</sup> See ch. 8: 2, N. e, &c.

<sup>c</sup> See ch. 8: 2, N. f.

<sup>d</sup> The Greek order and construction are preserved by W., R.;-foreign verss.;-Hamm., Daub., Newc., Woodh., Thom., Scott, Allw., Ell., Lord, Treg., Kell., Murd.

<sup>e</sup> Latin verss. (*abyssi*;-except Castal., *tartari*), It. (*abisso*), French verss. (*abime*);-Hamm., Newc. marg., Campb. and Alf. (at Luke 8: 31; Rom. 10: 7), Scott, Allw., Ell., Lord, Treg., Kell., Murd.;-Rob. (explains *ἀβ.* to mean: 'the abyss, the place of the dead... Spec. *Tartarus*'). I recommend that the word be everywhere rendered as above.

<sup>f</sup> See v. 1, N. d.

<sup>g</sup> See v. 1, N. e.

<sup>h</sup> E. V., ch. 8: 4; 14: 11; &c.;-R.;-Dodd., Wesl., Thom., Lord. See ch. 13: 1, N. d.

<sup>i</sup> Dt.;-Herd., Woodh., Mey., All., Lord, De W.

<sup>j</sup> The verb is retained in the singular, and in immediate connection with *ὁ ἥλ.*, by W., R.;-Wakef., Woodh., Allw., Stu., Lord, Kenr. Foreign verss. (except the French, Herd., All.) have a singular verb.

<sup>k</sup> W. (*of*), R. (*with*);-Dodd., Wesl., Wakef., Newc., Woodh. Thom., Penn, Sharpe, Stu., Lord, Treg. (*from*), Murd., Kenr. (*as R.*).

<sup>l</sup> The *ἐκ τοῦ καπνοῦ* retains its place in R.;-foreign verss. (except B. and L.);-Brightm., Dodd. and later English verss. (except Words.).

<sup>m</sup> See ch. 6: 4, N. m. R.;-Wesl., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg., Kenr. (*out*; the other *ἐκ*, *from*).—For *unto*, see ch. 8: 5, N. p, &c.

<sup>n</sup> See ch. 8: 2, N. e, &c.

<sup>o</sup> Syr., Protestant German verss. (others, with the old English verss., &c., following the Vulg. *praeceptum est*), Dt., It., Fr. G.,-M.,-S.;-Bez., Aret., Par., Hamm., Cocc., Grell., Bierm., Wells, Vittr., Daub., Beng., Dodd., Greenf., Stu., Lord, Treg.

<sup>p</sup> R.;-Brightm., Dodd., Wakef., Newc., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Murd., Kenr.

<sup>q</sup> See ch. 7: 1, N. bb; and comp. Ex. 10: 5, 12, 15; Deut. 28: 42.

<sup>r</sup> The demonstrative is not used in W., R.;-any foreign version, except Cocc. and Vittr.;-Brightm., Dodd., Wesl., Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg., Words., Murd. E. V. follows T., C., G.

<sup>s</sup> All the recent editors cancel *μόρους*, on the authority of A. B. <sup>a</sup> 24. β 6. Er. Copt. Syr. Arr.? I recommend that this reading be followed, and that *only* be omitted after *men*.

<sup>t</sup> See 2 Pet. 2: 11, N. f.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not the seal of God in their foreheads.	γῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.	the seal of God <sup>u</sup> on their foreheads.
5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment <i>was</i> as the torment of a scorpion, when he striketh a man.	5 καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παῖσῃ ἄνθρωπον.	5 And <sup>v</sup> it was given <sup>v</sup> unto them that they should not kill them, but that <sup>v</sup> they should be tormented five months: and their torment <i>was</i> as the torment of a scorpion, when <sup>v</sup> it striketh a man.
6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.	6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐχ εὕρῃσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.	6 And in those days shall <sup>v</sup> the men seek death, and shall <sup>v</sup> not find it; and <sup>v</sup> they shall <sup>v</sup> long to die, and death <sup>v</sup> shall flee from them.
7 And the shapes of the locusts <i>were</i> like unto horses prepared unto battle; and on their heads <i>were</i> as it were crowns like gold, and their faces <i>were</i> as the faces of men.	7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων·	7 And the <sup>v</sup> likenesses of the locusts <i>were</i> like <sup>a</sup> horses prepared unto battle; and <sup>v</sup> upon their heads, <sup>e</sup> as it were crowns <sup>v</sup> like gold; and their faces, <sup>e</sup> as the faces of men;
8 And they had hair as the hair of women, and their teeth <i>were</i> as the teeth of lions.	8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν·	8 And they had hair as the hair of women; and their teeth <i>were</i> as <sup>f</sup> of lions;
9 And they had breast-plates, as it were breast-plates of iron;	9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν	9 And they had breastplates <sup>g</sup> as <sup>v</sup> iron breastplates; and the

<sup>u</sup> See ch. 7 : 3, N. g, &c.

<sup>v</sup> See ch. 8 : 2, N. e, &c.

<sup>w</sup> See ch. 8 : 2, N. f.—For βασανισθῶσι, Lachm., Treg., Words., Tisch., read βασανισθήσονται ('A. 12. 36. 38.').

<sup>z</sup> Dodd., Wakef. and the later English verss. (except Stu., Treg.).

<sup>γ</sup> 'Thus tormented.' Here, and throughout the rest of this ch., the article before ἄνθ. refers to those specified in v. 4, and should therefore be allowed to retain its definite force.—E. V., at v. 20;—modern foreign verss., except Greenf.;—Wesl., Woodh., Thom., Allw., Ell., Lord, Murd. (at v. 18);—Rob. Comp. ch. 16 : 8, N. o.

<sup>a</sup> All the recent editors, on the authority of A. B. 'α 26. β 6. Compl.', substitute for οὐχ the emphatic negative οὐ μὴ = *by no possible means*. See ch. 3 : 12, N. j, &c.—For εὕρῃσουσιν, Beng., Lachm., Hahn, Treg., Words., Tisch., read εἴρωσιν (A. and 8 cursive MSS.).

<sup>b</sup> W., R.;—Dt., French verss.;—Dodd., Moldenh., Thom., All., Penn., Stu., Lord, Murd., Kenr.

<sup>c</sup> 'Set their mind on it, as their only refuge.'—German verss., except De W., (*begehren*), Dt. (*begeeren*);—Castal., Vittr., (*cupient*;—for the Vulg. *desiderabunt*), Cocc. (*concupis-*

*cent*), Thom. (*earnestly desire*), Stu., Murd.—For φεύξεται, Lachm., Treg., read φεύγει (A. and 4 cursive MSS.).

<sup>e</sup> Milton, *P. L.* i. 673: 'The *likeness* of a kingly crown.' I recommend that ὁμοίωμα be so rendered at Rom. 1 : 23; 5 : 14.—E. V., Rom. 6 : 5; 8 : 3; Phil. 2 : 7;—W. (*likeness*);—Dodd. (*as W.*), Penn., Treg. Other verss. have *form*, *forms*, *figures*, *appearances*, thus dropping the etymological relation (preserved in Vulg., Syr., Erasm., Vat., Bierm.) between the noun and the following adjective.

<sup>d</sup> For the omission of *unto*, see E. V., in the next clause; and ch. 1 : 13, N. d.—For *upon*, see ch. 6 : 16, N. b, &c.

<sup>e</sup> W., R.;—Vulg., Syr., Germ.;—Erasm., Vat., Pagn. (wants the second copula;—and so Bez., Par., Lord); Hamm., Wakef. (want the first), Cocc., Bierm., Vittr., Beng., Herd., Woodh., Mey., Greenf., Stu., De W., Hengst., Kenr.—For ὅμοιοι χρυσῷ, Matth. reads ὁμ. χρυσοῖ; Griesb., Knapp, Mey., Sch., Words., simply χρυσοῖ (B. '25. β 5. γ 3. Compl. Ar. P. Slav. MS.').

<sup>f</sup> R.;—Syr., Germ.;—Erasm. and later Latin verss., Brightm., Daub., Beng., Woodh., Greenf., Lord, Hengst. Others (Fr. S., Penn., Stu., De W., Murd.) supply a demonstrative pronoun; while others, as E. V., follow the Vulg.

<sup>g</sup> E. V., in the next clause; and see ch. 4 : 1, N. d, &c.

<sup>h</sup> See ch. 2 : 27, N. s.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and the sound of their wings <i>was</i> as the sound of chariots of many horses running to battle.	πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.	sound of their wings <i>was</i> as the sound of chariots of many horses running to battle;
10 And they had tails like unto scorpions, and there were stings in their tails: and their power <i>was</i> to hurt men five months.	10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.	10 And they 'have tails like <sup>j</sup> scorpions, and <sup>k</sup> stings were in their tails; and their power <i>was</i> to hurt <sup>l</sup> the men five months.
11 And they had a king over them, <i>which is</i> the angel of the bottomless pit, whose name in the Hebrew tongue <i>is</i> Abaddon, but in the Greek tongue hath his name Apollyon.	11 Καὶ ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.	11 "And they "have "over them "a king, <sup>p</sup> the angel of the "abyss; 'his name 'in Hebrew, 'Abaddon; "and in the Greek 'he hath <sup>r</sup> the name Apollyon.

<sup>i</sup> Syr., Fr. S.;—Erasm., Cocc., Biern., Vit., Daub., Beng., Wesl., Herd., Wakef., Newc. marg., Woodh., Thom., Mey., Allw., Penn, Sharpe, Stu., Stier, Lord (at v. 11), Treg., De W. Words., Hengst. E. V. and others follow the Vulg.

<sup>j</sup> See ch. 1: 13, N. d.

<sup>k</sup> Of the verss. which follow this reading, the Greek order is observed by the Vulg. and its translators, Fr. S.;—Erasm., Vat., Cocc., Biern., Vit., Beng. (though he omits *ἦν*, and supplies *sind*), Dodd., Wesl., Newc., Woodh., Allw., Stu., Lord. Pagn. introduced *erantque aculei*.—But, for the reading of our Text, καὶ κέντρα . . . ἀδικῆσαι, Matth. has καὶ κέντρα καὶ ἐν ταῖς οὐραῖς αὐτῶν ἔχουσιν ἐξουσίαν τοῦ ἀδ.; Sch., Lachm., Treg., Words., Tisch., Theile, have καὶ κέντρα (κέντρα,) καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν (Sch. τοῦ) ἀδ. Treg. presents the evidence thus: 'καὶ in place of *ἦν*, and the following καὶ omitted, A. 17. Vulg. MS. Syr. Erp. (καὶ α 4. β 2.) *κιν.* καὶ ἐν τ. οὐρ. αὐτ. ἐξουσίαν ἔχουσι (τοῦ) B. α 21. β 5. Compl.' I recommend that the margin contain this note: 'Or, as many read, *and stings*; and in their tails [*is*] their power &c.'

<sup>l</sup> See v. 6, N. y, &c.

<sup>m</sup> The καὶ is bracketed by Bloomf., and cancelled by all the other recent editors (except Beng.), on the authority of A. B. 'α 23. β 7. γ 2. Compl. Copt. Ar. Slav. MS.' I recommend that, in accordance with this reading, the word *and* be omitted. —For ἔχουσιν, Matth., Mey., Sch., Tisch., read ἔχουσαι (B. 'α 21. β 3. Compl.) —For *have*, see v. 10, N. i.

<sup>n</sup> The Greek order is found in W., R.;—Latin and German verss., Dt.;—Wesl., Woodh., Sharpe, Stu., Lord, Treg., Kenr. —For ἐφ' αὐτ., Beng., Matth., Treg., Words., Tisch., read ἐπ' αὐτ. (A. B. 'α 16. β 4. Er. Compl.).

<sup>o</sup> Many (Dt., &c., Fr. S., Hengst.) translate this as = *for a king, as king*; and the only objection to this is that, according to Prov. 30: 27, the presence of a king in the case would rather be mentioned as another peculiarity, than as something that might be taken for granted.

<sup>p</sup> There is no supplement in W., R.;—any foreign version;—

Wells, Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>q</sup> See v. 1, N. e.

<sup>r</sup> The relative construction, introduced by the Vulg., is avoided in Dt., Fr. S.;—Cocc., Beng., Wesl., Herd., Woodh., Mey., Allw., Greenf., Sharpe, Stu., De W.

<sup>s</sup> E. V., John 19: 20. In the same chapter E. V. has twice, *in the Hebrew*; elsewhere, *in the H. tongue*;—W. (by H.), R.;—Latin verss. and Syr. (use an adverb), Germ. (*auf ebräisch*), Dt. (*in het H.*), It., French verss.;—Beng., Herd., Mey., Greenf., All., (use an adverb), Wesl. (*in the H.*), Moldenh., De W., Hengst., (*as Germ.*), Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg., Murd.;—Rob., Green.

<sup>t</sup> There is no copula in the Latin verss. (except Castal. and Vit.), Syr.;—Greenf., De W.

<sup>u</sup> See 1 John 2: 20. N. o, &c.

<sup>v</sup> Of the verss., that do not translate ἐν τῇ Ἑλλ. by an adverb, the following do not supply the omitted noun, though several neglect the article: W., G., R.;—Syr., Germ., It., French verss.;—Cocc., Daub., Beng., Dodd., Wesl., Wakef., Woodh., Thom., Mey., Allw., Sharpe, Stu., Stier, Lord, Treg., Hengst., Murd., Kenr.

<sup>w</sup> The solecistical construction of E. V. is found nowhere else, and may have been at first but an error of the press, though it is still retained by the Amer. Bible Society.

<sup>x</sup> The possessive pronoun is not found in the older English or in the foreign verss. (except Greenf.);—Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Penn, Stu., Lord.—In the Vulg. this verse is enlarged by the addition of the words, *latine habens nomen Exterminans*; to which W. again adds as a supplement the English explanation, *that is a destroyer*. C., omitting, of course, the Latin clause, imitates it (*that is to say: a destroyer*); as do also, though commonly by way of marked supplement, Fr. S.;—Erasm., Pagn., Bez., Par., Herd., Newc., De W. Instead of thus appending the interpretation, Lord substitutes it for the Greek name. I recommend that it be given in the margin: 'That is, *Destroyer*.'



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 One wo is past; and behold, there come two woes more hereafter.	12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδὸν ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.	12 'The first 'woe is past: ' behold, there 'come 'yet two woes 'after these things.
13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,	13 ΚΑΙ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ,	13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,
14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.	14 λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὃς εἶχε τὴν σάλπιγγα, Λύσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.	14 Saying to the sixth angel 'who had the trumpet: Loose the four angels 'that 'have been bound 'by 'that great river Euphrates.
15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.	15 Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.	15 And the four angels were loosed, 'that 'had been prepared for 'the hour, and ' day, and ' month, and ' year, 'that they should 'kill the third part of 'the men.

<sup>γ</sup> For this Hebraistic use of εἰς as an ordinal (comp. ch. 11: 14), see E. V., Matt. 28: 1; &c.;—It., Fr. S.;—Hamm., Wells, Daub., B. and L., Berl. Bib., Moldenh., Wakef., Woodh., Thom., Allw., Penn, Stu., Lord, Words.—For *woe*, see Jude 11, N. a.

<sup>α</sup> The conjunction (introduced by the Vulg.) does not appear in the Syr., German verss., Dt., It., Fr. S.;—Castal., Cocc., Wells, Vittr., Daub., Wesl., Wakef., Newc., Woodh., Thom., Allw., Greenf., Penn, Sharpe, Ell., Stu., Lord, Treg., Words., Murd.—For *ἔρχονται* is substituted *ἔρχεται* ('A. a 16. β 5. Compl. Copt.') by Matth., Lachm., Treg., Words., Tisch.; not, as Bloomf. says, 'by all the recent editors.'

<sup>α</sup> E. V., Matt. 12: 46; &c.;—W., C., R.;—foreign verss. (except B. and L.);—Daub., Dodd. (*yet other*), Wesl., Wakef. (*two more are yet*), Woodh., Thom., Allw., Penn, Stu., Lord, Murd., Kenr. (*still*).

<sup>1</sup> See ch. 1: 19, N. c.—Words. reads, *δύο οὐαὶ καὶ μετὰ ταῦτα ὁ ἕκτος κτλ.* (B.).

<sup>ε</sup> See 2 Pet. 2: 11, N. f.—For *ὃς εἶχε*, all the recent editors read *ὁ ἔχων* ('A. B. a 27. β 6. γ 3. Compl.'). But, instead of construing this as a vocative, *Thou that hast* (Words.), we should class it with the other, and kindred grammatical anomalies of this book, and still translate as above.

<sup>δ</sup> See ch. 7: 13, N. s, &c.

<sup>ε</sup> Ell., Lord, Treg., Words. Comp. v. 15, N. i.

<sup>1</sup> Drus.: 'Hic ἐπὶ valet *ὑπὲρ* super, i. e. juxta, secus, prope.' E. V., John 5: 2;—Syr. (= Greenf. *ὑπὲρ*), German verss. (*an*;—except Moldenh., *bei*), Dt. (*bij*), It. (*in su*), French verss. (*sur*), Pagn., Castal., Bez., Aret., Par., Cocc., Grell., Vittr., (*ad*);—for

the Vulg. *in*), Hamm., More, Daub., Wakef., Newc., Woodh., Thom., Allw., Penn, Sharpe, Lord, Treg., Words., Kell., Murd., (*at*), Dodd., Ell., Lee (*upon*), Stu.

<sup>ε</sup> Gen. 15: 18; Deut. 1: 7; Josh. 1: 4. See 1 John 2: 7, N. o. E. V., ch. 14: 8; 17: 18, &c.;—Dt. (*de groote rivier den Eufrat*), Fr. S. (*le grand fleuve de l'Euph.*);—Bez., Par., (*illud*), Brightm., B. and L. (*as Fr. S.*), Words.

<sup>δ</sup> See ch. 7: 13, N. s, &c.

<sup>1</sup> Comp. v. 14, N. c. Here the participle is translated as a pluperfect by Vulg.;—Erasm., Vat., Castal., Cocc., Grell., Vittr., Moldenh., Lord, Treg., Words.

<sup>1</sup> 'The precise period set.'—Dt., It. (*quell' ora*), French verss.;—Engl. Ann. ('Or, at the time appointed by God'), Beng., Wesl., Moldenh., Wakef., Crol., Allw., Greenf., Gerl., Sharpe, Ell., Stu., Lord, Treg., De W., Words., Lee, Kell., Hengst., Kenr.

<sup>κ</sup> The repetition of the article before each noun (French verss., Moldenh., Greenf., Gerl., Stier), is grammatically allowable, but in English unnecessary.

<sup>1</sup> See ch. 8: 6, N. s, &c. Cocc., Eichh., Heinr., connect this clause with *ἐλύθησαν*; Aret., Wells, Ew., Ell., Stu., De W., with *ἡτοιμασμένοι*, which I prefer; Allw., with *ἔσαν*.—R. (*that they might*);—Dt. (*opdat zij . . . zouden*);—Bez., Par., (*ut occiderent*;—for *ut occiderent* of Vulg., &c.), Dodd., Thom., Allw., Lord, (*as R.*), Stu. (*are prepared . . . that they may*), Treg.

<sup>α</sup> See ch. 2: 13, N. c. R.;—Dodd., Wesl., Newc., Treg., Kenr.

<sup>α</sup> See v. 6, N. y, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
16 And the number of the army of the horsemen <i>were</i> two hundred thousand thousand: and I heard the number of them.	16 καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἵππικοῦ δύο μυριάδες μυριάδων· καὶ ἤκουσα τὸν ἀριθμὸν αὐτῶν.	16 And the number of <sup>a</sup> the armies of the <sup>a</sup> cavalry <sup>a</sup> was two <sup>a</sup> myriads of myriads: and I heard the number of them.
17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses <i>were</i> as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.	17 Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθήμενους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.	17 And thus I saw the horses in the vision, and <sup>a</sup> those <sup>a</sup> who sat on them, having breastplates <sup>a</sup> fiery, and <sup>a</sup> hyacinthine, and <sup>a</sup> like brimstone: and the heads of the horses <i>were</i> as the heads of lions, and out of their mouths proceedeth fire, and smoke, and brimstone.
18 By these three was the	18 ὑπὸ τῶν τριῶν τούτων ἀπε-	18 <sup>a</sup> By these three <sup>a</sup> were <sup>a</sup> kill-

<sup>a</sup> Before στρατ., all the recent editors insert τῶν (A. B. 'a 23. β 6. Compl.').

<sup>b</sup> Dt., It., Fr. S.;—Aret., Cocc., Vit., Daub., Berl. Bib., Beng., Wakef., Newc., Woodh. (*troops*), Thom., Allw. (*forces*), Greenf., Ell., Stu., Lord, De W. (*Schaaren*), Treg. E. V. and others follow the Vulg.

<sup>c</sup> Dt. (*ruiterij*), It. (*cavalleria*), Fr. S. (*cavalerie*);—Daub., Penn. (*horse*), Herd., Mey., De W., (*Reiteri*), Woodh., Thom., Allw., Lord.

<sup>d</sup> W., R.;—foreign verss.;—Daub. and the later English.

<sup>e</sup> See Jude 14, N. m, &c. Syr. (= Greenf. רִבְבוֹת רִבְבוֹת), Fr. S.;—Cocc., More, Daub., Dodd., Newt., Herd., Newc. *marg.*, Woodh., Thom., Clarke, Mey., Ell., Stu., Lord, Treg., De W., Words., Barn., Murd., Kenr. Comp. Ps. 68: 17, in the Heb. —For δύο μυρ., Matth. reads μυρ. (B. 'a 25. β 4. γ 2. Compl. Ar. P. Slav. MSS.'): Lachm., Treg., Tisch., read δις-(δυσ-) μυριάδες ('A. 11. 12. 36.').

<sup>f</sup> All the recent editors cancel this καὶ, on the authority of A. B. 'a 25. β 4 Compl.' I recommend that, in accordance with this reading, and be omitted. ('I the number heard.' Milton, *P. L.*, vi. 769.)

<sup>g</sup> For *those*, see ch. 2: 2, N. h, &c.;—for *who*, see ch. 1: 5, N. v, &c.

<sup>h</sup> Πυρίνους is translated by an adjective in W., T., C., G.;—Latin and German verss., Syr., Dt.;—Brightm., Hamm., Wakef. and Barn. (*red*), Ell. (*of fire-colour, fire-like*), Bloomf. (*flaming, flashing fire, radiant*), Stu., Lord;—Rob. (*fiery, flaming, glittering*), Green (*shining, glittering*).

<sup>i</sup> 'Υακινθίνους is translated by an adjective in the Latin and German verss., Syr., Dt.;—Brightm. (*of purple colour*), Hamm., Wakef., (*blue*), Stu. (*dark-red*), Lord, Barn.;—the lexicons (all of which explain it as an adj. of colour). (Milton, *P. L.* iv. 301: '*hyacinthin locks*').

<sup>\*</sup> As the other two epithets, so θειώδεις, compounded of θεῖον (always in E. V., *brimstone*) and εἶδος, describes, not the material of the breastplates (Rob. *made of sulphur*), but their appearance. Woodh., accordingly, renders, *of the colour of fire, of hyacinth, of brimstone*. And so Fr. M.: *de couleur de feu*, &c.—T. (*brimstony*;—the word used also by Ben Jonson, in a passage formed on the above description, and cited by Rich., s. v.:

'his habergions

Brimstony, blue, and fiery;—

*habergions* being the phrase here for θώρακας, of the older English verss.);—Germ. (*schwefelichte*), Dt. (*sulfervervige*);—Brightm. (*of brimstone colour*), Beng., Moldenh., Hengst., (*as Germ.*), Herd., Mey., All., (*schwefelfarb*), Hamm., Wakef. and Stu. (*yellow*), Van Ess (*schwefelfarbige*), Stolz, De W., (*schwefelgelbe*), Ell. (*sulphur-like*), Stu. (*of a sulphureous hue*), Treg. (*like unto brimstone*);—L. and S. (*brimstone-like*).

<sup>v</sup> For the verb, see ch. 1: 16, N. q, and E. V., ch. 11: 5;—in which last place the present tense is retained by E. V., as it is here by W., R.;—Vulg., Syr., Fr. S.;—Cocc., Vit., Beng., Wesl., Herd., Newc. *marg.*, Woodh., Thom., Mey., Allw., Penn., Bloomf., De W., Treg., Words., Hengst., Kenr. Comp. v. 18, N. e.

<sup>z</sup> For ὑπό, all the recent editors read ἀπό (A. B. C. 'a 27. β 6. γ 3. Compl.').—After τριῶν they all insert πληγῶν (A. B. C. 'a 22. β 7. Compl. Vulg. Copt. Aeth. Syr. Erp. Arm. Slav.'). I recommend that this reading be adopted; and translated: *plagues*.

<sup>a</sup> A plural verb is given in connection with the word *part*, by E. V., Acts 23: 6; 1 Cor. 15: 6; and is here retained with the same, or a similar, collective noun in the singular, by Syr.;—Cocc., Lowm., Wesl., Woodh., Allw., Penn, Stu., Lord, De W., Murd.

<sup>b</sup> For this order, see R.;—foreign verss. generally;—Woodh., Allw., Stu.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.	κτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.	ed the third part of 'the men, by the fire, and 'by the smoke, and 'by the brimstone, which 'proceeded out of their mouths.
19 For their power is in their mouth, and in their tails: for their tails <i>were</i> like unto serpents, and had heads, and with them they do hurt.	19 αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι.	19 For 'their 'powers 'are in their mouth <sup>s</sup> : for their tails <sup>are</sup> like <sup>are</sup> serpents, and <sup>are</sup> have heads, and with these <sup>do</sup> they hurt.
20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and	20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμό-	20 And the rest of the men, 'who were not killed by these plagues, <sup>1</sup> yet repented not <sup>of</sup> the works of their hands, <sup>that</sup> they <sup>should</sup> not worship <sup>the</sup>

<sup>c</sup> See v. 6. N. y. &c.

<sup>d</sup> All the recent editors, except Bloomf., cancel the second and third *ἐκ*, on the authority of A. B. (C. wants the third) 'a 25. β 7. Compl.' I recommend that, in accordance with this reading, *by* be omitted in both instances.

<sup>e</sup> For the verb, see ch. 1: 16, N. q. &c.—Words., with Bloomf.'s approbation, uses the present *issueth*, as being 'much more expressive here and in ver. 17, as shewing the perpetual agency and the divine power of Holy Scripture.' But this is to subject the version, not to the grammatical construction, but to an unusual (and, as I suppose, a strangely erroneous) interpretation. The *ἐκπορεύεται* of v. 17 is simply the historical present, and for that reason, and no other, should be so rendered. But the relation of τοῦ ἐκπορευομένου to ἀπεκτάνθησαν requires, that the participle be allowed, what it so often carries in it, the simultaneous force of the imperfect. Comp ch. 1: 16, N. q.

<sup>f</sup> Vat., Cocc., Zeg., Vit., (*polestates*;—though the last three reject this reading), Dodd., Thom., Scott, Allw. But for αἱ ἐξουσίαι αὐτῶν, all the recent editors, (except that Bloomf., apparently through oversight, retains αὐτῶν,) read ἡ ἐξουσία τῶν ἰππῶν, on the authority of ' (τοῦ A.) B. C. a 27. β 7. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav.' I recommend that this reading be followed, and translated: *the power of the horses*.

<sup>g</sup> For εἰσι(ν), all the recent editors read ἐστι, καὶ ἐν ταῖς οὐραῖς αὐτῶν ('the MSS. &c. just cited [exc. 2.]'. See N. f.). I recommend that this reading be adopted, and that the version stand thus: *is in their mouth, and in their tails*.

<sup>h</sup> The finite present precedes and follows *are* and *have*. W., R.;—Syr., Dt., Fr. S.;—Pagn., Bez., Par., Vit., B. and L., Beng., Dodd., Wesl., Herd., Wakef., Woodh., Thom., Mey., Allw., All., Penn., Sharpe, Stu., Lord, De W., Words., Hengst.,

Kenr. Many of these, indeed, give a participial rendering of *ἐχουσαι*; but this in English makes the reference doubtful, unless we at the same time adopt Thom.'s transposition: *their tails having heads are like serpents*; which, again, might seem to limit the resemblance, more strongly than the original does, to the fact of the tails being headed.—For the omission of *unto*, see ch. 1: 13, N. d.—For *do they hurt*, see W. (*they noien*), G., R., (*they hurt*);—Brightm., Newc., Penn, Kenr., (*as G.*), Dodd., Woodh., Lord, (*they injure*), Wakef., Thom., (*they do [the] mischief*), Allw. (*do they inj.*), Stu. (*they do harm*).

<sup>i</sup> See 2 Pet. 2: 11, N. f.

<sup>j</sup> The original edition of E. V. has a comma here; and so have other verss., that yet follow the reading οὐτε (for which Matth., Griesb., Knapp, Mey., Sch., Lachm., Treg., Words., Tisch., read οὐ ('C. a 20. β 4. Compl.'). The omission of the comma tends to prolong the relative construction, and to introduce an anacolouthon at v. 21. Lee, indeed, regards οἱ λοιποὶ as a nominative absolute. But for οὐτε followed by καί, see Mark 5: 3, 4; John 4: 11; 3 John 10.

<sup>k</sup> See ch. 2: 21, N. o.

<sup>l</sup> 'Whatever effect these plagues had on them (see v. 6), it was not such as to involve a change of practice.' On the other hand, Win. and De W., and perhaps Dodd. and Stu. (*that they might not &c.*), regard the ἵνα as telic, not ecclatic; as expressing the design, not the result, of the μετανοεῖν.

<sup>m</sup> All the recent editors repeat the article before εἰδωλα, on the authority of A. B. C. 'a 18. β 5. Compl. Er.', and in both instances it is expressed by Dt., It., French verss.;—Beng., Moldenh., Woodh., Thom., Greenf., All., Gerl., Bloomf., Lord, Treg., De W., Words. (*their*), Hengst.;—in the first instance, by Germ., Herd., Mey., Allw.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:	νια, καὶ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται, οὔτε ἀκούειν, οὔτε περιπατεῖν·	demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see, nor hear, nor walk;
21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.	21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.	21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.
CHAP. X.	CHAP. X.	CHAP. X.
AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:	ΚΑΙ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἱρις ἐπὶ τῆς κεφαλῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός·	AND I saw another mighty angel descending from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire:
2 And he had in his hand a little book open: and he set his	2 καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεφγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ	2 And he had in his hand a little book opened: and he set his right foot upon the

<sup>a</sup> The plural of διάβολος is not found in the N. T. in connection with the article, or as synonymous with δαιμόνια. See Mede's *Apostasy of the Latter Times* (Birks' edition, London, 1845); More's *Mystery of Godliness*, B. iii. 17, 18, and *Synopsis Prophetica*, B. ii. 10, 11; Campb.'s *Diss.* vi. P. 1; Ell.'s *Horae Apoc.*, vol. 2, Appendix; Kitto's *Cyclopaedia*, s. v.; also Schleus., Bretsch., Wahl, Green (*a demon, evil spirit*).—Latin verss., Syr., It., Fr. M.,—S.;—Daub., B. and L., Beng., Dodd., Newt., Moldenh. (*Geister*), Herd., Campb., Wakef., Newc., Woodh., Thom., Crol. (*demons or dead men*), Stolz, Mey., Allw., Van Ess, Penn (*false gods*), Sharpe, Bloomf. (*spirits*, i. e. those of departed heroes or benefactors'), Ell., Stu., Lord, Treg., De W. (*bösen Geister*), Hengst., Murd.

<sup>o</sup> The repetition, if not required in order to prevent ambiguity, is the most convenient compensation for the omission of the article.—It., French verss.;—Daub., Newc., Woodh., Murd. (before *Silver*). Many foreign verss. use adjectives, and before each of them Beng. repeats the article.

<sup>p</sup> Daub. and the later English verss., except Words.—Matth., Lachm., Words., Tisch., read δύνανται (Words.: 'A. C. δύνανται ex corr. B. sed ut videtur a p. m.' For the plural, which Bloomf. is 'disposed to receive,' Treg. cites also 'a 7.')

<sup>q</sup> See ch. 2: 21. N. o.

<sup>r</sup> For the verb, see ch. 3: 12, N. kk;—R.;—Dodd., Stu., Lord, Treg., Murd. For the participial form, see E. V., ch. 7: 2;

21: 10; &c.;—W., R.;—Latin verss., Syr., Dt.;—Daub. and the later English verss. (except Penn, Kenr.), Greenf. See v. 5, N. r.

<sup>b</sup> Before ἱρις all the recent editors insert ἡ ('A. B. C. a 22. β 4. γ 2. Compl.'). I recommend that the reading be adopted: *the rainbow*—whether defined as the natural object, or as that previously mentioned, ch. 4: 3. W., T., C., G.;—It., Fr. G.,—M.;—Beng., Herd., Stolz, Mey., All., Sharpe, Bloomf., Ell., Lord, Treg., De W., Words., Lee, Hengst.—For *on*, see ch. 5: 7, N. a, &c. For τῆς κεφ., Lachm., Treg., Words., Tisch., read τῇ κεφ. ('A. C. 8. 9. 12.'). and, excepting Bloomf., all the recent editors add αὐτοῦ ('A. B. C. a 27. β 6. γ 2. Compl. Vulg. Copt. Syr. Arm. Arr. Slav.').

<sup>c</sup> E. V., in the next clause; and see ch. 4: 1, N. d, &c.

<sup>d</sup> For εἶχεν, all the recent editors (except Beng.) read ἔχων ('A. B. C. a 16. β 5.').—For *opened*, see ch. 4: 1, N. c. W., R.;—Germ., Dt. (*dat geopend was*);—Berl. Bib., Beng., Wesl., Herd., Woodh., Scott (*having been op.*), Allw., Kist., Ell., Stu., Lord, Treg., De W., Words. (*that had been op.*), Lee, Kell., Hengst.

<sup>e</sup> For upon (ἐπὶ governing the accusative), see ch. 6: 16, N. b, &c.; and here E. V. in the first instance. But, for τῇ θαλάσῃ . . . τῇ γῇ, all the recent editors read τῇ θαλάσῃ . . . τῇ γῇ ('A. B. C. a 28. β 7. γ 4. Compl.'). I recommend that this reading be adopted, and that in each instance ἐπὶ be translated: *on*. See ch. 3: 10, N. d, &c.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
right foot upon the sea, and <i>his</i> left <i>foot</i> on the earth,	τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν,	sea, and 'the left <sup>e</sup> 'upon the earth,
3 And cried with a loud voice, as <i>when</i> a lion roareth: and when he had cried, seven thunders uttered their voices.	3 καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἐαυτῶν φωνάς·	3 And cried with a loud voice, <sup>e</sup> even as <sup>i</sup> a lion roareth: and when he had cried, <sup>j</sup> the seven thunders <sup>k</sup> spake with their voices.
4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.	4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἐαυτῶν, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσάν μοι, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς.	4 And when the seven thunders had <sup>l</sup> spoken with their voices, I was about to write: and I heard a voice from heaven, saying <sup>m</sup> unto me: Seal <sup>n</sup> <sup>o</sup> the things which the seven thunders <sup>p</sup> spake, and write <sup>p</sup> them not.
5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,	5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης, καὶ ἐπὶ τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν,	5 And the angel, <sup>q</sup> whom I saw <sup>r</sup> standing <sup>r</sup> on the sea and <sup>r</sup> on the earth, lifted up his <sup>s</sup> hand to heaven,
6 And swore by him that liveth for ever and ever, who creat-	6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε	6 And swore by him that liveth <sup>t</sup> unto the ages of the ages,

<sup>i</sup> The pronoun is not repeated by W.;—any foreign version (except Greenf.) ;—Dodd., Wakef., Treg., Kenr.

<sup>e</sup> The noun is not repeated by R.;—any foreign version (except B. and L.);—Dodd., Wesl., Wakef., Thom., Penn, Sharpe, Ell., Stu., Lord, Treg., Murd., Kenr.

<sup>b</sup> E. V., Matt. 5: 48; 20: 28;—Dt. (*gelijkerwijs*), It. (*nella maniera che*);—Treg., De W. (*so wie*).

<sup>l</sup> The supplement in E. V. came from the Vulg. (*quemadmodum cum*). There is nothing for it in Syr., German verss., Dt., It., Fr. S.;—Pagn., Castal., Bez., Aret., Par., Cocc., Grell., Vittr., Dodd., Wesl., Wakef., Thom., Greenf., Penn, Sharpe, Ell., Stu., Lord, Words.

<sup>j</sup> All the recent editors, as well as our Text, have the article αἱ, which is wanting, here and in v. 4, only in Erasm. and three cursive MSS.

<sup>k</sup> This verb occurs very often in the N. T., and is generally rendered in E. V., *to speak*; never, *to utter*, except in these two verses; and that the thunder-voices were articulate, is plain from v. 4. The construction is that of a verb with a cognate accusative. Comp. Matt. 2: 10; Mark 3: 28, in the Greek and in E. V.—W., T., C., G., R., (*spake their voices*);—Latin verss. (*locuta sunt . . . voces suas*), Syr. (= *Latin verss.*), Germ. (*redeten . . . ihre Stimmen*), Dt. (*spraken . . . hunne stemmen*);—B. and L. (use *parler*), Beng., Moldenh., De W., Hengst., (*as Germ.*), Herd., Mey., All., (*sprachen . . . ihre St.*), Sharpe (*as W.*), Words.

<sup>m</sup> See v. 3, N. k. But all the recent editors cancel, except that Knapp merely brackets, the words τὰς φωνὰς ἐαυτῶν, on the authority of 'A. B. C. α 28. β 5. γ 2. Compl. Vulg. MS.

*Am. Tol. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.*'—evidence, Bloomf. acknowledges, 'so strong' as to obviate the suspicion, which he would otherwise 'be inclined' to entertain, 'that the words were cancelled for the sake of removing a tautology.' I recommend that this reading be adopted, and that the words, *with their voices*, be omitted.

<sup>n</sup> All the recent editors cancel μοί, on the authority of 'A. B. C. α 28. β 6. γ 2. Compl. Vulg. MS. *Am. Harl. Tol. Aeth. Syr. Arm. Ar. P. Slav. MSS.*' I recommend that, in accordance with this reading, the words, *unto me*, be omitted.

<sup>o</sup> Comp. ch. 5: 1, N. c. E. V., ch. 22: 10, and 21 times elsewhere;—Wakef., Lord, (though they do not distinguish the compound verb at ch. 5: 1), Words.

<sup>p</sup> E. V., ch. 1: 19, &c.;—W. (*what things*), R.;—Latin verss. (*quae*), German verss. (*was*), It., Fr. G.,—M.,—S.;—Dodd., Sharpe, Lord, (*what*), Wesl., Wakef. (*as W.*), Penn (*the [words] which*), Ell., Murd., Kenr.

<sup>q</sup> See v. 3, N. k.—For ταῦτα, Matth., Knapp, Mey., Lachm., Treg., Words., Tisch., Theile, read αὐτά (A. B. C. 'α 20. β 5.').

<sup>r</sup> See 2 Pet. 2: 11, N. f.

<sup>s</sup> See v. 1, N. a. E. V., ch. 7: 1; &c.;—W., R.;—Latin verss., Syr., Fr. G.,—M.;—Brightm., Engl. Ann., Daub. and the later English verss. (except Words.), B. and L., Greenf.—For *on*, see ch. 5: 7, N. a, &c.

<sup>t</sup> All the recent editors insert τὴν δεξιάν after αὐτοῦ, on the authority of 'B. C. α 27. β 6. γ 3. Compl. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.' I recommend that the reading be adopted, and that the word *right* be introduced before *hand*.

<sup>u</sup> See ch. 1: 6, N. g, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ed heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer :	τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, Ὅτι χρόνος οὐκ ἔσται ἔτι·	who created "the heaven and the things " in it, and the earth and the things " in it, and the sea and the things " in it, that "the time shall not be yet,
7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery	7 ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ	7 But in the days of the voice of the seventh angel, when he "should 'be about to sound, "and

<sup>u</sup> E. V., ch. 20 : 11 ; &c. ;—Dodd., Wesl., Thom., Allw., Sharpe (the heavens), Ell., Stu., Treg.

<sup>v</sup> The relative supplement (*that are*) of E. V. is after the Vulg. (*quae sunt*), &c. There is nothing for it in Wakef., Woodh., Thom., Sharpe, Lord, Murd.—For *in it*, see W., R. ;—Dodd., Penn and Lord (in the second instance: *upon [on] it*), Murd., Kenr. (in the second instance).

<sup>w</sup> Χρόνος here has been understood to mean, 1., *time as opposed to eternity* (Areth., Ribera, Marck, &c.). But nowhere else, in sacred or profane authors, does the word carry this idea, nor does it accord with the subsequent representations of the prophecy (ch. 11 : 15 ; 20 : 7):—2., *a mystical period of 1111 (1/9) years* (Beng., Wesl.), or of 360 (Bickersteth, Birks), or of the full '1260 days,' 'time, and times, and half a time,' or 'forty-two months,' of ch. 11 : 3 ; 12 : 6, 14 ; 13 : 5 ; Dan. 12 : 7 (Gill). But this also is entirely without precedent, and does not rest securely on the analogous use of καιρός (ch. 12 : 14 ; Sept. Dan. 7 : 25 ; 12 : 7):—3., = ὁ χρόνος, and then ἔτι must be rendered *yet, as yet*, (Fr. S. ;—Daub., Lowm., Newt., Newc., Scott [as one meaning], Crol., Ell. [who explains the omission of the article by Midd.'s rule, P. 1. ch. 3. § 3., respecting cases of construction with the substantive verb], Lord, Barn.) ; *the time*, whose approach is proclaimed, or assumed, throughout this book and by the whole strain of prophecy from the beginning, and for which all creatures wait with earnest expectation:—4., *delay* (Brightm., Par., Grot., Hamm., Cocc., Vittr., B. and L., Gill [as allowable], Moldenh., Herd., Eichh., Wakef., Thom., Clarke, Heinr., Ew., Mey., Allw., Ros., Jones, Gerl., Scholef., Bloomf., Stu., Treg., De W., Words., Kell., Hengst.). The *third* interpretation is favoured by the readings of our Text, according to which τελεσθῇ in v. 7 most naturally depends, with μέλλῃ, on ὅταν. But all the recent editors have here οὐκέτι ἔσται (A. B. C. 'α 24. β 7. γ 3. Compl.') and, in the next verse, ἐτελέσθη ('A. C. α 22. β 5.'). I recommend that these readings be followed, in which case the *fourth* interpretation of χρόνος, (though rather implied in the whole clause in its connection with other parts of the book, such as ch. 2 : 10, 21 ; 6 : 10, 11 ; 9 : 5, 12, 15, than immediately expressed by the noun itself), is to be preferred, as furnishing a sense more suitable to the splendour and majesty of the scene, as well as illustrative of the gracious condescension of the Lord toward the weakness of His suffering servants. The version might then stand thus: *time there shall no longer be ; But in the days of the voice of*

*the seventh angel, when he should be about to sound, is also finished the mystery of God, &c.*—The καὶ may be considered Hebraistically *redundant* (comp. Luke 2 : 15 ; James 4 : 15) or *conversive*, and so καὶ τελ. or καὶ ἐτελ. = τελεσθήσεται (the reading of Areth.) or τότε τελεσθήσεται (Pisc., Grot., Vittr., Moldenh., Eichh., Midd., Heinr., Ew., Ros., Bloomf., Ell., Hengst.) ; or, as indicated in the version proposed, καὶ may retain its familiar emphatic sense, *q. d.* 'Whensoever the long-deferred, long-looked for, blast of the seventh angel is just about to complete the series of trumpets, *then also* is completed &c. ;' and the aorist will be used, also in accordance with Greek idiom, for prophetic time, the more strikingly to mark, not only the certainty of the event (comp. ch. 15 : 1 ; 16 : 17 ; 21 : 6 ; &c.), but, in this case, the truth of the previous negation. The καὶ is recognized by T., C., G., (*even*) ;—Syr. (according to De D. and the London edd., = ܝ), Germ. (*so*), Dt. (*zoo*), Fr. S. (*et*) ;—Castal. (*-que*), Par. (in the *Comment.* : *etiam*), Cocc. (*et*), Daub., Newc., Woodh., Crol., Allw., Lord, Murd., (*and*), Beng., Hengst., (*as Germ.*), Wakef., Ell., Stu., (*then*), Gerl. (*so ist auch*), De W. ('dann auch') ;—Win. (*dann*).—For *is* in the rendering of ἐτελέσθη, see E. V., ch. 15 : 1 ; &c. ;—Syr. (uses the preterit, according to De D. and the London edd.) ;—Newc., Treg., (*hath been*), Woodh. (*was*), Gerl., Win., De W., Hengst., (*ist*), Stu.

<sup>\*</sup> The subjunctive mood is indicated by the It. ;—B. and L., Moldenh., Ew., Ell., Lord, Treg. The Erasmusian μέλλει is found only in 2 cursive MSS.

<sup>v</sup> See ch. 8 : 13, N. u, &c. It has already been remarked (2 Pet. 2 : 6, N. h), that μέλλω, construed with the infinitive of another verb, is in E. V. often merged in the simple future of that verb. On a careful examination, however, of all the passages, it will appear that in this matter N. T. usage corresponds quite closely with the classical. The latter is thus explained by Buttm., § 137, N. 11 : 'As a *periphrase for the Future*, we find μέλλειν *with the Infinitive* ; yet with this difference, that the Fut. form places the action in the future *indefinitely*, while the periphrase at once marks the point of time *from* or *after* which the action is regarded as a future. Thus ποιήσω simply *I will do* ; μέλλω ποιεῖν *I am (now) about to do* ; ἔμελλον ποιεῖν *I was (then) about to do*.—This verb marks elsewhere also the idea of intention, *might, could, should* ; as ἀ ἡμελλον πάσχειν, "what I *should* suffer," what it was intended I should suffer.' Similar is Herm.'s statement, *ad Vig.* p. 753, though his lang-



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of God should be finished, as he hath declared to his servants the prophets.	τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.	the mystery of God should be finished, as he <sup>2</sup> declared <sup>2</sup> the glad tidings <sup>2</sup> to his servants the prophets.
8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.	8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα, Ὑπαγε λάβε τὸ βιβλαρίδιον τὸ ἡνεωγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.	8 And the voice, which I heard from heaven, <sup>a</sup> again spake <sup>b</sup> with me, and said: Go, <sup>c</sup> take the <sup>d</sup> little book which is <sup>e</sup> opened in the hand of <sup>f</sup> the angel, <sup>g</sup> who standeth <sup>h</sup> on the sea and <sup>i</sup> on the earth.
9 And I went unto the angel, and said unto him, Give me the	9 Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ, Δός μοι τὸ βι-	9 And I went unto the angel, <sup>f</sup> saying unto him: <sup>g</sup> Give me the

\* Historical time (as if it were added: 'when He gave the prophets their message.') appears in W., T., C., G.;—Herd., Thom., Crol., Mey., Penn., Sharpe, Lord, Words., Murd.—The etymological force of εὐηγγελίζω, which it nowhere loses (see Camp., *Diss.* VI. 5. 14.), is here admitted, and variously expressed, by R.;—Vulg., Fr. S.;—Erasm., Vat., Engl. Ann., Berl. Bib., Beng., Lowm., Dodd., Newt., Moldenh., Herd., Wakef., Newc., Woodh., Thom., Heinr., Scott, Crol., Mey., Penn., Ell., Lord, Treg., De W., Words.;—the lexicons. E. V. and others follow Pagn., Bez., (*annuntiavit*) and G. (*declared*).—For τοῖς ἑ. δούλοις τοῖς προφήταις, Beng. mentions as *per codices firmior nec tamen plane certa*, and all the other recent editors adopt, the reading τοῖς ἑ. δούλοις τοῖς προφητάς ('A. B. C. 14. 17. 36. 38. 92. τοῖς δ. αὐτοῦ τοῖς προφ. α 23. β 5. Compl.' The latter form Words. assigns to B.).

\* The adverb is retained in its place by W., R.;—Latin verss., Syr.;—Wakef., All., Stu., Lord, Treg., De W., Kenr.—For λαλοῦσα . . . λέγουσα, Lachm., Treg., Words., Tisch., read λαλοῦσαν . . . λέγουσαν (A. B. C. 4 cursive MSS. and Vulg.), which Treg. would make dependent on ἤκουσα understood.

† E. V., ch. 4: 1; &c.;—W., R.;—foreign verss. (except the French, Moldenh., Greenf.;—Wesl., Sharpe, Stu., Treg.

‡ E. V., Matt. 8: 4; John 4: 16; &c.;—Syr., Germ., Dt., It., Fr.

uage is stronger: 'Verbum μέλλω non servit periphrasi futuri, sed a futuro diversissimum est. Nam ποιήσω, ut faciam, futurum est aoristum, i. e. indefinitum, ea indicans, quae aliquando, quandocunque id sit, eventura sint. Μέλλω ποιεῖν autem, facturum sum, futurum est praesens, significans nunc aliquem in eo esse, ut quid facturum sit.' He also refers to cases where 'μέλλειν hanc fere vim habet, quae apud nos verbis, werden, sollen, müssen exprimi potest.' (Comp. Campb.'s notes on Matt. 3: 7 and 17: 22.) These distinctions there is no difficulty in carrying through the N. T., and generally with marked advantage to the sense; e. g. Matt. 2: 13, 'Arise and flee; for Herod is about to seek &c.'; 16: 27, the certainty and imminence of the coming judgment are presented in μέλλει γάρ as, in like manner, the ground of the previous challenge; Rom. 4: 24, 'But for us also, to whom, according to the divine pur-

S.;—Vat., Castal., Cocc., Wells, Daub., B. and L., Beng., Dodd., Wesl., Herd., Wakef., Woodh., Thom., Mey., Allw., Greenf., Penn., Sharpe, Ell., Stu., Lord, De W., Treg., Hengst., Murd. E. V. and others follow the Vulg.

† For βιβλαρίδιον (Matth. and Tisch.: βιβλιάριον B. 'a 25. β 5. Compl.'), Lachm., Treg., Words., Theile, read βιβλίον ('A. C. 14. 92.').—For opened, see v. 2, N. d, &c.

‡ Before ἀγγ. all the recent editors insert τοῦ (A. B. C. 'a 18. β 3. Compl.').—For who, see 2 Pet. 2: 11, N. f;—for on, see v. 2, N. e, &c.

§ The participle is retained by R.;—Latin verss. (except Castal.), Syr., Dt., It., Fr. S.;—Daub., Wesl., Newc., Woodh., Allw., Sharpe, Stu., Lord, Treg., Murd., Kenr.

¶ For δός, all the recent editors have δοῦναι (A. B. C. 'a 20. β 4. Vulg. Syr. Slav. MSS.'). I recommend that this reading be followed, and, in connection with λέγων αὐτῷ, translated thus: *saying unto him that he should give*:—a construction (comp. Matt. 5: 39; Acts 21: 21) which is adopted by the Vulg. (*ut daret*) and such as follow it, Fr. S.;—Grot., Eichh., Newc., Woodh., Sharpe, Stu., Lord, De W., Hengst., Murd.;—Win. This is not a case (see Win. § 45. 7) in which it is best to regard the infinitive as standing for the imperative (Beng., Moldenh., Mey., Treg., Words.).

pose and constitution, *it is to be* &c.; &c.\*—Syr. (= Greenf. ܕܡܪܝܬܐ, Fr. S. (*devra*);—Hamm., Lord, (*be ready*), Cocc. (*bucinaturus est*), Dodd. (*was about quickly*), Wakef. (*is going*), Woodh., Sharpe, Murd. *marg.*, (*is about*), Ew. (*canturus sit*), Penn. (*shall be about*), Ell. (for hermeneutical reasons, would put this clause in a parenthesis, and translate: *whensoever he may be about to sound*), Treg. The Vulg. *cum coeperit* (followed by E. V. and the older English and French verss., Erasm., Pagn., Vat., Wells, Gill, Scott, Jones, Words., Kell., Barn.) cannot be justified. See ch. 12: 4, N. p.

\* For the passages affected by the above view, but in which it has in the previous pages been overlooked, see the table of *Errata*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.	βλαρίδιον. Καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.	little book. And he <sup>h</sup> saith unto me: Take, <sup>i</sup> and eat it up; and it shall make <sup>j</sup> bitter thy belly, but <sup>k</sup> in thy mouth it shall be sweet as honey.
10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.	10 Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκὺ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.	10 And I took the little book out of the <sup>l</sup> hand of the angel, and ate it up; and it was in my mouth sweet as honey; and, <sup>m</sup> when I had eaten it, my belly was <sup>n</sup> made bitter.
11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.	11 Καὶ λέγει μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.	11 And he <sup>o</sup> saith unto me: Thou must <sup>p</sup> again prophesy <sup>q</sup> of many peoples, and nations, and tongues, and kings.
CHAP. XI.	CHAP. XI.	CHAP. XI.
AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and	Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, Ἔγειραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ	AND there was given me a reed like <sup>a</sup> a rod, <sup>b</sup> he saying: Rise, and measure the temple of God,

<sup>h</sup> Vat., Castal., Cocc., Beng., Wesl., Wakef., Newc., Woodh., Allw., Penn., Sharpe, Ell., Stu., Treg., De W., Words. E. V. and others follow the Vulg.

<sup>i</sup> E. V., Matt. 26: 26; &c.;—Syr., Germ.;—Pagn., Castal., Bez., Par., Cocc., Grell., Wells, Vit., Beng., Wesl., Herd., Wakef., Woodh., Mey., Allw., Greenf., Sharpe, Ell., Lord, De W., Hengst., Murd.

<sup>j</sup> The Greek order is kept by Latin verss. (except Castal.), Syr., It., Fr. G.;—B. and L., Dodd., Wakef., Woodh., Greenf., Lord, De W., Kenr.

<sup>k</sup> The Greek order is kept by W., R.;—foreign verss. (except Fr. G.,—M., Herd.);—Daub., Dodd., Woodh., Thom., Allw., Penn., Sharpe, Stu., Lord, Treg., Words., Murd., Kenr.

<sup>l</sup> R.;—Daub., Dodd., Wakef., Woodh., Thom., Allw., Penn., Stu., Lord, Treg., Murd., Kenr.

<sup>m</sup> W., R.;—foreign verss.;—Dodd. and the later English (except Newc., Words.). Nowhere else does E. V. render *ὅτε* as *soon as*, except Luke 15: 30.

<sup>n</sup> The verb is translated as such (= *was made or became bitter, was imbittered, &c.*) by E. V., v. 9; ch. 8: 11;—R.;—Latin verss., Syr., Germ., Dt., It., Fr. M.,—S.;—Daub., Beng., Herd., Wakef., Newc., Woodh., Mey., Allw., Greenf., Stu., Lord, Treg., De W., Words., Hengst., Kenr., Barn.

<sup>o</sup> See v. 9, N. h.—For λέγει, Matth., Lachm., Treg., Tisch., read λέγουσι (A. B. 'a 18. β 4. Am. Harl.').

<sup>p</sup> The πάλιν is given before the verb by W., R.;—foreign verss.

(except Fr. G.,—M.,—S.;—Castal., Greenf.);—Dodd., Newc., Lord, Murd.

<sup>q</sup> The sense of *apud, with, among* (not *coram*, as Pagn., Bez., followed by E. V. and others), might rest upon Acts 28: 14. But it is more obvious, and has a larger usage to sustain it, to regard the clause as indicating the object, the wide range, of the prophecy itself. Comp. John 12: 16; Heb. 11: 4; the Hebrew construction, 1 Kings 22: 8, 18, כִּי אֶבְרָכְךָ (to which the Syr. and Greenf. here correspond); Is. 37: 22; &c. So here Fr. S. (*sur*);—Castal., Homb., (*super*), Grot., Ew., Ros., (*de*), Hamm. (*of*), Wells, Wesl., Wakef., (*concerning*), Beng., Moldenh., Herd., Mey., Stier, De W., Hengst., (*über*), Stu. (*respecting*), Murd. (*upon*);—Wahl, Win., Rob., Schirl.

<sup>a</sup> See ch. 1: 13, N. d.

<sup>b</sup> 'The giver.' The reading, καὶ εἰσάγει ὁ ἄγγελος (B. [καὶ ἰστ. ὁ ἄγγ.] 'a 7. [and 14.] Compl. Syr. Arm.), followed by E. V. and others, is rejected by Mill and all the recent editors, and was perhaps introduced from Sept. Zech. 2: 3; 3: 6 (5). Areth. construes λέγων with κάλαμος. But the participial usage of the book justifies us in treating it as a nominative absolute.—W., T., C., R., and others, follow the Vulg. *et dictum est mihi* (though the *Cod. Am.* has *dicens*), Germ. (*und sprach*);—Vat. (*a dicente mihi*), Wells, Wesl., Sharpe, (*and he said*), Beng., Hengst., (*as Germ.*), Moldenh., Mey., (*mit d'n Worten*), Herd. (*die Stimme sprach*), Newc. ([*the angel*] *saying*), Woodh., Penn., Stu., Lord, Treg., Words., (*saying*), Ew. (*hisce cum verbis*), Stolz (*mit dem Befehl*), Ell. (*and the angel said*), Stier (*sprechend*), De W. (*indem man sagte*), Ebr. (*und gesagt*).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
measure the temple of God, and the altar, and them that worship therein.	τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.	and the altar, and 'those 'who worship therein :
2 But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.	2 καὶ τὴν αὐλὴν τὴν ἔσωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.	2 <sup>a</sup> And the court which is 'within the temple 'cast out, and measure it not; for it is given unto the Gentiles: and the holy city shall they 'tread forty <sup>b</sup> two months.
3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.	3 Καὶ δώσω τοῖς δυσὶ μαρτυσί μου, καὶ προφητεύουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι σάκκους.	3 And I will give <sup>i</sup> unto my two witnesses, and they shall prophesy a thousand two hundred and <sup>j</sup> sixty days, clothed <sup>k</sup> with sackcloth.
4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.	4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ δύο λυχναὶ αἱ ἐνώπιον τοῦ Θεοῦ τῆς γῆς ἐστῶσαι.	4 These are the two olive-trees and <sup>l</sup> two <sup>m</sup> lamp-stands, <sup>n</sup> which <sup>o</sup> stand before the <sup>p</sup> God of the earth.

<sup>c</sup> For *those*, see ch. 2: 2, N. h, &c.;—for *who*, see ch. 1: 5, N. v, &c.

<sup>d</sup> See 1 John 2: 20, N. o, &c.

<sup>e</sup> I recommend that the reading ἔξωθεν, which the Elzevir Text and all the recent editors substitute for the Erasmusian ἔσωθεν, be adopted, and translated: *without*.

<sup>f</sup> 'As profane.' Comp. the פְּזִיזָה of Dan. 8: 11.—This full force of the word appears in E. V. *marg.*, and often elsewhere;—W., T., C., G., R.;—Vulg. (*ejice*), Syr. (using the same word as in Matt. 8: 16), Germ., Dt. *marg.*, Fr. S.;—Erasm., Vat., Par., Heinr., (*as Vulg.*;—one of the rare occasions on which Par. differs from Bez., who had here adopted Castal.'s *exclude*), Brightm., Engl. Ann., Hamm., Cocc. and Vitr. (*projice*), Wells, Daub., Beng., Dodd. (*throw*), Wesl., Moldenh., Herd., Woodh., Crol., Ew., Greenf., Goss., All., Ell., Stu., Treg., Words., Kell., Hengst., Kenr., Barn., Ebr.

<sup>g</sup> 'Both as occupants and oppressors.' Comp. the Sept. Is. 1: 12; 16: 10; 26: 6.—Latin verss. (*calcabunt*;—except Castal., *conculcabunt*), It. (*calcheranno*);—Wesl., Eichh. (*profanis pedibus permearunt*), Campb. (at Luke 21: 24), Woodh., Ew. ('*πατεῖν, טָרַף, de gressu festuoso et strepente sanctitatem loci haud curantium.*'), Greenf. (uses the verb טָרַף of Is. 1: 12), Lord, De W. (*treten*;—for the *zertreten* of other German verss.), Words.

<sup>h</sup> See ch. 5: 8, N. e. Daub., Dodd., Wesl., Newc., Woodh., Thom., Sharpe, Lord, Kenr. Before δύο Lachm. and Tisch. insert καὶ (A. B. 'a 10. β 3.').

<sup>i</sup> Not *power* merely, as in v. 6, but all that is needed for the efficient discharge of their perilous office. Whatever they are called to spend for their Lord, their Lord will first supply; and, in consequence of that, and on the strength of that, *they shall prophesy*. The streams of grace shall be ever flowing in on them from the divine fountains, and, out of the abundance of

the heart, they shall speak. Comp. ch. 3: 9, N. u. Many, indeed, (Castal., Grot., Vitr., &c., Ebr.) suppose that we have here a simple Hebraism = *I will give, command, cause them to prophesy*. But the form of the original is preserved by W., R.;—Vulg., Syr. (though the sign of the dative serves also for the accusative, that is no reason for supposing, with De D. and Murd. [*dabo duos testes meos; I will give my two witnesses*; so Luth., *ich will meine zween Zeugen geben*], that the interpreter meant to change the Greek construction.), It. (supplies *di profetizzare*);—Erasm., Vat., Aret. ('*Dabo non atrium, nec templum, sed officium docendi, &c.*'), Brightm., Cocc., Vitr. (to whom Ebr. errs in assigning the supplement, *civitatem*). That is Bez.'s interpretation [*dabo illam*], which Vitr. rejects as not to be endured—*ferenda non est.*), Beng., Herd., Woodh., Thom., Greenf., Gerl., Sharpe, Stu., Lord, Stier, Treg. (with *endow* for δώσω), Hengst., Kenr.

<sup>j</sup> W., T. and C. (*lx.*), R.;—Daub., Guyse, Dodd., Wesl., Newc., Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr. E. V. follows G.

<sup>k</sup> See ch. 7: 13, N. u. W., R.;—Latin verss. (the ablative without a preposition), German verss., Dt., It. (*di*), French verss. (*de*).

<sup>l</sup> Before δύο all the recent editors insert αἱ (A. B. C. 'a 19. β 6. Compl.'). For ἐστῶσαι, they all ('perhaps rightly,' says Bloomf.) have ἐστῶτες (A. B. C. 'a 19. β 4.'), and all change Θεοῦ το κυρίου (A. B. C. 'a 27. β 5. γ 2. Compl. Vulg. Copt. Syr. Arr.'). The second of these variations presents a *constructio ad sensum*, that does not affect the version. The other two I recommend for adoption: *the . . . Lord*.

<sup>m</sup> See ch. 1: 12, N. c, &c.

<sup>n</sup> The αἱ refers both to ἐλαῖαι and λυχναί, not exclusively to the latter, as E. V. may seem to intimate: but the original

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.	5 καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.	5 And if any °one °will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any °one °will hurt them, °thus °must he be killed.
6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.	6 Οὗτοι ἔχουσιν ἐξουσίαν κλείσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ, ὅσάκις ἐὰν θελήσωσι.	6 These have power to shut heaven, that °no rain fall in the days of their °prophesying; and °they have power over °the waters to turn them to blood, and to smite the earth with °every plague, as often as they will.
7 And when they shall have finished their testimony, the	7 Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀνα-	7 And when they shall have finished their testimony, the

° See 1 John 2: 1, N. b, &c.—For θέλῃ, all the recent editors (except Mey.) read θέλει ([A. in the first instance] B. C. more than 20 cursive MSS. Compl.).

° De W. pronounces this an 'intolerable (*unerträglich*) repetition,' and at once substitutes Beng.'s ἀποκτείναι. But as this reading is almost utterly destitute of authority, so it really subverts the structure and meaning of the whole verse, introducing (and that only in one contingency) an application of the *lex talionis*, in place of the stern justification, by means simply of an emphatic reiteration, of the severity by which the Lord would shield the inviolable sanctity of His witnesses (1 Chron. 16: 22; Zech. 2: 8), and of which they themselves had just been, and are now again (οὕτω), represented as the instruments.

° See 2 Pet. 3: 4, N. g. E. V., ch. 9: 17; 18: 21; &c.;—W., R. (so);—Latin verss. (*sic* or *ita*), Syr., Germ. (*also*), Dt. (*alzo*), French verss. (*ainsi*);—Beng., De W., Hengst., (*as Germ.*), Dodd., Lord, (*as R.*), Wesl., Wakef., Woodh., Penn, Sharpe, Treg., Murd. The adverb is kept in its place by W., T., C., G., R.;—Latin verss., Syr.;—Dodd., Woodh., Thom., Allw., Stu., Lord, Treg., Murd., Kenr.

° The Greek order is preserved by W., T., C., G., R.;—Latin verss., Syr.;—Dodd., Woodh., Mey., Allw., All., Treg., De W., Murd., Ebr.

° See ch. 7: 1, N. a, &c. All the recent editors read μὴ ὑετὸς βρέχῃ ('A. B. C. a 20. β 6. Compl.'). Dt. (*geen regen regene*);—Berl. Bib. (*kein Regen regne*), Beng. (*es keinen R. gebe*), Dodd. (*no rain shall be showered down*), Wakef. (*no r. shall come*

down), Stolz (*k. R. fällt*), De W. (*k. R. falle*). In addition to these, the following translate ὑετὸς βρέχῃ by a noun and personal verb: Syr. (= *pluvia pluatur*);—Castal. (*pluat imber*), Cocc. (*pluat pluvia*), Vit. (*riget terram pluvia*);—and, bating the supplement, this is closest to the Greek), Woodh. (*rain may not fall*), Penn (*r. fall not*), Sharpe (*the r. rain not*), Stu., Murd., (*the r. shall not fall*), Ebr. (*nicht R. sich ergiesse*). E. V. and others follow the Vulg.

° For ἐν ἡμέραις all the recent editors substitute τὰς ἡμέρας ('A. B. C. a 25. β 5. γ 2. Compl.'). I recommend that this reading be adopted, and translated: *during the days*.—So for αὐτῶν τῆς προφ. all, except Bloomf., read τῆς προφ. αὐτῶν ('A. B. C. a 15. β 5. Compl.').

° E. V., 1 Cor. 14: 6, 22; 1 Thess. 5: 20;—Dt. (*profetizing*); Castal., Cocc., (*ratificationis*), Wesl., Wakef. (*teaching*), Thom., Scott, Greenf. (נְבִיאִים), the word in Ezra 6: 14, and there rendered by the Sept., *προφητεία*, and by E. V., *prophesying*);—Bretsch., Wahl, Rob.

° W., R.;—Syr., Dt., French verss.;—Brightm., Dodd., Herd., Wakef., Newc., Woodh., Thom., Mey., Allw., Penn, Stu., Treg., De W., Murd., Kenr., Ebr. E. V. follows T., C., G.

° R.;—foreign verss.;—Brightm., Hamm., Daub. and later English verss. (except Lord). See ch. 14: 18, N. a.

° A singular form is employed by W., R.;—foreign verss., except Moldenh. and Gerl.;—Dodd., Wakef., Newc., Woodh., Thom., Allw., Penn, Stu., Lord, Treg., Kenr.—Before πάσῃ all the recent editors insert ἐν ('A. C. a 21. β 6. γ 2. Compl. E.').

edition has a comma after *candlesticks*, as well as after *trees*.—The definite participial construction is here (as generally elsewhere in E. V.) replaced by the relative, in R.;—Dt., It., French

verss.;—Cocc., Daub., Beng., Dodd., Moldenh., Wakef., Woodh., Thom., Allw., All., Penn, Gerl., Stu., Lord, Treg., De W., Hengst., Murd., Kenr., Ebr.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.	βαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς.	'beast that ascendeth out of the 'abyss shall make war 'with them, and shall overcome them, and 'shall kill them.
8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.	8 καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη.	8 And their 'remains shall 'be 'on the 'broad place of 'the great city, which is 'called spiritually Sodom and Egypt, where also 'our Lord was crucified.
9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall	9 καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα	9 And 'men of the 'peoples and 'tribes and tongues and nations 'shall see their 'remains three days and 'a half, and 'shall

<sup>γ</sup> Here, and throughout the remainder of the book, *θηρίον* answers to the חַיָּיתוֹ of Dan. 7. (Sept. *θηρίον*). As neither term always bears the specific sense which the former retains in ch. 6: 8, so, in the case of the apocalyptic *θηρία*, the name seems to intimate their general bestial appearance, rather than their ferocity. Comp. Tit. 1: 12; and Heb. 12: 20 with Ex. 19: 13.

<sup>δ</sup> See ch. 9: 1, N. e.

<sup>ε</sup> See ch. 2: 16: N. q.

<sup>β</sup> W.;—Germ., Dt.;—Beng., Ell., Lord and Murd. (*will*), Hengst. Many express the auxiliary only in the case of ποιήσει.

<sup>α</sup> In the N. T. *πτῶμα* occurs only in this context, Matt. 24: 28 (E. V. *carcase*), and Mark 6: 29 (E. V. *corpse*). Its radical meaning, *that which is fallen, ruin, wreck*, explains the reading τὸ πτῶμα (A. B. C. α 19 [21, at v. 9]. β 5. Copt. [Slav., here]), which has been adopted here, and in the first instance of v. 9, by all recent editors. This reading Lord and Words. render, *dead body*, which, however, the English idiom does not allow; whereas the term proposed above, while it comes nearer the etymological idea, suits equally well the singular and the plural forms. It is employed by Woodh.

<sup>δ</sup> Fr. S.;—Grot., Berl. Bib., Beng., Wesl. ('perhaps hanging on a cross'), Woodh., Thom., Stu., Ebr. (*ist*). E. V. and many others follow the Vulg., *jacebunt*.

<sup>ε</sup> Syr., German verss., Dt., It., Fr. S.;—B. and L.

<sup>ζ</sup> Always, except in this book, *πλατεῖα* is in the N. T. found in the plural, and means *streets*. But here where the singular is used (not, as Vulg. &c., in *plateis*), with the definite article, and that in connection with a *great city*, it is equivalent to the רַחֲבֹה (Greenf.'s word here, and for which *πλατεῖα* often stands in the Sept.) of Neh. 8: 1; Job 29: 7; Is. 59: 14; &c., the *forum* or *open place* of public resort.—Syr. (= De D. *vicum latum*, except that *vicum* is supplied. The Syr. term is a form of that used in Matth. 7: 13 for *wide*), Dt. *marg.* (*ruimte*;—and see the note). It. (*piazza*), Fr. S. (*grande place*);—Castal., Cocc., (*foro*), Daub. (*great place*), B. and L. (*place*), Beng. (*Platz*), Woodh., Allw., Sharpe (*open square*), Ell., Lord (at ch. 21: 21; 22: 2), Words. (*broad-way*). The lexicons commonly define

the word by *via latior*, to which Schleus. adds *latum spatium*. Rob. 'a broad way, wide street in a city.'—Before πόλεως, Beng., Matth., Lachm., Bloomf., Treg., Words., Tisch., insert τῆς ('A. C. α 19. β 6. Compl.').

<sup>ε</sup> The Greek order is retained by W., R.;—Latin (except Vitruv.) and French verss., Syr., Germ.;—Wesl., Wakef., Newc., Woodh., Greenf., Treg., Hengst., Kenr.

<sup>β</sup> For ἡμῶν, all the recent editors (except Bloomf.) substitute αὐτῶν, 'A. B. C. α 24. β 6. Compl. Vulg. Copt. Aeth. Syr. Arm. Ar. P. Slav. MSS.'—evidence much larger than what Bloomf. very often, and twice already in this verse, deems sufficient. I recommend that the change be adopted: *their*. In death, as in life, the witnesses are conformed to their Lord. Matt. 10: 25. Comp. v. 12, N. f.

<sup>γ</sup> The E. V. *they* may have come from the Erasmian οἱ before ἐκ τῶν ἔθνων.—W. (*some*);—Vulg. and Syr. (supply nothing), Germ. (*etliche*), Dt. (*de menschen*), It. (*gli uomini*), Fr. S. (*il y en aura . . . qui*);—Pagn., Castal., Bez., Par., Vitruv., *homines*), Engl. Ann. ('Or, *some* . . . for all could not come to see them; see ch. 5: 9 and 7: 9.' This supplement of *τινές* is adopted also by Grot., Cocc., Beng., Wesl., Moldenh., Wakef., Thom., All., Sharpe, Bloomf., Treg., Murd. *marg.*), Dodd. (*persons*), Herd., Mey., De W., (*viele*), Greenf., Lord, Kenr., Ebr., (*as Vulg.*).

<sup>δ</sup> See ch. 7: 9, N. d.

<sup>ε</sup> See ch. 1: 7, N. k.

<sup>ζ</sup> All the recent editors read βλέπουν (A. B. C. 'α 26. β 6. Compl.' I recommend that this reading be adopted, and that the word, *shall*, be omitted.

<sup>η</sup> See v. 8, N. c.

<sup>θ</sup> See 2 Pet. 2: 14, N. f.

<sup>ι</sup> Lachm., Treg., Words., read ἀφίουσι (Tisch. ἀφιοῦσαν) on the authority of A. C. and 3 cursive MSS. But the change of tense might imply that, as the refusal of the rites of burial was intended to put yet more dishonour on the Lord's 'slaughtered saints,' so it sprang also from the satisfaction felt by their enemies in gazing on their remains.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not suffer their dead bodies to be put in graves.	αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα.	not suffer their remains to be put into sepulchres.
10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.	10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.	10 And they that dwell on the earth shall rejoice over them, and shall make merry, and shall send gifts to one another; because these two prophets tormented those that dwelt on the earth.
11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.	11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐπ' αὐτοὺς, καὶ ἕστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.	11 And after the three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who beheld them.
12 And they heard a great voice from heaven, saying unto	12 καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν	12 And they heard a loud voice from heaven, saying unto

<sup>p</sup> Here, again, the change of number suggests the decent respect to be paid in burial to the individual bodies, which, in that relation, are no longer thought of as a promiscuous πτώμα.

<sup>q</sup> Daub., Newc., Allw., Sharpe, Treg.

<sup>r</sup> For μνήματα all the recent editors substitute μνήμα ('A. B. α 26. β 5. Compl. Copt. Aeth. Syr. Arr. Slav. μνημεῖον C. 36. Words. cites the uncials thus: 'μνήμα B. in A. lacuna est inter τεθῆναι et καὶ octo fere literarum. μνήμιον C.'). I recommend that this reading be adopted, and translated: *a sepulchre*. E. V. uses *grave* for μνήμα only this once out of 7 times, and for μνημεῖον 8 times out of 42; in the other instances, *tomb* or *sepulchre*;—R. (*monuments*);—Hamn. (*tombs, monuments*), Daub. (*the sepulchre*), Wakef. (*tombs*), Newc., Penn, Sharpe, (*a tomb*), Woodh., Stu., Lord, Treg., Words. (*a monument*).

<sup>s</sup> See ch. 5: 7, N. a, &c.

<sup>t</sup> All the recent editors give χαίρουσιν ('A. B. C. α 25. β 7. Compl.') I recommend that, in accordance with this reading, the word, *shall*, be omitted.

<sup>u</sup> See v. 7, N. b.—Lachm., Hahn, Bloomf., Treg., Words., Tisch., read εὐφραίνονται ('A. C. 12. 28. 36. εὐφρανοῦνται 14. Er.'). But comp. Phil. 1: 18. Here, as in v. 9, the change of tense intimates that the second thing mentioned is the result of the one preceding. The making merry and sending gifts to one another are the ways, in which they *shall proceed* to manifest their joy.

<sup>v</sup> Dodd., Wakef., Stu., (*each other*), Daub., Wesl., Thom., Lord, Treg., Murd.

<sup>w</sup> See ch. 2: 2, N. f, &c.

<sup>x</sup> Syr. (= De D. *hos*), Dt., Fr. G. and -M. (*ces*), Fr. S.;—Engl. Ann. ('Or, *those*'), Cocc. (*illos*), Wells, Beng., Wesl.,

Herd., Wakef., and Murd. (*these*), Newc., Woodh., Thom., Mey., Allw., Penn, Gerl., Sharpe, Ell., Treg., Stier, De W., Hengst., Kenr., Ebr.

<sup>y</sup> See 2 Pet. 2: 14, N. f.

<sup>z</sup> See Jude 19, N. l. That πνεῦμα ζωῆς is here = רִיחַ חַיִּים, Gen. 6: 17; 7: 15; (so Sept. in both places, and Greenf. here) &c., appears from the effect that followed. That it does not designate the Holy Spirit, is the view of the Latin verss. (at least Vitruvius alone gives *Spiritus*, with a capital S. Castal. *vitali spiritu*), Syr. (= Greenf.), Dt. (*een grest*), Fr. S. (*un esprit*);—Engl. Ann., Beng. (*ein Lebensodem*), Moldenh. (*der Athem*), Herd., Mey., De W., (*Lebensgeist*), Wakef., Treg., (*the breath*), Woodh. (*a sp.*), Thom. (*a breath*), Heinr., Crol., Allw., Penn, Gerl. and Ebr. (*ein G.*), Ell., Stu., Kell., Murd., Barn., the Amer. Bible Soc.;—the lexicons.

<sup>a</sup> The reading ἐπ' αὐτούς is rejected by all the recent editors, of whom Beng., Treg., give αὐτοῖς (C. and 4 cursive MSS.); Matth., εἰς αὐτούς ('B. α 17. β 4.'). Griesb., Knapp, Mey., Sch., Lachm., Hahn, Bloomf., Words., Tisch., Theile, ἐν αὐτοῖς (A. and 2 cursive MSS.).

<sup>b</sup> For ἔπεσεν, all the recent editors (except Matth., Griesb., Knapp, Mey., Sch.) read ('perhaps rightly,' says Bloomf.) ἐπέπεσεν ('A. C. α 12. [β 13.] Compl.').—For *those who*, see ch. 2: 2, N. h, &c. and 2 Pet. 2, 11, N. f.

<sup>c</sup> E. V., v. 12; &c.;—Dt. (*aanschouwen*);—Pagn., Castal., Bez., Par., Cocc., Vitruvius, (use *spectare*;—for the Vulg. *videre*), Berl. Bib. (*aanschauen*), Beng. (at v. 12, *schaueten*), Dodd. (*looked upon*), Wakef. (*the beholders*), Woodh., Lord, (*those beholding*), Thom., Allw., Ell., Stu.;—the lexicons.

<sup>d</sup> See ch. 1: 10, N. x.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.	αὐτοῖς, Ἀνάβητε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.	them: 'Come up hither. And they 'went up to heaven in 'the cloud; and their enemies beheld them.
13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.	13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.	13 And 'in that hour was there a great earthquake, and the tenth part of the city fell, and 'there were 'killed in the earthquake 'names of men seven thousand: and the 'rest 'became 'afraid, and gave glory to the God of heaven.
14 The second wo is past;	14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλ-	14 The second 'woe is past; *

\* The verb is the same in both cases; but our idiom scarcely allows, *Ascend hither* [*here*]. *And they ascended* (Woodh., Lord). Still it is desirable to retain something of the resonance of the original, the ascent itself being the exact and instantaneous response, as it were the echo of the voice.—R.;—foreign verss. use the same word, except Dt. (*komt herwaarts op. En zij voeren op*);—Wesl., Wakef., Newc., Penn, Kenr.—For ἀνάβητε. Lachm., Bloomf., Treg., Words., Tisch., read ἀνάβατε ('A. C. 26. 36. 42').

<sup>†</sup> As before (v. 8, N. h) in their life and death, so now in their glorification, the witnesses are as their Lord, Acts 1: 9. For them He sends His own chariot. Or, if the reference, which Midd. required, must be found in this book, it will be ch. 10: 1.—Dt., It., Fr. S.;—Daub., Berl. Bib., Herd., Wakef., Woodh., Thom., Mey., Allw., Greenf., Ell., Lord, Treg., De W., Words., Hengst., Ebr.

<sup>‡</sup> For *that*, see W., R.;—Latin verss. (except Castal.), Syr., It., Fr. S.;—Dodd., Wesl., Herd., Wakef. (*that very*), Newc., Thom., Greenf., Penn, Treg., Words., Kenr., Ebr. Most of these also express the *iv*.

<sup>§</sup> The verb is kept in its place by R.;—Latin verss., Germ., Fr. G.,—S.;—Beng., Wesl., Woodh., Allw., Greenf., Stu., De W., Hengst., Ebr.

<sup>||</sup> See ch. 2: 13, N. c, &c.

<sup>¶</sup> Whether *names of men* be here equivalent to *heads of men*, *persons of men*, *men* (Castal., Bez., Drus., Daub., Wolf., Beng., De W., Ebr., &c.;—Schöttg., Schleus., Bretsch., Rob.); or to *men of name* (Grell., Wells, Vittr. [who also cites Mede and Laun.], Newt., Allw., Lord, &c.); or to *titles, orders, of men* (Goodwin, More, &c.); or whether 'it is a very significant manner of speaking, teaching us that God doth not strike men after the manner of those that play with swords winking, but that He doth set them down certainly and by name, whom He will have beaten with His rods' (Brightm.—and there is probably an emphasis analogous to this in ch. 3: 4, where the pure in Sardis are referred to as ὀνόματα, even their *names* being well-known and very dear to the Saviour. Ex. 23: 9, 21; Ps. 147: 4; Is. 40: 26; John 10: 3.); or whether there be in it, as connected with

χιλιάδες ἑπτὰ, some other, and more recondite, meaning (see Cocc. and Ell.); are questions for the expositor, rather than the translator. The latter must consider himself only the more bound, by reason of this very diversity, to exhibit the precise peculiarity of a phraseology and construction, which are not more unusual in English than in Greek.—The word ὀνόματα is literally rendered, and that either as the nominative to the verb, or in apposition with χιλ. as the nominative, by E. V. *marg.*;—W., T., C., G., R.;—Vulg., Syr., Germ., Dt., Fr. S.;—Erasm., Pagn., Vat., Engl. Ann., Cocc., More, Vittr., Daub., Beng., Newc. *marg.*, Woodh., Thom., Allw., Greenf., Van Ess, Penn, Sharpe, Ell., Treg., Kell., Hengst., Kenr., Ebr.

<sup>‡</sup> R.;—Brightm., Dodd., Wesl., Sym., Wakef., Newc., Thom., Penn, Sharpe, Stu., Lord, Treg., Kenr.

<sup>||</sup> Dt.;—Berl. Bib., Woodh., Allw., Kist., Stu., Lord, De W., Kenr., Ebr.

<sup>¶</sup> Neither by composition, nor by usage (comp. Sir. 19: 24 [20] with Sept. Deut. 9: 19: and Luke 24: 5; Acts 10: 4; 22: 9; 24: 25 [not, *trembled*, but, *becoming afraid*] with Mark 9: 6; Heb. 12: 21), is ἔμφοβος quite as strong a word as ἐκφοβος, nor is it (as commonly explained) a panic frenzy that is here described, but a religious awe and salutary dread, leading to repentance. E. V., therefore, errs, not only in changing the Greek construction to a passive verb, but in making more intense the renderings of the older verss.—W. (*were sent into dread*), T., C., G., (*were feared*), R. (*were cast into a fear*);—Vulg. (*in timorem sunt missi*), Syr. (= De D. *timidi facti sunt*), Fr. S. (*furent saisis de crainte*;—for *furent épouvantés* of Fr. G. and M., and *effrayé* of B. and L.);—Berl. Bib., De W., Ebr., (*voll Furcht*;—for Luth.'s *wurden . . . erschrecken*), Beng. (*kamen in Furcht*), Dodd., Wesl., Thom., Penn, Stu., (*terrified*), Herd., Mey., (*fürchteten sich*), Woodh., Greenf. (אִי־פָּחַד), Kist. (*bange*), Lord (*fearful*), Murd., Kenr.

<sup>¶</sup> For *woe*, see Jude 11, N. a.—E. V. and the older verss. follow the Vulg. in supplying the conjunction, which is omitted by Syr., Protestant German verss., Dt., Fr. S.;—Castal., Cocc., Wells, Daub., B. and L., Wesl., Wakef., Newc., Woodh., Allw., and the later English verss., Greenf.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and behold, the third wo cometh quickly.	θεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.	behold, the third <sup>a</sup> woe cometh quickly.
15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become <i>the kingdoms</i> of our Lord, and of his Christ; and he shall reign for ever and ever.	15 <i>KAI</i> ὁ ἑβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, Ἐγένοντο αἱ βασιλείαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.	15 And the seventh angel sounded; and there were <sup>a</sup> loud voices in heaven, <sup>a</sup> saying: <sup>a</sup> The kingdoms of <sup>a</sup> the world <sup>a</sup> are become <sup>a</sup> our Lord's and his Christ's, and he shall reign <sup>a</sup> unto the ages of the ages.
16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,	16 Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,	16 And the <sup>a</sup> four and twenty elders, <sup>a</sup> who <sup>a</sup> sit before God <sup>a</sup> upon their <sup>a</sup> thrones, fell upon their faces, and worshipped God,
17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.	17 λέγοντες, Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας.	17 Saying: We give thee thanks, O Lord God <sup>a</sup> the Almighty, <sup>a</sup> who art, and <sup>a</sup> who wast, <sup>a</sup> and <sup>a</sup> who <sup>a</sup> comest; because thou hast taken <sup>b</sup> thy great power, and <sup>c</sup> reigned.

<sup>a</sup> See ch. 1: 10, N. x.—For λέγονσαι, all the recent editors (except Matth.) read λέγοντες ('A. B. α 12. β 2').

<sup>b</sup> For ἐγένοντο αἱ βασιλείαι, all the recent editors read ἐγένετο ἡ βασιλεία ('A. B. C. α 27. β 6. Compl. Verss.'). I recommend that this reading be adopted, and translated: *the kingdom . . . is become*.

<sup>c</sup> See 1 John 3: 17, N. u. E. V. and the older verss. follow the Vulg. *hujus*, which is unsuitable for *voices in heaven*, and is not imitated by Syr., Protestant German verss., Dt., It., Fr. G.,—M.,—S.;—Pagn., Castal. and later Latin verss., Brightm., Dodd., Wesl., Wakef., Woodh., Thom., Allw., Greenf., Penn. Sharpe, Lord, Treg., Murd.

<sup>d</sup> The noun is not repeated by any of the older English verss.;—any foreign version (except B. and L., Fr. S.);—Brightm., Hamm. and Daub. (adopt the form above from the older verss.); Woodh. (*Anointed's*), Lord (*Messiah's*), Kenr.

<sup>e</sup> See ch. 1: 6, N. g, &c.

<sup>f</sup> The καὶ before τίς is omitted by all the recent editors, except Matth., on the authority of A. B. C. 'α 10. β 5. Compl. Er.' I recommend that this reading be followed: *twenty-four*. See ch. 5: 8, N. e, &c.

<sup>g</sup> See 2 Pet. 2: 11, N. f.

<sup>h</sup> Comp. ch. 8: 2, N. d. T., C., G., R.;—Latin verss. (except Cocc.), Syr., Dt., French verss.;—Daub., Berl. Bib. and later German verss., Treg., Words., Murd., Kenr.—For καθήμενοι,

Matth. and Treg. read κάθηνται (B. C. and more than 20 cursive MSS. Arm.).

<sup>i</sup> E. V., next clause. See ch. 6: 16, N. b, &c.

<sup>j</sup> See ch. 4: 4, N. n, &c.

<sup>k</sup> See ch. 4: 8, N. k.

<sup>l</sup> For *who*, see 2 Pet. 2: 11, N. f;—for the repetition of the relative, see ch. 4: 8, N. 1;—for *comest*, see ch. 1: 4, N. o, &c.

<sup>m</sup> All the recent editors cancel the words καὶ ὁ ἐρχόμενος, on the authority of A. B. C. (except that C. has καὶ) 'α 23. β 5. Compl. Vulg. MSS. Am. Harl. Tol. Aeth. Syr. Arm. ed. Ven. Ar. P.' I recommend that this reading be adopted, and that the words, *and who comest*, be omitted. 'Nequaquam subjungunt, ut solebant, *et qui venturus es*; praesentem jam demonstrant' (Ansbert; cited, with others, by Beng.). Comp. ch. 16: 5, N. z.

<sup>n</sup> Our idiom does not require either the E. V. addition of *to thee*, or the equivalent for it, which many provide in rendering εἴληφας, *accepisti* (Vulg., &c.), *adeptus* (Castal., &c.), *received* (T., &c.), *assumed* (Thom., &c.), *resumed* (Stu.). The word simply declares, that the Lord God had now *laid hold* of the rod of His strength, which He has ever by Him. Comp. Deut. 32: 41. (Milton, *Animadversions upon the Remonstrant's Defense against Smectymnus*, Sect. iv.: 'Take up that unlimited sceptre, which thy Almighty Father hath bequeathed thee.')—W.;—It. (*presa in mano*), Fr. G. (*pris*), Fr. S. (*pris en main*);—B. and L. marg. (*as Fr. G.*). Beng., Moldenh., Herd., Stolz, Kist., Van Ess, Mey., (*ergriffen*;—for Luth.'s *angenommen*),



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.	18 καὶ τὰ ἔθνη ὀργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μέγαλοις, καὶ διαφθεῖραι τοὺς διαφθεύοντας τὴν γῆν.	18 And the nations were <sup>d</sup> wroth, and thy wrath <sup>e</sup> came, and the time of the dead that they should be judged, and <sup>f</sup> to give <sup>g</sup> the reward unto thy servants, <sup>h</sup> the prophets <sup>i</sup> and <sup>j</sup> the saints, and <sup>k</sup> unto <sup>l</sup> those <sup>m</sup> who fear thy name, <sup>n</sup> the small and <sup>o</sup> the great, and <sup>p</sup> to destroy <sup>q</sup> those <sup>r</sup> who destroy the earth.
19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thundings, and an earthquake, and great hail.	19 ΚΑΙ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.	19 And the temple of God was opened in heaven, and there was seen <sup>s</sup> the ark of <sup>t</sup> his <sup>u</sup> covenant in <sup>v</sup> his temple: and there were lightnings, and voices, and <sup>w</sup> thunders, and an earthquake, and great hail.

<sup>d</sup> The verb, indeed, is strictly passive = *were angered* (not softened and subdued. Thom., Stu., *were enraged*; Treg., *have been angered*; &c.; see ch. 12: 17, N. p.) by the tokens, ever multiplying and growing ever darker, of the divine intervention and control and judgment to come. But, *wrath* being the word for ὀργή in the next clause, the passive form has been yielded for the sake of preserving the marked opposition between the wrath of the nations and the wrath of God.—W.;—Latin and German verss. (except Herd. and De W.), Syr., Dt., It., Fr. S.;—Dodd., Wesl., Newc. and Murd. (*angry* . . . *anger*). Woodh., Allw., Penn. (*wrathful*), Ell., Greenf.

• ‘No more heralds and precursors.’ Comp. Jude 14, N. k.—The aorist form is retained by W.;—Hamm., Dodd., Thom., Kist., Van Ess, Stu., De W.

‘W., R.;—Vulg., Syr., Germ., Dt., Fr. G.;—M.;—Beng., Wesl., Herd., Woodh., All., Stu. (in the last instance), Lord, Treg., De W., Hengst., Kenr., Ebr. Many of these retain the infinitive in the case of κριθῆναι also. But this in English gives rise to an ambiguity, which is not perfectly remedied by (R., Treg.) a comma after *dead*.

<sup>e</sup> ‘*Their* reward, promised of old, and in the hope of which they toiled and suffered.’—Germ., Dt., It., French verss.;—Daub., Beng., Lowm., Moldenh. (*ihren*), Wakef., Woodh., Thom., Allw., All., Penn., Lord, Treg., De W., Words. (*their*), Hengst., Ebr.

<sup>h</sup> I punctuate according to the view, which regards τοῖς δούλοις and τοῖς φοβουμένοις as two general designations, each comprising the two classes appended to it.—The sign of the dative is omitted before τοῖς ἁγ., by T., C., G., R.;—Wesl.,

Stu., Murd.: and repeated before τοῖς φοβ., by T., C., G., R.;—Wells, Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Penn., Sharpe, Ell., Stu., Murd.

<sup>f</sup> For *those*, see ch. 2: 2, N. h, &c.;—for *who*, see ch. 1: 5, N. v, &c. and 2 Pet. 2: 11, N. f.

<sup>g</sup> Germ. (omitting the second article;—and so Herd., All., De W.), Dt., Fr. S.;—Daub., Beng., Moldenh., Wakef., Woodh., Mey., Allw., Greenf., Hengst., Murd., Kenr., Ebr. See ch. 13: 16, N. b.

<sup>k</sup> In the repetition, τῷ ναῷ, (which B. and L. seem to have reckoned an inelegance, as they at once exchange it for γ) there is an emphasis, which both the position and the αὐτοῦ strengthen. ‘In God’s innermost sanctuary, where He himself abides, *there* is laid up the ark of His covenant.’—τῷ ναῷ is kept in its place by W., R.;—Latin verss., Syr., Dt., It., Fr. G.;—M., —S.;—Beng., Dodd., Moldenh., Herd., Newc., Woodh., Mey., Allw., Greenf., Penn., Sharpe, Stu., Lord, Treg., De W., Murd., Kenr., Ebr.

<sup>l</sup> For *covenant*, see G.;—Dt., It., Fr. G.;—M.;—almost all the verss. and commentaries belonging to this division of the authorities, together with the lexicons. Of the English verss. Words. alone retains *testament*; and Hengst., while he adopts the same word from Luth., vindicates the sense of *Bund*.—For the αὐτοῦ after διαθ., Matth., Griesb., Sch., read τοῦ κυρίου, which, or simply κυρίου, is sustained by B. α 26. β 5. Compl. Aeth. *perhaps*.’

<sup>m</sup> For *thunders*, see ch. 4: 5, N. t.—The words καὶ σεισμός are cancelled by Tisch., on the authority of ‘B. α 20. β 4. Compl. Arr.’

Dodd. (adding to *thyself* as a supplement), Wesl., Wakef. (*for taking*), Sharpe, Treg., Kenr., Ebr. (*genommen*).

• ‘Shown Thyself as King, begun to reign.’ See ch. 19: 6.

N. d; and comp. Ps. 93: 1; 96: 10; 97: 1; 99: 1, in all of which places the Heb. has קָדַשׁ, and the Sept., ἐβασίλευσε.—Stu. and Lord do not repeat the *hast*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. XII.	CHAP. XII.	CHAP. XII.
AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:	Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα·	AND <sup>a</sup> a great <sup>b</sup> sign <sup>c</sup> was seen in heaven; a woman clothed with the sun, and the moon under her feet, and <sup>c</sup> on her head a crown of twelve stars;
2 And she, being with child, cried, travailing in birth, and pained to be delivered.	2 καὶ ἐν γαστρὶ ἔχουσα, κρᾶζει ὠδίνουσα, καὶ βασανιζομένη τεκεῖν.	2 And <sup>d</sup> being with child she <sup>e</sup> crieth, <sup>e</sup> travailing, and pained to <sup>e</sup> bring forth.
3 And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.	3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ·	3 And there <sup>b</sup> was seen another <sup>b</sup> sign in heaven; and behold a great red dragon, having seven heads and ten horns, and <sup>j</sup> upon his heads seven <sup>b</sup> diadems;
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and	4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν.	4 And his tail <sup>l</sup> drags the third part of the stars of heaven, and <sup>m</sup> it <sup>n</sup> cast them <sup>n</sup> unto the earth.

<sup>a</sup> The Greek order is kept by W., R.;—Vulg., Syr., Fr. G.,—M.,—S.;—Erasm., Vat., Hamm., Coec., Vit., Daub., Wesl., Herd., Wakef., Newc., Woodh., Thom., Mey., Penn, Sharpe, Stu., Lord, Treg., De W., Murd., Kenr., Ebr.

<sup>b</sup> E. V. *marg.*; ch. 15: 1; and generally;—W., R.;—foreign verss. (except Castal., B. and L. In the margin the latter have *signe.*);—Brightm., Hamm., Daub., Dodd., Wesl., Woodh., Thom., Scott, Allw. *marg.*, Sharpe, Ell., Lord, Trench (see *Notes on the Miracles*, pp. 10–13.), Murd., Kenr.

<sup>c</sup> For *was seen*, see E. V., ch. 11: 19; 1 Cor. 15: 5–8;—Dt.;—Hamm., Daub., Beng., Wesl., Woodh., Thom., Allw., Sharpe, Lord, Treg., Murd., Ebr.—For *on*, see ch. 5: 7, N. a, &c.

<sup>d</sup> Of those who retain the participle, the subject is put next to its verb by R.;—Wesl., Woodh., Thom., Penn, Stu., Lord, Treg., Murd., Kenr., Ebr.

<sup>e</sup> The present tense is employed by W.;—Fr. S.;—Erasm., Vat., Brightm., Beng., Wesl., Matth., Woodh. (*cries out*) Thom., Treg., (*crieth out*), Sharpe, Lord (*cries*), Words., Ebr. Matth., Sch., Lachm., read ἔκραζεν (*ἔκραξεν* B. a 7. β 2. ἔκραζεν C. a 20. β 3. Compl. Vulg. ed.<sup>2</sup> [Am. has: *et clamans . . . cruciatur.*] 'Syr. Aeth.'). Lachm. also prefixes καί ('A. C.').

<sup>f</sup> For *travailing*, without *in birth*, see R.;—Brightm., Hamm. and Dodd. (*in travail*), Newc. (*being in t.*), Sharpe, Treg., Murd. (*and travailed*).

<sup>g</sup> E. V., vv. 5, 13; &c.;—Brightm., Newc., Wood., Lord (*deliver*), Murd. (*bringing f.*);—Rob.

<sup>h</sup> See v. 1, N. c.

<sup>i</sup> See v. 1, N. b.

<sup>j</sup> The Greek order is retained by W., R.;—foreign verss.;—Daub., Dodd., Wakef., Woodh., Thom., Allw., Penn, Sharpe, Ell., Stu., Lord, Treg., Murd., Kenr.

<sup>k</sup> The distinction, which some regard as of symbolical significance, between διάδημα and στέφανος, is here observed in translation by W., R.;—Latin and French verss., Syr., Dt., It.;—Daub., Berl. Bib., Beng., Wesl., Moldenh., Herd., Wakef., Woodh., Mey., Stolz, Van Ess, Ell., Lord, Treg., De W., Murd., Kenr.;—the lexicons.

<sup>l</sup> On Acts 14: 19 Valckenaer has this note: 'ἔλκειν est Quomodocunque trahere, σύρειν vero βιαίως ἔλκειν.' And Tittm., p. 58: 'Simplex σύρειν rarissime reperitur apud scriptores graecos, nisi ubi notio violentiae in trahendo adjuncta sit.' E. V. retains the proper force of the word in John 21: 8; Acts 8: 3; and should have done so also in Acts 14: 19; 17: 6.—It. (*strascinava*), Fr. M. (*entraînait*);—B. and L. (*entraîna*), Berl. Bib., Beng., (use *schleppen*), Wakef., Thom., (*dragged*), Woodh. (*draweth along*), Penn (*swept away*), Stu., Murd., (*drew along*), De W. (*raffle*), Words. (*sweeps*), Barn. ('the main idea here is undoubtedly that of *power*'), Ebr. (*rafft*). The present tense is retained by Syr., Fr. S.;—Erasm., Vat., Daub., Beng., Wesl., Newc. *marg.*, Woodh., Treg., Words., Hengst., Ebr.

<sup>m</sup> The pronominal nominative is inserted by Fr. S.;—Woodh. (*he*), Kenr.

<sup>n</sup> The auxiliary *did* is not found in W., T., C., G., R.;—Dodd., Wesl. (*casteth*), Wakef., Newc., Woodh., Thom., Penn, Sharpe, Stu., Lord, Murd., Kenr.

<sup>o</sup> For *unto*, see ch. 8: 5, N. p, &c.;—for *who*, see 2 Pet. 2: 11, N. f.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.	Καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.	And the dragon stood before the woman <sup>who</sup> was <sup>about</sup> to bring forth, <sup>that</sup> , <sup>when</sup> <sup>she</sup> brought forth, <sup>he</sup> might devour her child.
5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.	Ἡ καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ τὸν θρόνον αὐτοῦ.	5 And she brought forth a male child, who <sup>is</sup> to <sup>tend</sup> all <sup>the</sup> nations with <sup>an</sup> iron rod: and her child was caught <sup>away</sup> to God and <sup>his</sup> throne.
6 And the woman fled into the wilderness, where she hath a place prepared of God, that	Ἡ καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοίμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ	6 And the woman fled into the wilderness, <sup>where</sup> she hath a place prepared <sup>by</sup> God, that

<sup>2</sup> See ch. 10: 7, N. y. &c. Dodd., Wakef. (*going*), Newc., Woodh., Allw., Penn. Ell., Stu., Lord, Treg., Murl.

<sup>3</sup> See v. 2, N. g.

<sup>4</sup> The Greek construction is retained by W., R.;—Latin and German verss. (except All.), Syr., Dt., It., Fr. S.;—Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Penn., Stu., Lord, Murl., Kenr.—For *when*, see W., R.;—foreign verss.;—Dodd. and the later English (except Sharpe, Words.). Nowhere else does E. V. render *ὅταν* as *soon as*, except John 16: 21. Comp. ch. 10: 10, N. m. There, as here, E. V. follows T., C., G.

<sup>5</sup> The Greek order is retained by W., R.;—Latin and German verss. (except All.), Syr., It., Fr. S.;—Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Penn., Stu., Lord, Murl., Kenr.—For *when*, see W., R.;—foreign verss.;—Dodd. and the later English (except Sharpe, Words.). Nowhere else does E. V. render *ὅταν* as *soon as*, except John 16: 21. Comp. ch. 10: 10, N. m. There, as here, E. V. follows T., C., G.

<sup>6</sup> The substitution of a passive verb for *τίσθη*, in which E. V. follows T., C., G., appears nowhere else, except in Hamm., Wells, Sharpe, Words.

<sup>7</sup> Lit. *a son, a male*. Comp., in the Hebrew, Is. 66: 7 and Jer. 20: 15. The *בן* of the latter place is here followed by the Syr. and Greenf.—Latin verss. (*filium masculum*);—except Castal., Cocc., Vittr. *f. marem*), Germ. (*einen Sohn, ein Knäblein*). Dt. (*mannelijken zoon*), It. (*figliuol maschio*), Fr. G. (*enfant mâle*), Fr. M. (*fils*), Fr. S. (*f. mâle*);—B. and L. (*as Fr. G.*), Beng. (*männlichen Sohn*), Moldenh., De W., (S.), Herd., Mey., (*S., den Knaben*), Wakef. (*son*), Newc., Woodh., Thom. (*masculine son*), Stolz (*S., das männliche Kind*), Kis. (*K., einen S.*), Goss. (*männl. K.*), All. (*S., ein Männlein*). Penn., Lord, Hengst. (*as Germ.*), Murl., Kenr., Ebr. (in his *Comment.* follows the *text. rec.*; but in the version, *einen S., ein Männliches*, he adopts Lachm.'s reading, *υἱὸν ἀρσεν* [*A. C.*]);—Rob.

<sup>8</sup> The present tense of *μέλλει* is retained by It., Fr. G.,—M., —S.;—Daub., Beng., Woodh., Thom., Allw., Lord, Treg., De W., Kell., Ebr.

<sup>9</sup> See ch. 2: 27, N. r. &c. Hengst.: 'Instead of the bruising

the seer, after the LXX., has *tending*. Not at all through mistake or caprice. In the original passage itself allusion is made to the *tending*, the word which signifies: *Thou wilt bruise*, differing not in the consonants, but only in the pronunciation, from: *Thou wilt tend*. By means of this significant allusion, as if it were, *Thou wilt tend to pieces (zer-weiden)*, it is intimated that the proper office of the Anointed is to *tend* (Ps. 78: 71, 72), but that upon their sinful *quid pro quo*, refractoriness instead of joyful obedience, there ensues a righteous *quid pro quo* on the part of the Anointed. The twofold expression could in Greek be rendered only as a single one, and the *tending*, used with a certain irony, is in the main quite suitable.<sup>1</sup>

<sup>2</sup> Syr., Dt., It., French verss.;—Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Greenf., Penn., Ell., Stu., Treg., Kenr.

<sup>3</sup> See ch. 2: 27, N. r.

<sup>4</sup> On 2 Cor. 12: 2 Campb. properly remarks, that *ἀπράξω* is 'expressive more of the suddenness of the event, and of his (the apostle's) own passiveness, than of the direction of the motion.' Nor is the word so rendered as to indicate direction in E. V., Matt. 13: 19; Acts 8: 39; &c.;—W.;—any foreign version, except perhaps the French, whose ambiguous *enlèrè* is, however, exchanged by the Fr. S. for *rari*;—Wakef., Thom.;—the lexicons.

<sup>5</sup> W., R.;—Brightm., Dodd. and later verss. (except Allw., Sharpe, Words.)

<sup>6</sup> Before *τὸν θρόνον*, all the recent editors insert *πρὸς* (A. B. C. 'α 24. β 3. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.'). I recommend that this reading be adopted: *to*.

<sup>7</sup> After *ἔξει*, all the recent editors (except Lachm.) insert (Treg. in brackets) the word *ἐξεῖ* (A. B. 'α 25. β 5. Compl. Slav. MSS.'), thus forming a Hebraistic pleonasm similar to that in v. 14; ch. 3: 8 (N. t); 7: 2, 9; 17: 9; &c.

<sup>8</sup> See 2 Pet. 2: 19, N. 1.

## KING JAMES' VERSION.

## GREEK TEXT.

## REVISED VERSION.

they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was

τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ,

8 καὶ οὐκ ἴσχυσαν, οὔτε τόπος εὗρέθη αὐτῶν ἐν τῷ οὐρανῷ.

9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην.

there they should nourish her a thousand two hundred and sixty days.

7 And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels.

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast, that old serpent, which is called the devil, and Satan, who deceiveth the whole world, he

\* The adverb is kept before the verb by R.;—Latin and German verss., Syr., Dt., Fr. S.;—Woodh. (*they should there*). Sharpe, Stu. (*they might there*). Lord, Treg. Others, rendering τρέφωσιν by a passive construction, introduce the adverb between the auxiliary and the main verb.

† E. V., v. 14; Acts 12: 20; James 5: 5;—German verss. (use *ernähren*), It. (*sia nutrita*), French verss. (use *nourrir*);—Castal., Bez., Drus., Grot., Ros., (use *alere* for the Vulg. *pascere*). Cocc., Vitr., (use *nutrire*). Dodd., Wakef. (*to be supported*). Woodh., Thom., Stu., Lord, Treg., Murd., Barn.

‡ See ch. 11: 3, N. j.

§ Except Matth., who has πολεμῆσαι (B. a 21, § 5. Aeth. Syr. Arr.<sup>2</sup>), all the recent editors, for ἐπολέμησαν, give τοῖς πολεμῆσαι, on the authority of A. C., nine cursive MSS., and Compl.; and this latter reading I recommend for adoption. Ew. and Züll. find in it an imitation of a Hebrew use of the infinitive with ἔ prefixed, to denote appointment, obligation = *pugnandum erat*; and with this Stu. agrees; his own alternative (to supply ἀπὸ τῶν vv. 1, 2) yielding no light. Beng. and Heinr. supply ἦσαν = *omnes et toti intenti erant in pugnam*; Lücke, ἐγένετο (out of ἐγένετο) = *appeared, came*. Win. thinks it probable, De W. certain, that the text is corrupt; the former, indeed, suggesting, that *Michael and his angels* might possibly be regarded as introduced parenthetically, and ἐγένετο πόλεμος as then taken up again in the form τοῦ πολ. πτλ. = *Michael and his angels fighting*, &c., which I propose for the version; and in that case I recommend that the punctuation be changed to a comma after *heaven*, and a semicolon after the first *dragon*.—Syr. (has the Heb. construction, to which Ew. refers);—Beng. (*hatten zu streiten*), Woodh. (*for to fight*). Sharpe, Lord, (*fighting*), Treg. (*to war*).

¶ Excepting Bloomf., all the recent editors, for κατὰ have μετὰ (A. B. C. a 26, § 5. Compl.<sup>1</sup>). I recommend that this reading be adopted, and translated: *with*. See ch. 2: 16, N. q.

‡ The change of number is marked in W., R.;—Latin verss. (except Castal.), Germ., Dt., Fr. S.;—Brightm., Engl. Ann., B. and L., Dodd., Herd., Newe., Greenf., All., Penn. Kenr., Ebr. The reading ἴσχυον (A. a 22, § 3. Compl. Copt. Aeth. Erp.) is adopted by all the recent editors, except Bloomf., Lachm., Tisch.—For οὔτε, all the recent editors give οἱδὲ (A. B. C. a 18, § 5. Compl.<sup>1</sup>).

§ See 1 John 2: 7, N. o, &c. E. V., next clause;—W., R.;—Latin verss., Syr.;—Wakef., All. (*jeener*), Kenr.

¶ Except in this verse, E. V. nowhere adds *out* to the proper meaning of βάλλω. See v. 13; &c.;—Syr. (as in ch. 19: 20; Matt. 17: 27). Dt., It., Fr. S.;—Hamm., Cocc. (*conjectus*;—for *projectus* of the other verss.), Berl. Bib., Beng., Kist., De W., Hengst., (*geworfen*;—for Luth.'s *ausgeworfen*), Newe. (marks *out* as supplied), Ebr. (*gestürzt*);—Rob., &c. Comp. ch. 18: 21, N. q. Here the first ἐβλήθη does not of itself form a complete statement, the announcement of the direction in which the dragon was cast being suspended, until his personality is determined, and the idea of coming peril (v. 12) enhanced, by reference to his names, and former history, and present working among men. Hengst., indeed, cites v. 10 as evidence of the completeness and independence of the first clause, assuming that the true reading there is ἵδμεν (A. B. C. a 22, § 6.<sup>1</sup>); which, however, has not been received by Griesb. or Sch.

‡ The relative construction is adopted by E. V. in the next clause; &c.;—W., R.;—foreign verss. (except Fr. G.,—M.,—S., Beng., Greenf.);—Wesl., Woodh., Thom., Allw., Penn. Stu., Lord, Treg., Murd., Kenr.

§ See 2 Pet. 2: 11, N. f.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
cast out into the earth, and his angels were cast out with him.	ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.	was 'cast 'unto the earth, and his angels were 'cast with him.
10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night.	10 Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατηγορὸς τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.	10 And I heard a loud voice saying in heaven: Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accused them before our God day and night.
11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.	11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.	11 They, too, overcame him, because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life unto death.
12 Therefore rejoice, ye heav-	12 διὰ τοῦτο εὐφραίνεσθε οἱ	12 Therefore rejoice, ye heav-

\* E. V., v. 13; &c. See ch. 8: 5, N. p. &c.

† All the recent editors have ἐν τῷ οὐρ. λέγ. (A. B. C. 'a 17. β 6. Compl. Verss.'). I recommend that this reading be followed: *in heaven saying* :

‡ Foreign verss.;—Daub., Dodd., Wesl., Wakef., Woodh., Thom. and Murd. (have only the second article), Allw., Penn, Sharpe and Stu. (have only the first), Ell., Lord, Treg., Words.

§ See 2 Pet. 2: 11, N. h. E. V. generally, and always elsewhere in doxologies;—Daub., Dodd., Wakef., Woodh., Penn, Stu., Lord, Treg., Murd.

|| Or the genitives τοῦ Θεοῦ and τοῦ Χριστοῦ may be construed with ἐγένετο, as in ch. 11: 15.—For *authority*, see ch. 2: 26, N. p. &c. Latin verss., except Castal., (*potestas*), Syr. (= De D. *potestas* = Greenf. ܡܠܟܘܬܐ), It. (*podestà*), Fr. S. (*autorité*);—Berl. Bib., Beng., Moldenh., Stolz, Van Ess, Kist., Mey., De W., Ehr., (*Gewalt*;—for Luth.'s *Macht*), Dodd., Wakef., Woodh. (*rule*), Thom., Penn, Ell., Stu. and Murd. (*dominion*), Lord, Treg.

¶ The form κατ' ἁγίῳ ('A.'), which Beng. marks as *plane genuina*, is adopted by other recent editors, except Matth., Bloomf., Words.—For κατεβλήθη, see v. 9, N. l.—For *who*, see 2 Pet. 2: 11, N. f.

⌘ 'Even they, whom Satan accused, were themselves made partakers of the divine triumph.' See 2 Pet. 1: 14, N. z, &c., and 1 John 1: 7, N. x, &c.—Vulg. (*et ipsi*), Syr. (= *et illi*), It. (*ma essi*);—Erasm., Vat., Aret., Cocc., Vitr., (*as Fulg.*), Pagn., Bez., Par., Eichh., (*sed ipsi*), Castal. (*illi*), Brightm., Wakef., Newc., (*but they*), Herd., Mey., (*Sie selbst*), Treg. (*and THEY*).

⌘ E. V., Matt. 13: 21; 17: 20; &c.; and in this book comp. all the places, in which διὰ is followed by the accusative (as ch. 1: 9; 2: 3; 4: 11; 6: 9; &c.). except the present text, and ch. 13: 14;—W. (*for*);—Vulg. (*propter*), Syr., Fr. G.,—M.,—S., (*à cause de*);—Erasm., Pagn., Vat., Drus., Par., Grot., Cocc., Grell., Ros., (*as Fulg.*), Engl. Ann. ('Or, *for*'), Daub. (in the Comment.), Beng. (*von wegen*);—to which Hengst. assents as more exact than *durch*, and also cites Beng.'s note: 'This blood purified the brethren from all sin, and so the accuser could in nothing more gain an advantage over them . . . The word they believed, and, because they believed, they also spoke and gave testimony to it and suffered all for it; 2 Cor. 4: 13.'). Treg.;—Win. § 53. c., Rob. See ch. 13: 14, N. n. Here E. V. follows T., C., G., R.;—Bez. (*per*).

¶ The singular is found in Vulg. *Cod. Am.*, Syr., German verss., Dt., It., Fr. S.;—Erasm. and later Latin verss.;—Daub., B. and L., Wakef., Woodh., Thom., Allw., Bloomf., Stu., Lord, Treg., Murd.

⌘ 'To the last extremity, *death*, the love of the disciple and the fidelity of the witness overcame the love of life, and of all its interests.'—Wells, Daub., Wakef., Newc., Woodh., Thom., Midd., Allw., Penn, Sharpe, Ell., Stu., Lord, Treg., Murd., Kenr. 'Unto the death,' may no doubt be defended against Midd. as an English idiom (Bloomf.); but it is not required as a translation of ἄχρι θανάτου.

\* The *ye* ought not to be marked as supplied, it being no more than an equivalent for the idiomatic article. Only Matth. and Treg. omit this first οἱ, on the authority of B. C. 'a 15. β 4.'—E. V., next clause; &c.;—German verss., Dt.;—modern English verss., except Penn and Words. Comp. ch. 15: 3, N. o.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>ens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.</p>	<p>οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦν- τες. οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.</p>	<p>ens, and ye <sup>who</sup> <sup>tabernacle</sup> <sup>therein</sup>. <sup>Woe</sup> to <sup>those</sup> <sup>who</sup> <sup>inhabit</sup> the earth and the sea! for the devil is <sup>gone</sup> down unto you, having great wrath, <sup>know-</sup> ing that he hath <sup>a</sup> little time.</p>
<p>13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.</p>	<p>13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα.</p>	<p>13 And when the dragon saw that he was cast unto the earth, he persecuted the woman <sup>that</sup> brought forth the <sup>male</sup> child.</p>
<p>14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.</p>	<p>14 Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ αἰετοῦ τοῦ με- γάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφε- ται ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.</p>	<p>14 And <sup>there</sup> were given to the woman <sup>two</sup> wings of <sup>the</sup> great eagle, that she <sup>should</sup> fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.</p>
<p>15 And the serpent cast out of his mouth water as a flood,</p>	<p>15 Καὶ ἔβαλεν ὁ ὄφης ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος</p>	<p>15 And the serpent cast <sup>after</sup> the woman out of his mouth</p>

<sup>r</sup> Dodd., Thom., Stu., Lord, Kenr.

<sup>s</sup> See ch. 7: 15, N. g, and 13: 6, N. a. Fr. S. (*dressez vos tentes*);—Engl. Ann. (*dwell as in a tent*), Cocc. (*tabernaculum incolitis*), Berl. Bib. (*Hütten habt*), Ew. ('verbum libro huic peculiare de iis qui securo in coelo commorantur; in coelo enim dei numen praesens tugurii instar est ipsos in tuguriis minoribus habitantes tegentis et munientis.'). Kell., Hengst. ('eig. Zelten'), Ebr. (*Hütten haben*). Others, as Brightm., advert in like manner to the etymological meaning.

<sup>a</sup> E. V., ch. 13: 12; &c.;—R.;—Germ., Dt., Fr. G. (*y*:—and so M., S.);—Berl. Bib., Herd., Woodh., Mey., All., Sharpe, Stu., De W., Hengst., Murd. (*there*).—For *woe*, see Jude 11, N. a.

<sup>b</sup> See ch. 8: 13, N. q, &c., and 17: 2, N. k. But all the recent editors cancel the words, *τοῖς κατοικοῦσι*, on the authority of A. B. C. 'Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.,' and (except Treg. and Lachm.) change *τὴν γῆν καὶ τὴν θάλασσαν* into *τῇ γῇ καὶ τῇ θαλάσῃ* ('B. a 22. β 6. γ 3. Compl.'). I recommend that the words, *those who inhabit*, be omitted, and that the sign of the dative be repeated before *the sea*.

<sup>c</sup> The voice was in heaven. Comp. E. V., ch. 4: 1; 11: 12. —R. (*descended*);—Latin verss. (*descendit*), Syr., It. (*disceso*), French verss. (*descendu*);—Wakef., Thom., Van Ess and Kist. (*hinab fuhr*), Mey., De W., (*hinabgestiegen*), Greenf. (נָרַד), Lord.

<sup>d</sup> The participle is retained by W., R.;—Vulg., Dt., It., French verss.;—Erasm., Vat., Castal., Cocc., Daub., Wakef., Newc., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg., Kenr., Ebr.

<sup>e</sup> There is nothing for *but* in W., R.;—foreign verss. generally;—Hamm., Daub., Newc. and Allw. (mark it as supplied), Woodh., Stu., Murd.;—nor is the indefinite article found in W.;—German and French verss., It.—For *little*, see E. V., James 4: 14; &c.;—W., R.;—foreign verss., except Castal.;—Hamm., Daub., Wesl., Thom., Penn. Also, at ch. 17: 10, Dodd., Wakef., Woodh., Stu.

<sup>f</sup> See 2 Pet. 2: 11, N. f.

<sup>g</sup> See v. 5, N. u.

<sup>h</sup> See ch. 8: 2, N. e, &c. Here the Greek order is retained by R.;—Latin verss. (except Castal.), Syr., It.;—B. and L., Dodd., Wesl., Greenf., Treg., Ebr. Others put first the subject of the verb.

<sup>i</sup> Before *δύο*, Beng., Lachm., Treg., Bloomf., Words., Tisch., insert *αἱ* ('A. C. 12. 27\*. 28. 36.'). I recommend the following marginal note: 'Or, as some read, *the two wings*.'—For the definite article before *great eagle*, see Syr., It., Fr. S.;—Cocc. (*illius*), Daub., Berl. Bib., Beng., Wesl., Moldenh., Wakef., Woodh., Thom., Midd., Clarke, Stolz, Penn., Bloomf., Ell., Stu., Lord, Treg., De W., Words., Hengst., Murd., Kenr., Ebr.

<sup>j</sup> W.;—Dt.;—Pagn., Par., Grell., (*volet*;—for *volaret* of the other verss.), Lord, Words. (*may*).

<sup>k</sup> Bloomf. marks the reading here as needing alteration, and all other recent editors do change the order to *ἐκ τοῦ στόματος αὐτῆς*. ὀπί. τῆς γυν. (A. B. C. 'a 20. β 7. Compl. Verss.'). I recommend that this reading be followed: *out of his mouth after the woman*.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
after the woman, that he might cause her to be carried away of the flood.	αὐτοῦ ὕδωρ ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ.	water as a river, that he might cause <sup>her</sup> to be carried away <sup>by</sup> the river.
16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.	16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.	16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.	17 Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.	17 And the dragon was <sup>en</sup> raged <sup>about</sup> the woman, and went away to make war with the <sup>rest</sup> of her seed, <sup>who</sup> keep the commandments of God, and have the testimony <sup>of</sup> Jesus Christ.
	18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης.	<sup>18</sup> And <sup>I</sup> <sup>was</sup> set upon the sand of the sea.
CHAP. XIII.	CHAP. XIII.	CHAP. XIII.
AND I stood upon the sand	Καὶ εἶδον ἐκ τῆς θαλάσσης	<sup>AND</sup> <sup>I</sup> saw a <sup>beast</sup> <sup>ascend-</sup>

<sup>1</sup> E. V., 6 times in this book out of 8;—T., C., G.;—foreign verss.;—Hamm., Daub., Newc., Woodh., Thom., Sharpe, Stu., Lord, Words., Murd., Kenr. (in the last clause, and in the next verse).

<sup>m</sup> For ταύτην, all the recent editors (except Bloomf.) read αὐτήν ('A. B. C. α 25. β 5. Compl.').—For *by*, see 2 Pet. 2: 19, N. 1.

<sup>n</sup> See N. 1. Many here unnecessarily change the word.

<sup>o</sup> See v. 15, N. 1.

<sup>p</sup> See ch. 11: 18, N. d. Fr. G.,—M., (*irrité*);—Daub. (*angered*), Dodd., Newc., Woodh., Thom., Mey. (*ergrimmte*);—and so Kist., De W.), Penn, Stu., Murd.

<sup>q</sup> The ἐπί (wanting in C.) presents the woman as the ground and occasion, not as the immediate object, of the dragon's wrath. Comp. Matth. 18: 13; Mark 3: 5; &c.; and see Win. § 52. c.—Syr. (= *b2*), German verss. (*über*);—except Moldenh., *auf*), Dt. (*op*);—Wakef., Thom. and Stu. (*at*).

<sup>r</sup> See Jude 7, N. c. Foreign verss. (except Castal., who changes *abit* to *ivit*);—Dodd., Wesl. and Sharpe (*forth*), Wakef. (*back*), Newc. (*departed*), Woodh., Allw., Penn (*away from [her]*), Stu., Lord (*on*), Words., Kenr., Ebr. (unnecessarily changes *him* of the other verss. into *fort*).

<sup>s</sup> See ch. 11: 13, N. k.

<sup>t</sup> See 2 Pet. 2: 11, N. f.

<sup>u</sup> All the recent editors cancel the words του and Χριστοῦ, on the authority of A. B. C. 'α 25. β 6. γ 2. Compl. Vulg. MS.

Am. Copt. Syr. Ar. P. Slav. MS.' I recommend that this reading be adopted: *of Jesus*.

<sup>v</sup> The arrangement of this verse, as an independent statement belonging to ch. 12., arose from the reading ἐστάθην, approved by Mill, and edited by Lachm., Treg., Words., Theile, on the authority of 'A. C. 92. Vulg. Aeth. Syr. Arm. Ar. P.' The other editors retaining ἐστάθην, which is approved also by Ew., De W., Hengst., Ebr., I recommend that the words be attached to the first verse of the next chapter, as in E. V.

<sup>w</sup> Germ. (*trat*), It. (*mi fermai*), Fr. G.,—M.,—S., (*me tins*);—Engl. Ann. ('Or, *I was set*'), Cocc. (*constitutus sum*), B. and L. (*m'arrêtai*), Berl. Bib. (*wurde gestellet*), Beng., De W., (*as Germ.*), Eichh. ('*Joannes in littore maris collocatur.*'), Wakef., Thom., (*was placed*), Woodh., Allw., Stu. in the commentary, (*was stationed*), All. (*stellte sich*), Hengst. (*ward gestellt*), Ebr. (*stellte mich*). Comp. ch. 17: 3; 21: 10.

<sup>a</sup> See ch. 12: 18, N. v.

<sup>b</sup> Of English verss. that read ἐστάθην, the following repeat the pronoun: T., C., G.;—Wakef., Woodh., Thom., Allw., Sharpe, Stu., Lord.

<sup>c</sup> See ch. 11: 7, N. y.

<sup>d</sup> See ch. 9: 2, N. h. E. V., ch. 17: 8; &c.;—Latin verss.;—Daub. (*ascending up*), Dodd., Lord. For the participial form, see ch. 10: 1, N. a, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.	θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.	ing out of the sea, having <sup>dd</sup> seven heads and ten horns, and <sup>dd</sup> on his horns ten 'diadems, and upon his heads 'a name of blasphemy.
2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.	2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.	2 And the beast which I saw was like <sup>e</sup> a leopard, and his feet <sup>b</sup> as <sup>i</sup> of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his <sup>h</sup> throne, and great authority.
3 And I saw one of his heads as it were wounded to death; and his deadly wound was heal-	3 καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου	3 And <sup>k</sup> I saw one <sup>k</sup> of his heads 'as if it <sup>m</sup> had been <sup>n</sup> slain to death; and <sup>o</sup> the stroke of his death was

<sup>dd</sup> All the recent editors (except Bloomf.) read, *κέρατα δέκα καὶ κεφαλὰς ἑπτὰ* (A. B. C. 'a 20. β 7. Compl. *Harl.\** Copt. Aeth. Syr. Arr. Slav. MSS.). I recommend that this reading be followed: *ten horns and seven heads*. The horns appear first.—For *on*, see ch. 3: 10, N. d, &c., and comp. ch. 7: 1, N. b, &c.

<sup>e</sup> See ch. 12: 3, N. k.

<sup>f</sup> Dt., It., French verss.;—Berl. Bib., Beng., Wesl., Moldenh., Wakef., Thom., Scott, Clarke. Most follow the reading *ονόματα* (A. B. 'a 26. β 6. Compl. Vulg. Syr. Ar. P. Slav.), which is received by all the recent editors except Beng. Heinr. also mentions it as the superior reading. But Ew., Züll., De W., disapprove of it, (the last considering it an accommodation to ch. 17: 3,) and Hengst. regards the question as one of difficult decision. I recommend that the marg. note of E. V. be retained: 'Or, *names*.'

<sup>g</sup> See ch. 1: 13, N. d.

<sup>h</sup> The copula is not supplied by W., R.;—Latin and German verss. (except Moldenh.), Syr., Dt., Fr. S.;—Daub., Woodh., Thom., Greenf., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>i</sup> See ch. 9: 8, N. f.—The form *ἄρκτου* (A. B. C. 'a 15. β 3. γ 2.) is adopted by all the recent editors.

<sup>j</sup> See ch. 4: 4, N. n, &c.

<sup>k</sup> All the recent editors omit *ἵδον*, on the authority of A. B. C. 'a 23. β 7. γ 2. Compl. Vulg. MS. *Am. Töl.* Copt. Aeth. Syr. Arm. Ar. P. Slav. MSS.' I recommend that the words, *I saw*, be printed in Italics, as a supplement.—All the recent editors insert *ex* before *τῶν*, (except Bloomf.; though he now thinks that he 'ought perhaps' to have done so,) on the authority of A. C. et B. ex s. m. 'a 26. β 5. Compl. Vulg. Aeth. Syr. Arm. Slav.'

<sup>l</sup> For *as if*, see ch. 5: 6, N. x. The *ὡς* does not, as Bloomf. supposes, qualify *θάνατον*, nor does it imply here, any more

than in ch. 5: 6, that death had not actually ensued. Rather, in both cases, it expresses, in connection with the pluperfect participle, the seer's inference from the still visible 'marks of recent slaughter' (Hall) to the *fact* itself.

<sup>m</sup> John did not see the wounding, as E. V. might be understood to intimate. See N. l.—E. V., ch. 5: 6;—Woodh. (*having been*), Penn, Ell.

<sup>n</sup> It is merely an arbitrary device for taming down an unusual expression, for Schleusn. and the later N. T. lexicons to teach, that *σφάζω* is here used by hyperbole for *wounding*, a sense which it certainly bears nowhere else; Bloomf. erroneously appealing to Eurip. *Iph. Aut.* 1515–17, and Sept. 1 Kings 15: 33, for proof that 'even the strong term *ἐσφαγ.* . . . does not always denote *death*.' Just as well might it be said that in the analogous phrase, *ἀποκτείνειν ἐν θανάτῳ*, the verb means *to wound*, instead of adopting the other expedient (see ch. 2: 23, N. y, &c.) of reducing the force of the noun. Comp. NN. l, m, o.—E. V., always elsewhere (9 times), *slay*, or *kill*;—W., R.;—Vulg. (*occisum*), Syr., Dt. marg. ('Gr. *geschlacht*'), Fr. S. (*égorgée*);—Eras., Vat., (*as Vulg.*), Engl. Ann., Cocc. and Ew. *mactatum*), Beng., De W., Hengst., Ebr., (*geschlachtet*), Wakef. (*slaughtered*), Treg., Kenr.;—Pas., Leigh, Suic., Schöttg.; and the general lexicons.

<sup>o</sup> 'The stroke of his death,' says Hengst., 'can only be the stroke, which resulted in his death. The assumption, that *the stroke of his death* stands Hebraistically for *his deadly stroke*, is without certain analogy in the N. T.' He refers also to v. 14; ch. 17: 8, 11; and adds in a note: '*πληγή*, which occurs so often in the Apocalypse, means always *stroke*, *plague*, never *wound*. The simple *πληγή* here answers to the *πληγή τῆς μαχαίρας* in v. 14.' Comp. Is. 30: 26. E. V., except in this ch. and Luke 10: 30, has always (17 times) *stripe* or *plague*;—W., R., (*wound of his death*);—Vulg. (*plaga mortis ejus*), Syr,



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ed: and all the world wondered after the beast.	αὐτοῦ ἑθεραπεύθη, καὶ ἐθαυμάσθη ἐν ὅλῃ τῇ γῇ ὀπίσσω τοῦ θηρίου.	healed; and there was a wondering in the whole earth after the beast.
4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who <i>is</i> like unto the beast? who is able to make war with him?	4 καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον, λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πολεμῆσαι μετ' αὐτοῦ;	4 And they worshipped the dragon which gave authority unto the beast, and they worshipped the beast, saying: Who is like the beast? who is able to make war with him?
5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.	5 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο·	5 And there was given unto him a mouth speaking great things and blasphemies; and there was given unto him power to do forty and two months.

P. *Erasm., Vat., (admiratio fuit in universa terra).* But for our *Erasmian* text only 3 cursive MSS. are cited, and, accordingly, all the recent editors have, ὅλη ἡ γῆ ('A. C.'). and, along with that, *ἰθαύμασεν* of B. and the *Elzevir* (except *Lachm.* and *Treg., ἰθανμάσθη* A. C. *ἰθανμαστῶθη*). I recommend that these readings be adopted, and that the version stand thus: *the whole earth wondered.* For *the whole*, see E. V., ch. 12: 9; 16: 14; &c.;—*Vulg. (universa)*, German *verss.*, Dt.;—*Castal., Aret., Cocc., Vit.*, (use *totus*;—the rest, *as Vulg.*), *Hamm., Dodd., Wesl., Wakef., Woodh., Thom., Allw., Penn., Bloomf., Stu., Lord*—For *earth*, see all *verss.*, English and foreign (except T., C., G.;—*Brightm., Wells, Newc., Words. Hamm. and Stu. land*).

q. All the recent editors have τῷ δράκοντι ('A. B. C. α 26. β 6. γ 3. Compl.'), and all, except *Beng.*, τῷ θηρίῳ (B. C. 'α 26. β 6. Compl.'). Comp. v. 8, N. h.

r. For ὅς, all the recent editors (except *Matth.*, who gives τῷ δεδωκότι, on the authority of 'B. α 25. β 3. Compl.') have ὅτι ('A. C. 12. 34. 35. 36. 46. *Vulg. MS. Am. Aeth. Syr. Arm. Erp. Slav. MSS.*'). I recommend that this reading be adopted: *because he gave.*

s. All the recent editors insert the article, τῆς ('A. B. C. α 24. β 6. Compl.'). I recommend its adoption: *the*.—For *authority*, see E. V., v. 2; &c., and ch. 12: 10, N. s, &c.

t. See ch. 1: 13, N. d.

u. All the recent editors, except *Matth.* and *Bloomf.*, here insert καὶ (A. B. C. 'α 11. β 3. Compl. *Vulg. Copt. Aeth. Syr. Erp. Slav.*'). I recommend the adoption of this reading: *And who*.

v. For βλασφημίας, *Beng., Matth., Tisch.*, read βλασφημίαν (B. 'α 20. β 6. Compl. *Vulg. MS.*'); *Lachm., Treg., βλάσφημα*

(= *Vulg.*), Dt. *marg.* ('Gr. de slag of wonde van zynen dood');—*Erasm., Vat., Cocc., (as Vulg.)*, *Brightm. (his deadly blow)*, *Berl. Bib. (tödtl. Schlag)*, *Herd., Stolz, Kist., Mey.,*

('A. 12. 28. 34. 47.').—For the order in the next clause, see E. V., in the first clause; &c., and ch. 8: 2, N. e, &c.

w. 'As he spake.' Verse 6 explains the *speaking*; v. 7, the *doing*. This elliptical use of ποιῶ, where the object is to be supplied from the context, *Hengst.* (and so *Cocc.* and others) compares to that of פָּעַל in Ps. 22: 31; 37: 5; 52: 9; Dan. 8: 12, 24; 11: 7, 30, to which passages of Dan. he thinks there is here an allusion. Comp. also 2 Cor. 8: 10, 11; Eph. 3: 20.—W., T., C., G., R. (*work*);—*Vulg. (facere)*, *Syr. (= ܦܥܝܬܐ)*, Dt. (*om [zulks] te doen*);—*Erasm., Vat., Cocc., Vitr., (faciendi)*, *Pagn., Castal., Bez., Par., Grell., (agendi)*, *Brightm.* ('So much of the honour of the beast; now of his power of blaspheming and doing. Of both which it is first said that there was power given him, and then followeth the execution thereof in blaspheming at the sixth verse, and in doing at the seventh.'). *Moldenh.* ('[solches] zu thun [oder, es zu treiben]'), *Eichh.* (supplies τοῦτο), *Woodh.* (bracketing ποιῆσαι, renders it, *to continue in action*), *Scott (practise)*, *Stolz, Mey., (wirken)*, *Kist. (schallen)*, *Goss., Van Ess, (sein Wesen zu treiben)*, *Allw. (translates as Woodh.)*, *All. (so zu thun)*, *Penn., Ell., Treg., Kenr., (act)*, *Sharpe, Stu. (do [his own will])*, *Lord (do [it])*, *De W. ('sein Wesen zu treiben, oder zu handeln überhaupt')*, *Hengst. (thun)*;—and this, he thinks, stands opposed to the λαλοῦν, *Murd. (operate)*;—*Bretsch.* ('potestas agendi; licuit τῷ θηρίῳ efficaci esse.'). *Wahl* (who cites also *Matt.* 8: 9; *Luke* 7: 8), *Rob.* (regards the word as used intransitively, 'i. q. to be active, to work,' and cites also *Matt.* 20: 12). The E. V. construction of ποιῆσαι with μῆνας, in the sense of *spending time* (see *Acts* 15: 33; 18: 23; 2 Cor. 11: 25; *James* 4: 13; *Sept. Prov.* 13: 23), has been adopted by *Germ. (dass es mit ihm währete)*, *It. (durar)*, *Fr. G.,—M., (accomplir)*;—*Hamm., Wells, Ew., Ebr.* The difficulty of the expression led in some MSS. to the omission of ποιῆσαι; in others, to the insertion of πόλεμον (B. *Elzevir. Matth.*).

x. See ch. 11: 2, N. h, &c.

De W., Ebr., ([die] seine Todeswunde), *Wakef. (that deadly stroke)*, *Newc. (his deadly stroke)*, *Greenf. (תַּחַת הַמָּוֶת)*, *Lord, Kenr., (his death-wound)*, *Hengst. (der Schlag seines Todes).*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.	6 καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.	6 And he opened his mouth <sup>r</sup> for <sup>r</sup> blasphemy against God, to blaspheme his name, and his tabernacle, and <sup>r</sup> those <sup>r</sup> who <sup>r</sup> tabernacle in heaven.
7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.	7 Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος.	7 <sup>b</sup> And it was given unto him to make war with the saints, and to overcome them; and <sup>r</sup> there was given <sup>r</sup> unto him <sup>r</sup> authority over <sup>r</sup> every <sup>r</sup> tribe, <sup>r</sup> and tongue, and nation.
8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.	8 Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρρίου ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου.	8 And all <sup>b</sup> that dwell <sup>r</sup> on the earth shall worship <sup>r</sup> him, whose <sup>b</sup> names <sup>r</sup> have not been written, <sup>r</sup> in <sup>r</sup> the book of life of the Lamb <sup>r</sup> slain, <sup>r</sup> from the foundation of the world.

<sup>r</sup> W. (*into*), T., C., G., R., (*unto*);—Latin verss. (*in*, with the acc.;—except Pagn., Bez., Par., *ad*), Syr. (= De D. *ad*), German verss. (*zu*), Dt. (*tot*);—Brightm. (*as T*). B. and L. (*pour blasphemer*), Dodd. (*to utter bl.*), Wakef., Woodh., Thom., Allw., Stu.

<sup>a</sup> Lachm., Bloomf., Treg., Words., Tisch., read βλασφημίας ('A. C. 18. 34. 35. Vulg. ed.').—For *those who*, see ch. 2: 2. N. h, &c., and 1: 5, N. v, &c.

<sup>a</sup> See ch. 12: 12, N. z, &c. There E. V. renders σκηνή, *tabernacle*. (Spenser, *Epithalamion*, 421, 422, of those who should *mount up to high heavens' haughty palaces*:

'And, for the guerdon of their glorious merit,  
'May heavenly tabernacles there inherit.')

<sup>b</sup> The words, Καὶ ἰδ. . . νικῆσαι αὐτούς, are cancelled by Lachm. after 'A. C. 12. 14. 92.'

<sup>c</sup> For the order see ch. 6: 2, N. g.—For *unto*, see E. V., first clause, &c.;—W. (*to*);—Daub., Dodd., Woodh., Penn, Lord, (*as W.*), Ell., Treg.

<sup>d</sup> See ch. 12: 10, N. s, &c.

<sup>e</sup> See ch. 7: 4, N. k.

<sup>f</sup> See ch. 1: 7, N. k.

<sup>g</sup> All the recent editors here insert καὶ λαόν ('A. B. α 23. β 5. γ 2. Vulg. Aeth. Syr. Ar. P. Slav. MSS. [C. καὶ λαούς]'). I recommend that this reading be adopted: *and people*.

<sup>h</sup> For τὰ ὀνόματα, all the recent editors have τὸ ὄνομα ('A. B. C. α 26. β 4. γ 2. Compl. Copt. Syr. Arr.'). I recommend that this reading be adopted, and that, in order to prevent ambiguity, the version stand thus: *shall worship him that dwell*

*on the earth, whose name hath* &c. Of those who thus render ὄνομα by a noun singular, Penn translates προσκυν. αὐτ. at the end of the verse; Woodh. and Sharpe interpose *they* before *whose*; Lord has the order here proposed; Treg., now adopting the reading of C., οὐ οὐ γέγ., edited also by Lachm. and Tisch., supplies *he* before *whose*.—For αὐτῷ, all the recent editors read αὐτόν (A. B. C. 'α 18. β 5.'). Comp. v. 4, N. q.—After ὄνομα, Lachm. and Tisch. add αὐτοῦ ('A. C.').

<sup>i</sup> For *on*, see ch. 5: 7, N. a, &c.—For *have* (*hath*) *been*, see B. and L., Wakef. at ch. 17: 8, Treg.—The construction by hyperbaton of ἀπὸ καταβολῆς κόσμου with γέγραπται, is favoured by a comparison of ch. 5: 12 with 17: 8, and such texts as Eph. 1: 4, and is adopted by Syr. (according to the punctuation of all the editions), Dt. (according to the punctuation. The note mentions both references, without deciding between them.), Fr. S. *marg.*;—Areth., Castal., Zeg., Est., Grot., Hamm., Morus, Vittr., Daub., B. and L., Beng., Dodd., Wesl. (in the note), Moldenh., Wakef., Newc., Thom., Scott, Heinr., Ew., Ros., Jones, Gerl., Bloomf., Ell., Stu., Treg., De W., Kell., Hengst., Ebr., the Amer. Bible Soc. Others, as Engl. Ann., Cocc., Wolf. (whose note mentions other names on either side), follow the example of the Dt. Ann.

<sup>j</sup> For τῇ βίβλῳ, all the recent editors read τῷ βιβλίῳ ('A. B. α 16. β 2. Compl. βιβλίῳ C.').—Before ἐσφαγμ. all the recent editors insert (Bloomf., in brackets) τοῦ (A. B. C. 'α 25. β 5. γ 2. Compl.'). I recommend that this reading be adopted, and translated: *that hath been slain*. See ch. 5: 12, N. w. Here the participle is rendered by a finite verb by Vulg., Germ., Dt., It.;—Erasm., Vat., Hamm., Daub., B. and L., Beng., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Scott, Allw., All., Penn, Ell., Stu., Lord, Hengst., Kenr.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
9 If any man have an ear, let him hear.	9 Εἴ τις ἔχει οὖς, ἀκουσάτω.	9 If any <sup>1</sup> one <sup>1</sup> hath an ear, let him hear.
10 He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.	10 Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.	10 <sup>2</sup> If any <sup>2</sup> one <sup>2</sup> gathereth <sup>2</sup> a captivity, <sup>2</sup> into captivity he <sup>2</sup> goeth: <sup>2</sup> if any <sup>2</sup> one <sup>2</sup> shall kill with the sword, <sup>2</sup> with the sword <sup>2</sup> must he be killed. Here is the patience and the faith of the saints.
11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.	11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.	11 And I <sup>3</sup> saw another <sup>3</sup> beast <sup>3</sup> ascending out of the earth, and he had two horns like a lamb, and he spake as a dragon.
12 And he exerciseth all the	12 καὶ τὴν ἐξουσίαν τοῦ πρώ-	12 And <sup>4</sup> all the <sup>4</sup> authority of

\* See 1 John 2: 1, N. b, &c.

<sup>1</sup> W.;—foreign verss. (except Vit.);—Wells, Daub., Dodd., Thom., Penn, Stu., Lord, Treg., Murd. See ch. 14: 9, N. t.

<sup>2</sup> The Greek construction is retained by E. V., v. 9; &c.;—Syr., Protestant German verss., Dt., It., Fr. G.,—M.,—S.;—Pagn. and later Latin verss., Brightm., Hamm., Daub., Dodd., Wesl., Newc., Woodh., Thom., Ew., Allw., Penn, Sharpe, Stu., Lord, Treg., Murd. E. V. and others follow the Vulg. (*Qui in captivitate*).

° See 1 John 2: 1, N. b, &c.

• The verb *συνάγω* occurs 62 times in the N. T., and, except in 12 instances, is always in E. V. rendered, *gather, gather together, assemble, assemble together*. The noun *αἰχμαλωσία* is found only here and Eph. 4: 8, in which last place the expression, *ἡχμαλώτισεν αἰχμαλωσίαν*, is taken from the Sept. translation of Ps. 68: 19 (18), שָׁבַי שְׁבִי, where, again, as commonly explained, שָׁבַי (E. V. *captivity*) is used collectively for *a body of captives*. 'Thou hast captured a captivity, i. e. taken captive a multitude of enemies' (Alex.). In the same concrete sense, שָׁבַי, like גִּזְלָה and גְּזֵלָה, is of frequent occurrence in the Hebrew Scriptures, and in the Sept. *αἰχμαλωσία*, as their Greek equivalent; e. g. Numb. 21: 1; Is. 20: 4, in both of which places E. V. has *prisoners* in the text, but *captivity* in the margin of the second. Comp. also E. V. Jer. 29: 22, and especially Hab. 1: 9 *they shall gather the captivity* = שָׁבַי שְׁבִי = Sept. *συνάξει αἰχμαλωσίαν*.—Dt. Ann. ('Gr. *leads together the captivity*, i. e. a multitude of captives');—Erasm. (note: *captivitatem contrahit*), Vat. (*captivitatem contraxerit*), Castal. (*captivos abigit*), Steph. ('Ad ver. *Captivitatem congregat*: i. e. quos ducat captivos'), Hamm. (*gather together a captivity*), Cocc. (*captivitatem colligit*), Daub. (*gathers into c.*), Berl. Bib. (*Gefangene zusammentreibt*), Beng., Hengst., (*Gefangene zusammenbringt*), Wakef. (*gathereth prisoners together to enslave them*), Newc. marg., Bloomf., (*collect a number of captives*), Thom. (*gathereth [prisoners] for c.*), Heinr. ('*Αἰχμαλωσίαν prius pro αἰχμαλώτους, qui συνάγονται,*

*congregantur, coguntur in carcerem, ut uno die ad supplicium duci possint.*'), Ew. ('*captivorum turbam [hoc enim est αἰχμαλωσία ex hebraismo, quem nonnulli evitaturi εἰς inseruerunt ante αἶχμ.] cogit.*'), Ros. ('*Αἶχμ. hic dicuntur captivi, ut περιτομή circumcisos significat.*'), Stu. ('*Literally, leads or conducts away an assemblage of exiles.*'), De W. ('*eig. zusammen-treibt*);—the lexicons.—For *αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει*, Matth. reads *ἔχει αἶχμ., ὑπ.* ('a 17. β 3. Compl. Slav. MS.'); Lachm., Treg., Tisch., read *εἰς αἶχμ., εἰς αἶχμ. ὑπ.* ('A. Slav. MS. *εἰς αἶχ. ὑπ. B. 28. 38.*'). There are many other variations. Bloomf.: 'The true text can only be obtained by a more careful collation of MSS. Meanwhile, I think it will turn out to be what is found in a few cursive MSS., confirmed by the Pesch.' (?) 'Syr. and Vulg. Versions, as also Irenaeus and Primasius, Εἴ τις εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἶχμ. ὑπάγει.'

<sup>3</sup> The Greek order is retained by Latin verss., Syr.;—Woodh., Thom., Greenf., Bloomf., Lord.

<sup>4</sup> The present tense is retained by R. (Vulg. *Am. has vadit*);—Dt., Fr. S.;—Erasm. and later Latin verss. (except Pagn., Par.), Hamm., Daub., Beng., Wesl., Woodh., Thom., Ew., Allw., Bloomf., Lord, Treg., De W., Words., Hengst., Ebr. E. V. and others follow the Vulg. ed. (*vadet*).

<sup>5</sup> The future tense is retained by R.;—Latin verss. (except Cocc.), Dt.;—Daub., B. and L., Newc., Woodh., Thom., Allw., Treg., Kenr.—Matth. and Tisch. cancel *ἀποκτενεῖ* ('a 10. β 4. Slav. MS.'). Lachm. reads *ἀποκταίνει*.

<sup>6</sup> *Ἀποκτανθῆναι* is translated last by the Latin and German verss., Syr., Dt.;—Thom., Lord, Treg.

<sup>7</sup> See ch. 11: 5, N. r.

<sup>8</sup> See ch. 4: 1, N. b.

<sup>9</sup> See ch. 11: 7, N. y.

<sup>10</sup> See ch. 13: 1, N. d, &c.

<sup>11</sup> The Greek order is retained by R.;—Latin verss., Syr.;—Stu., De W., Ebr.

<sup>12</sup> See v. 4, N. s, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.	του θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ·	the first beast he exerciseth before him; and <sup>1</sup> he <sup>2</sup> maketh the earth and <sup>3</sup> those <sup>4</sup> who dwell therein to worship the first beast, whose <sup>5</sup> stroke of death was healed.
13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,	13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.	13 And he doeth great <sup>1</sup> signs, <sup>2</sup> so that <sup>3</sup> even <sup>4</sup> fire <sup>5</sup> he maketh <sup>6</sup> to <sup>7</sup> descend from heaven <sup>8</sup> unto the earth <sup>9</sup> before men. <sup>k</sup>
14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast,	14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα	14 And <sup>1</sup> he deceiveth <sup>2</sup> those <sup>3</sup> who dwell on the earth, <sup>4</sup> because of <sup>5</sup> the <sup>6</sup> signs which <sup>7</sup> it was given unto him to do <sup>8</sup> before the beast, saying to <sup>9</sup> those <sup>10</sup> who dwell on the earth, that they should make an image to the

<sup>a</sup> The pronoun is repeated by W., T., C., G., R.;—Germ., Dt., Fr. S.;—Brightm., B. and L., Dodd., Wesl., Herd., Wakef., Mey., Stu., Lord, Treg., Kenr.

<sup>a</sup> E. V., ch. 3: 9; &c.;—W., R., (*made*);—Dodd. (*makes*), Stu.

<sup>b</sup> For *those who*, see ch. 2: 2, N. h, &c., and 2 Pet. 2: 11, N. f.

<sup>c</sup> See v. 3, N. o.

<sup>d</sup> See ch. 12: 1, N. b.—For *ἵνα καὶ πῦρ*, Matth., Griesb., Sch., Words., Bloomf., read *καὶ πῦρ ἵνα* (B. 'a 21. β 3. γ 2. Compl.' Bloomf. errs in calling this 'the text. rec.').

<sup>e</sup> W., R., (*also*);—Latin verss. (*etiam*;—except Cocc., Vitruv., et), Syr. (= De D. *etiam*), Germ. (*auch*), Dt. (*ook*), It. (*ancora*), Fr. G.,—M., (*même*);—Beng., Moldenh., Herd., Mey., Hengst., Ebr., (*as Germ.*), Wesl., Wakef., Woodh., All. (*sogar*;—and so Van Ess, Kist.), Penn, Stu., Lord, Treg., Murd., Kenr. (*as R.*).

<sup>f</sup> The word *πῦρ* is translated in its place before the governing verb, by the Latin verss., Syr., Dt.;—Beng., All., Ebr.—For *ποιῇ . . . οὐρανοῦ*, Matth., Sch., Words., Bloomf., read *ἐκ τοῦ οὐρ. καταβαίνειν* (B. [-ει] 'a 24. β 4. Compl. Vulg.' This reference to the Vulg., however, is erroneous; as Bloomf. also errs in calling this reading 'the text. rec.'). Griesb. reads *ἐκ τοῦ οὐρ. καταβῆ*; Knapp, Lachm., Hahn, Treg., Tisch., Theile, read *ποιῇ ἐκ τοῦ οὐρ. καταβαίνειν* ('A. C. 28. 34. 35. 38.').

<sup>g</sup> E. V., ch. 3: 9; &c.;—W., R.;—Brightm., Daub., Wesl., Newc., Woodh., Allw., Sharpe, Stu., Lord, Treg., Kenr.

<sup>h</sup> See ch. 10: 1, N. a, &c.

<sup>i</sup> See ch. 8: 5, N. p. W. (*into*), R.;—Latin verss. (*in* with the acc.;—except Castal., *ad*), Fr. G. (*en*);—Dodd., Wesl., Wakef., Sharpe, Stu., Lord, (*to*). The reading *ἐπὶ* (B. 'a 18. β 4. Compl.') is adopted only by Matth.

<sup>j</sup> E. V., 32 times out of 36 in this book;—Germ. (*vor*), Dt. (*vor*), Fr. G.,—M.,—S., (*devant*);—Cocc., Vitruv., (*coram*;—instead of the Vulg., *in conspectu*), Beng., Herd., Mey., Hengst., Ebr., (*as Germ.*), Dodd., Woodh., Lord, Murd.

<sup>k</sup> According to the punctuation of our Text, and that of all the recent editors, except Theile, the construction with *ἵνα* cannot extend into the next verse. The verss. also in general restrict it to *ποιῇ*.

<sup>l</sup> See v. 13, N. k.

<sup>m</sup> See ch. 2: 2, N. h, &c., and 1: 5, N. v, &c.

<sup>n</sup> See ch. 12: 11, N. uu. W. (*for*);—Latin verss., except Castal., (*propter*), Germ. (*um . . . willen*), Fr. G.,—M.,—S., (*à cause de*);—Daub. (*by reason of*), Beng., Hengst., (*as Germ.*), Treg. (*in consequence of*), De W. (*wegen*).

<sup>o</sup> The demonstrative is not found in W., R.;—any foreign version;—Dodd., Wesl., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Treg., Kenr.

<sup>p</sup> See ch. 12: 1, N. b.

<sup>q</sup> E. V., v. 7, &c. To the Church of God it is no small consolation to be thus frequently reminded, that the power of her mightiest enemies to deceive and to destroy is precisely—neither more nor less than—that which is allowed them by her own Almighty Friend, and that, like the waves of the sea, they live and move under the strong control of that divine word: *Thus far, and no farther.* Comp. 1 Kings 22: 22; Job 1: 12; 2: 6; Luke 4: 6; John 19: 11.—The common sense of *δίδωμι* is given here by W., R.;—all foreign verss. (except Moldenh., B. and L.);—Dodd., Wesl., Newc., Woodh., Greenf., Penn (*are granted*), Sharpe, Ell., Stu., Lord, Treg., Kenr.

<sup>r</sup> See v. 13, N. j.—For *ὅ*, Lachm., Words., Tisch., read *ὅ*; (A. B. C. '28. 34. 35. [36?] 92.').



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
which had the wound by a sword, and did live.	τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.	beast, 'which 'hath the 'stroke 'of 'the sword, and 'lived.
15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.	15 Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι.	15 And 'it was given unto him to give 'breath unto the image of the beast, that the image of the beast should both speak, and cause 'that as many as 'should not worship 'the image of the beast 'should be killed.
16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;	16 Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων αὐτῶν,	16 And he 'causeth all, 'the small and 'the great, 'and 'the rich and 'the poor, 'and 'the free and 'the bond, 'that 'he should give them a mark 'on their right hand or 'on their 'foreheads,

\* 'The scar still remaining.' See v. 3, N. m.—W., R.;—Vulg., Syr., Fr. S.;—Erasm., Vat., Beng., Woodh., Sharpe, Lord (*has*), Treg., De W., Words., Hengst., Kenr., Ebr. The reading *εἶχε* (B. 'a 25. β 5. γ 2. Compl.') is, among the recent editors, adopted only by Beng. and Matth.

† See v. 3, N. o.

‡ W., T., C., G., R.;—Vulg., Syr., It., French verss.;—Erasm., Vat., Cocc., Vitruv., Dodd., Woodh., Thom., Mey., Allw., Stu., Lord, Kenr., Ebr.

§ E. V., v. 10; &c. Hengst. thinks that there is even a special reference to ch. 12: 7—'the sword of Michael' (Milton, *P. L.* vi. 250). R.;—foreign verss. (except B. and L.);—Daub., Dodd., Wesl., Wakef., Woodh., Allw., Penn, Sharpe, Stu., Lord, Words., Kell., Kenr.

|| See ch. 2: 8, N. e. W.;—Dodd., Wesl., Wakef., Newc., Thom., Penn, Sharpe, Stu. (*revived*), Lord.

\* See v. 14, N. q.

† E. V. *marg.*;—Vulg. (*spiritum*), Syr. (= Greenf. ܫܪܝܬ), Germ. (*den Geist*), Dt. (*eenen geest*), It. (*spirito*), Fr. G.,—M., (*une ame*), Fr. S. (*un esprit*);—Erasm., Vat., Castal., Cocc., Vitruv., (*use spiritus*);—Engl. Ann., Hamm., Daub., Beng. (*einen Odem*), Dodd., Wesl., Gill ('Or, *breath*'), Moldenh. (*Athem*), Wakef., Thom., All., Stier, (*einen G.*), Gerl., De W., Hengst., Ebr., (*G.*), Penn, Sharpe, Ell., Stu. (*vital spirit*), Lord, Treg.

‡ The *ἵνα* is cancelled before ἀποκτ. (A. B. 'a 12. β 7. γ 2. Vulg. Syr. Arr. Slav. ed.'), and inserted before δοῦναι ('A. 11. 26. 36. Vulg. Syr. Ar. P. Slav. ed.'), by Beng., Lachm., Treg.; while by Matth. and Tisch. it is omitted in both places.—For *should worship*, see R. (*shall*);—foreign verss. (of which no one has the force of *would*);—Woodh.—For τῇ εἰκόνι, Matth., Griesb., Knapp, Sch., Words., read τῇ εἰκόνι (B. 'a 24. β 6. γ 2. Compl.').

§ Hengst.: 'He makes all, is the same as: He brings all into such a position, so far works upon all (comp. v. 12)—a Hebraistic use of ποιεῖν; comp. Gesenius on עשה.' Hence Castal.:

*eo adigebat*; Brightm.: 'he driveth every one to this'; Moldenh.: *brachte . . . dahin*; &c.

|| There is nothing for *both* in W., R.;—any foreign version;—Wakef., Allw., Stu., Lord, Treg., Murd., Kenr. E. V. follows T., C., G.—For the articles, see ch. 11: 18, N. j. Here they are retained, some or all of them, by Germ.;—Beng., Moldenh., Wakef., Woodh., Allw., Penn, Stu., Lord, Treg., De W., Hengst., Kenr., Ebr.

‡ The conjunctions are retained by W., R.;—Vulg., Syr., Dt.;—Erasm., Vat., Cocc., Wesl., Wakef., Woodh., Thom., Allw., Sharpe, Stu., Lord, Treg., Hengst., Kenr., Ebr. E. V. follows T., C., G.

§ For *that*, see N. a; E. V., vv. 15, 17; &c.; and below.—Excepting Matth. (*δώσουσιν*), all the recent editors, for δώσω, have δώσω (A. B. C. 'a 8. β 3. Compl. δώσωσιν α 14. β 3.'). I recommend that this reading be adopted, and translated: *they should give them*; = *qu'on leur donne*. E. V. *marg.* ('Gr. *to give*');—Germ. (*dass es . . . gab*), Dt. (*dat het . . . gere*);—Vat. (note: *ut det*), Brightm. (*that he giveth*), Engl. Ann., Hamm., (*that he may give*), Cocc. (*ut daret*), Beng. (*dass man . . . gebe*), Moldenh. (*dass sie . . . geben liessen*), Newc. *marg.* (*that men should give*), Woodh., Allw. *marg.* (*that he should give*), Stier (*dass es . . . gibt*), Ebr. (*dass man . . . giebt*). Others, retaining the common sense of δίδωμι, adopt a passive construction = *ut detur* (Syr., Fr. S.;—Mey., Greenf., Hengst.), or a reflexive = *give themselves* (Daub., Sharpe, Lord, Words.). E. V., T., C., G., &c., follow Erasm. (*accipere*); W., R., &c., the Vulg. (*habere*). The grammatical ambiguity, however, in the proposed literal version is not greater than in the Greek.

\* See ch. 7: 3, N. g, &c.

† For *on*, see ch. 7: 3, N. g, &c. But for ἐπὶ τῶν μετώπων, all the recent editors have ἐπὶ τὸ μέτωπον ('A. α 19. β 5. Copt. Arm. [τοῦ μετώπου C.]). I recommend that this reading be adopted: *upon their forehead*. See ch. 7: 1, N. b, &c., and comp. ch. 14: 9.

KING JAMES' VERSION.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three-score and six.

CHAP. XIV.

AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

GREEK TEXT.

17 καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

18 Ὡδε ἡ σοφία ἐστίν. ὁ ἔχων τὸν νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξς'.

CHAP. XIV.

ΚΑΙ εἶδον, καὶ ἰδοὺ ἄρνιον ἑστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

REVISED VERSION.

17 And that no one should be able to buy or sell, but he that hath the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath the understanding count the number of the beast: for it is a man's number; and his number is 666.

CHAP. XIV.

AND I saw, and behold a Lamb standing upon the mount Sion, and with him a hundred and forty four thousand, having the name of his Father written on their foreheads.

<sup>a</sup> See 1 John 2: 1, N. b, &c.

<sup>b</sup> Latin verss. (*possit* or *posset*;—except Castal.), Syr., German verss. (*kann* or *könne*;—except Moldenh.), It. (*potesse*), Fr. G.,—M., (*pouvait*), Fr. S. (*puisse*);—Brightm., Kenr., (*can*), B. and L. (*pât*), Dodd., Wakef. and Words. (*may be able*), Newc., Woodh., Allw., Stu., Murd., (*might be able*), Lord, Treg. (*be able*.) See ch. 14: 3, N. o.

<sup>i</sup> See ch. 2: 17, N. w.

<sup>j</sup> The time is that of ποιεῖ in v. 16. W., R.;—Latin verss. (except Castal. and Cocc., who in the previous verse had introduced the imperfect), Syr., German verss., Dt., Fr. S.;—Brightm., Dodd., Wakef., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Treg., Words., Kenr.

<sup>k</sup> This ἡ is marked by Bloomf. as 'most probably, or certainly, an interpolation,' and cancelled by all the other recent editors, on the authority of A. B. C. 'α 25. β 6. γ 2. Am. Tol. Syr. Ar. P. Slav. MS.' I recommend that this reading be followed, and the word or omitted.—Lachm. also, for τὸ ὄν, reads τοῦ ὀνόματος ('C. Vulg. MS. Tol. Syr.').

<sup>l</sup> The τόν, bracketed by Bloomf., is rejected by all the other recent editors, on the authority of A. B. C. 'α 20. β 5. Compl.' I recommend that this reading be adopted, and the omitted.

<sup>m</sup> Germ. (*eines Menschen Zahl*), Dt. (*een getal eens menschen*), It. (*numero d'uomo*), French verss. (*un nombre d'homme*);—Beng., Moldenh., All., Hengst., (*as Germ.*), Herd. (*Menschenzahl*), Woodh., Crol., Allw., Lord, (*a number of a man*), Stu., De W. (*eine Menschen-Zahl*), Ebr. (*eine Zahl eines Menschen*).

<sup>n</sup> Treg.: 'We know from Irenaeus that this number was

expressed in Greek letters, χξς'.' Hengst.: 'It appears also from this, that, where the number is written out, the gender of the numerals is given differently, sometimes ἑξακόσιοι, sometimes ἑξακόσια.' (C. ἑξακόσιοι δέκα ἑξ [χις].) The letters are given in B., and in the editions of Griesb., Mey., Bloomf., Hahn, Tisch.; and this is imitated, as above, by Fr. S.;—Cocc., Vit., Herd. ('χξς' [666]'), Woodh., Thom., Greenf. (in Hebrew letters), Ell., Stu., Treg., De W., Lee.

<sup>a</sup> See ch. 4: 1, N. b.

<sup>b</sup> See ch. 5: 6, N. r.

<sup>c</sup> All the recent editors insert τό (A. B. C. 'α 19. β. 4. Copt. Syr. Arr.' I recommend that this reading be adopted: *the*.

<sup>d</sup> See ch. 5: 6, N. w.—For ἐστῆς, Beng., Treg., Tisch., read ἐστώς (7 cursive MSS.); Lachm., Words., Bloomf., ἐστός ('A. C. Er.').

<sup>e</sup> For upon, see ch. 3: 3, N. j, &c.—I recommend that the Hebrew form of this name be adopted throughout. See ch. 7: 6, N. o.—Germ.;—Engl. Ann., Moldenh., Mey., Ell., Stu., Lord, De W., Hengst., Murd., Amer. Bible Soc., Ebr.

<sup>f</sup> See 2 Pet. 2: 14, N. f.

<sup>g</sup> See ch. 7: 4, N. j, &c. Here the *and* is inserted as above, by T., C.;—Daub., Wakef., Newc., Woodh., Thom., Scott, Allw., Penn, Sharpe, Kenr.

<sup>h</sup> Brightm., Dodd., Wakef., Thom. But all the recent editors for τὸ ὄνομα, have τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα ('A. B. C. α 26. β 7. γ 4. Compl. Vulg. Copt. Aeth. Syr. Arm. Ar. P. Slav. MSS.'). I recommend that this reading be followed, and translated: *his name and the name*. Comp. ch. 3: 12; 22: 4.

<sup>i</sup> See ch. 7: 3, N. g, &c.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:	2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα κιθαρῶδων κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.	2 And I heard a voice from heaven, as the voice of many waters, and as the voice of <sup>1</sup> great thunder: and <sup>1a</sup> a voice I heard of harpers harping with their harps:
3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.	3 καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς.	3 And they <sup>1</sup> sing <sup>1a</sup> as it were a new song before the throne, and before the four <sup>1b</sup> living creatures, and the elders: and no <sup>1c</sup> one <sup>1d</sup> was able to learn <sup>1e</sup> the song, but the hundred <sup>1f</sup> and forty <sup>2</sup> four thousand, <sup>1g</sup> who <sup>1h</sup> had been redeemed from the earth.
4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.	4 Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν. οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ·	4 These are they <sup>1</sup> who were not defiled with women; for they are <sup>1a</sup> virgin. These <sup>1b</sup> are they <sup>1c</sup> who follow the Lamb, whithersoever he goeth. These were redeemed from among men, <sup>1d</sup> a firstfruit unto God and <sup>1e</sup> the Lamb.

<sup>1</sup> E. V., ch. 6: 1;—R.;—It., Fr. S.;—Dodd., Wakef., Woodh., Thom., Sharpe, Stu., Lord, Treg., Hengst., Murd., Kenr., Ebr.

<sup>1a</sup> For *a*, see E. V., first clause;—Dt., Fr. G.;—M.;—B. and L., Wakef. But, instead of φωνὴν ἤκουσα, all the recent editors have ἡ φωνὴ ἣν ἤκουσα ὡς (A. B. C. 'a 28. β 6. γ 2. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS.'). I recommend that this reading be adopted, and translated: *the voice which I heard [was] as*.

<sup>1b</sup> See ch. 5: 9, N. k.—The ὡς, bracketed by Bloomf., is cancelled by Beng., Matth., Griesb., Knapp, Mey., Sch., Words., Tisch., on the authority of B. 'a 24. β 4. Compl. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.'

<sup>1c</sup> See ch. 4: 6, N. a.

<sup>1d</sup> 'No angel even.' See ch. 5: 3, N. e, &c.

<sup>1e</sup> See ch. 13: 17, N. h. Wakef., Woodh., Allw., Penn, Lord, Treg., Murd.

<sup>1f</sup> W., R.;—Vulg., Syr., German verss. (except Moldenh., dieses), It., Fr. G.;—M.;—S.;—Erasm., Vat., Dodd., Wesl., Wakef., Woodh., Thom., Allw., Greenf., Sharpe, Stu., Lord, Treg., Kenr.

<sup>1g</sup> See ch. 7: 4, N. j, &c.

<sup>1h</sup> See 2 Pet. 2: 11, N. f.

<sup>1i</sup> 'According to a previous vision.' See ch. 7: 4.—It. (*sono stati*), Fr. G.;—M.;—S., (*ont été*);—Cocc., Moldenh., Thom., All. (*worden sind*), Stu., Treg. (*have been*).

<sup>1j</sup> See 2 Pet. 2: 11, N. f.

<sup>1k</sup> Neither in the N. T. nor in the Sept., but only in the late

and ecclesiastical usage, does παρθένος occur as a noun masculine; and, therefore, Bretsch. (*virgineus*), Wahl (*castus, immaculatus*), Rob. (though in translating he retains the phrase of E. V., and merely appends as explanation: 'i. e. chaste, pure'), Green (*chaste*), Schirl. (*jungfräulich*), regard it here as (what it often is in classical Greek) an adjective, = παρθένιος. A similar latitude obtains in the case of the Latin *virgo*, the Italian *vergine*, and the French *vierge*—the words here employed by the verss. But as E. V. *virgins* cannot be an adjective, so the old English use of the term as a noun masculine is now quite obsolete. Syr. (here forms the plural with a masculine termination, instead of the more usual feminine; = *ܡܪܝܬܝܢ* instead of *ܡܪܝܬܝܢ*). Ew., indeed, asserts that 'vel a *ܡܪܝܬܝܢ* serius masculinum *ܡܪܝܬܝܢ* Judaeis Syrisque formatum est.';—Beng. (*junge Gesellen*), Wakef., Thom., (*pure as virgins*), Mey., Kist., De W., Ebr., (*as Schirl.*), Sharpe (*have never been married*), Lord (*pure*).

<sup>1l</sup> The εἰσὶν before οἱ ἀν. is cancelled by Beng., Lachm., Treg., Words., Tisch., Theile, on the authority of 'A. O. Er. Vulg., Arm., Slav.'—None of the foreign verss. and few of the English supply a participle at ἀπαρχή. The following supply nothing: W., R.;—Latin verss., Syr.;—Wakef., Woodh., Thom., Allw., Greenf., Stu., Lord, Treg., Words., Murd., Kenr. —'Απαρχή is translated by a singular noun with the indefinite article by Hamm., Daub., Berl. Bib., Beng., Wakef. (*a firstfruits*), Woodh., Penn, Lord (*a first offering*), Treg.

<sup>1m</sup> R.;—Dt.;—Daub., Wesl., Wakef., Thom., Allw., Stu., Murd., Kenr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
5 And in their mouth was found no guile: for they are without fault before the throne of God.	5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος· ἄωμοι γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.	5 And in their mouth was found no <sup>g</sup> guile; <sup>g</sup> for they are <sup>g</sup> faultless <sup>g</sup> before the throne of God.
6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,	6 ΚΑΙ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,	6 And I saw another angel <sup>g</sup> flying in <sup>g</sup> mid-heaven, having <sup>g</sup> an everlasting gospel, to <sup>g</sup> declare the glad tidings <sup>g</sup> unto <sup>g</sup> those <sup>g</sup> who <sup>g</sup> dwell on the earth, and <sup>g</sup> unto every nation, and <sup>g</sup> tribe, and tongue, and people,

\* For δόλος, all the recent editors have ψευδος (A. B. C. 'a 28. β 7. γ 4. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr.'). I recommend that this reading be adopted, and translated: *lie*.—The γάρ is cancelled by Lachm., Treg., Words., Theile, on the authority of 'A. C. 12. 17. Vulg. MS. *Harl.*'

† E. V., Jude 24;—Daub., Dodd., Penn., Sharpe, Stu., (*blameless*), Newc., Woodh., Lord, (*spotless*). Most foreign verss. use an adjective.

‡ All the recent editors cancel the words, ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, on the authority of 'A. B. C. a 27. β 7. γ 2. Compl. Vulg. MS. *Harl. Tol.* Copt. Aeth. Syr. Ar. P. Slav. MSS.' I recommend that this reading be adopted, and that the words, *before the throne of God*, be omitted.

§ See ch. 4: 7, N. d. For the participial form, see ch. 10: 1, N. a, &c.

|| See ch. 8: 13, N. o.

¶ The gospel, namely, recited in v. 7. That there is an hour of judgment appointed, and that 'God,' the Creator, 'is Judge himself' (Ps. 50: 6), this, accompanied as it has ever been with the call to repentance, and the provisions of grace, is good news; has been proclaimed as such from the beginning (Jude 14; Gen. 18: 25; 1 Sam. 2: 10; Ps. 75: 7; 94: 2; 96: 10–13; 98: 7–9; Eccl. 3: 17; Joel 3: 12; Matt. 25: 31, &c.; John 5: 22; Acts 17: 31; Rom. 2: 16 'the day when God shall judge . . . according to my gospel'; James 5: 7–9; &c.); and pervades, with its issues and influences, the ages to come. It may well be called, therefore, εὐαγγέλιον αἰώνιον.—W., T., G.;—German verss. (except Herd.);—Wesl., Campb. ('What the angel had to promulgate is not called τὸ εὐαγγ., as the word is almost uniformly used when referring to the Christian dispensation, but simply εὐαγγ.; not the *gospel*, the institution of Christ—not that which is emphatically styled the *good news*, but barely *good news*. It is styled αἰώνιον everlasting, with the same propriety, and in the same latitude, as things of long duration, or of permanent consequences, are often in Scripture so denominated.'), Wakef., Woodh., Thom. (*everl. glad tidings*), Midd., Allw., Greenf., Bloomf. (though his translation of αἰώνιον, *universal*, is peculiar to himself, and finds no warrant in the more common mistake respecting αἰών. See Jude 25, N. j.),

Ell., Ebr. (understands εὐαγγ. to mean the general gospel of salvation, and explains the indefiniteness on the ground that this gospel was now for the first time preached to these heathen nations.).

‡ See ch. 10: 7, N. z.—After εὐαγγ. (not, as Bloomf. says, 'before'), the preposition ἐπὶ is inserted by Lachm., Hahn, Treg., Words., Tisch., Theile, on the authority of A. B. C. 34.

§ For those who, see ch. 2: 2, N. h, &c., and 1: 5, N. v, &c. —For κατοικ., Mill approves, and all the other recent editors (except Hahn) read καθήμενος (B. C. 'a 26. β 4. Compl. Vulg. Slav. MSS. τ. καθη. τ. κατοικ. Er.'). I recommend that this reading be adopted: *sit*. Comp. Matt. 4: 16. Here also the expression, Daub. thinks, 'shews the present state of the idolatrous nations. To sit upon the earth, is to be in a state of great affliction.' Ebr. 'The expression κατοικοῦντες τὴν γῆν is avoided.'

¶ E. V., previous clause;—Newc., Treg. But all the recent editors (except Bloomf.) here insert ἐπὶ (A. B. C. 'a 27. β 5. Compl. Vulg. Syr. Slav. MSS.'). Assuming the correctness of this reading, De W. considers that the principle of uniformity requires the same preposition before τοὺς καθημ.; and on no other principle, it would appear, Bloomf. remarks: 'I should prefer to receive it either in *both* cases, or, as I have heretofore done, in *neither*.' But, 1., the evidence is far stronger for the second ἐπὶ than for the first; stronger even than for καθήμενος, of which Bloomf., however, approves;—and, 2., in this book uniformity of construction seems to be rather shunned than sought; comp. vv. 9, 11 with ch. 20: 4. See also v. 19, N. k; ch. 13: 16, according to the reading recommended in N. f; 14: 9; 18: 12, N. o; &c. Bloomf. adds, but without explanation: 'And, indeed, internal evidence is strongly against each insertion.' It is true that nowhere else is εὐαγγελίζω construed with ἐπὶ, but always with the simple dative or accusative of the person to whom. Twice (Gal. 1: 16; Eph. 3: 8) it is followed by ἐν, among; twice (2 Cor. 10: 16; 1 Pet. 1: 25;—as sometimes also κρύσω) by εἰς, marking extent, or local direction. If, therefore, the ἐπὶ before πᾶν be genuine, (and I recommend that it be adopted as such,) it is not to be regarded as redundant, but as denoting the local relation of the angel, and the downward direction of his proclamation. It may



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.	7 λέγοντα ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν Θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.	7 <sup>h</sup> Saying with a loud voice: Fear God, and give <sup>h</sup> him glory; for the hour of his judgment is come: and worship him that made <sup>h</sup> the heaven, and <sup>h</sup> the earth, and <sup>j</sup> sea, and <sup>j</sup> fountains of waters.
8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.	8 Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων, Ἐπεσεν ἔπεσε Βαβυλὼν ἡ πόλις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.	8 And <sup>k</sup> another angel followed, saying: <sup>l</sup> Fallen, fallen is Babylon, <sup>m</sup> that great city; <sup>n</sup> for <sup>o</sup> of the wine of the wrath of her fornication, she <sup>p</sup> hath <sup>q</sup> given all <sup>r</sup> nations to drink.
9 And the third angel fol-	9 Καὶ τρίτος ἄγγελος ἠκολού-	9 And <sup>r</sup> a third angel followed
<sup>h</sup> For λέγοντα, all the recent editors read λέγων (A. B. C. 'a 25. β 6. γ 4. Compl. Vulg. Copt. Slav. MSS.').—In the next clause the Greek order is retained by W., R.;—foreign verss. generally;—Daub., Wakef., Woodh., Lord, Kenr.	<sup>h</sup> Ὅτι is in E. V. treated 51 times in this book as a causal conjunction, and in 39 of these it is rendered by <i>for</i> . In other cases, as where ὅτι introduces the protasis (ch. 3: 10, 16, 17; &c.), our <i>for</i> will not answer; nor should I here adopt it, except for the sake of avoiding an ambiguity that otherwise arises out of the subsequent transposition (N. o).—T., C., G.;—Woodh., Stu. Beng. and Matth. cancel the ὅτι (B. 'a 15. β 6. γ 3. Compl. Arm. Ar. P. Slav. MSS.'). and, instead of it, Lachm., Hahn, Treg., Words., Tisch., Theile, read ἡ ('A. C. 26. 33. 34. 35. 38. 50**'. Vulg. Aeth. Syr.').	
<sup>i</sup> E. V., ch. 6: 14; 20: 11; &c.;—Dt., It., and French verss.;—Beng. and later German verss. (except Herd.), Wesl., Woodh., Thom., Allw., Greenf., Penn, Sharpe, Stu., Lord, Treg.	<sup>o</sup> These genitives are translated before πεπότι., by R.;—Latin verss., Syr., Dt.;—Brightm., Beng. and later German verss., Woodh., Allw., Stu.	
<sup>j</sup> T., C., (have only the first article);—Germ. (only the second);—Daub., Beng., Wesl., Hengst., ( <i>as T'</i> ), Dodd. ( <i>as Germ.</i> ), Wakef., Lord, Treg., Ebr. Beng. and the later editors (except Lachm., Hahn) have τῇν before θάλασσαν, on the authority of A. B. 'a 21. β 7. Compl.'	<sup>p</sup> The Greek time is retained by the foreign verss. (except De W.);—Wesl., Woodh., Allw., Penn, Stu.	
<sup>k</sup> The Greek order of the verb and its subject is followed by W., R.;—Latin, German (except Moldenh.), and French verss., Syr.;—Brightm., Daub. and later English verss. (except Words.).—The word δεύτερος is inserted before, or after, ἄγγελος, by all the recent editors (except Griesb., Sch., Bloomf.) on the following authority: 'A. B. a 17. β 5. Syr.' have it before ἄγγ.; 'C. a 8. β 2. Compl. Copt. Arm.' have it after. I recommend that the margin bear this note: 'Or, as many read, <i>another, a second angel.</i> ' Comp. v. 9, N. r.	<sup>q</sup> Eight times out of 15 this verb is in E. V., <i>to give drink</i> or <i>give to drink</i> , and only in 1 Cor. 12: 13 is it rendered as here;—W. ( <i>gave d. to</i> );—Vulg. ( <i>potavit</i> ), Syr. (as in Matt. 25: 35), German verss. ( <i>getränket</i> ;—except Moldenh. and De W., who use the phrase, <i>geben zu trinken</i> ), Dt. ( <i>gedrenkt</i> ), It. ( <i>dato bere</i> ), Fr. S. ( <i>donné à boire</i> );—Erasm., Vat., Aret., ( <i>use potare</i> ), Pagn., Bez., Par., ( <i>potandum praebuit</i> ), Vit. ( <i>potandum dedit</i> ), Kenr. ( <i>gave...to dr.</i> ). The idea of compulsory drinking does not belong to the word. See the lexicons.—Excepting Griesb., Knapp, Mey., Sch., all the recent editors insert τὰ before ἐθνη (A. B. C. 'a 16. β 3. γ 2. Compl.').	
<sup>l</sup> The verbs (or verb;—Matth. and Treg. omitting the second ἔπ., on the authority of 'B. C. a 18. β 6. γ 2. Copt. Aeth. Ar. P. Slav. MSS.'). are translated before Βαβ., by G. ( <i>It is f., it is f.</i> ), R.;—foreign verss. (of which the It., De W., Ebr., have the form proposed above: <i>Caduta, caduta ē; Gefallen, gefallen ist.</i> Herd. and Mey.: <i>gefallen! gefallen!</i> );—Hamm., Daub., ( <i>She is f., she is f.</i> ), Dodd. ( <i>as G.</i> ), Woodh. ( <i>She is f. B., the great [B.], is f.</i> ), Thom. ( <i>It is f. B. is f.</i> ), Lord ( <i>She has f., great B. has f.</i> ), Treg., Words., Murd. Comp. the Heb. Is. 21: 9.	<sup>r</sup> For τριτος ἄγγελος, all the recent editors have ἄλλος ἄγγελος τριτος (A. B. C. 'a 24. β 6. γ 3. Compl. Vulg. MS. Tbl. Copt. Syr. Arm. Ar. P. Slav. MS.'). I recommend that this reading be adopted, and translated: <i>another, a third angel.</i> Comp. v. 8, N. k.—For <i>a</i> , see Dt., It., French verss.;—Daub., Wells, Newc., Stu., ( <i>another third</i> ), Beng. and later German verss., Wesl. and the later English.	
<sup>m</sup> All the recent editors reject (except that Bloomf. merely brackets) the words ἡ πόλις, on the authority of 'A. B. C. a 25. β 7. γ 3. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS.' I recommend that this reading be followed, and that the version stand: <i>Babylon the great.</i> See ch. 16: 19, N. l.	<sup>s</sup> See ch. 1: 7, N. k.	
be translated, <i>over</i> .—E. V., ch. 13: 7;—W. ( <i>on</i> ), R. ( <i>upon</i> );—Vulg. ( <i>super</i> ), Syr. ( <sup>z</sup> );—Herd., Mey., Hengst., ( <i>über</i> . Hengst. cites Job 36: 23 as analogous.), Ew. ( <i>as Vulg.</i> ),	Kist., Van Ess, ( <i>unter</i> ), Stu. ( <i>among</i> );—Wahl ( <i>per, unter</i> ), Rob. ( <i>upon, over, towards</i> ).	

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
lowed them, saying with a loud voice, If any man worship the beast and his image, and receive <i>his</i> mark in his forehead, or in his hand,	θησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,	them, saying with a loud voice: If any 'one 'worshippeth the beast and his image, and 'receiveth 'a mark 'on his forehead, or 'upon his hand,
10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone	10 Καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ	10 'Even he shall drink of the wine of the wrath of God, which 'hath been 'mixed un-mixed 'in the cup of his indignation, and he shall be tormented with fire and brimstone 'before

\* See 1 John 2: 1, N. b, &c.

† See ch. 13: 9, N. l. Here applies the common rule respecting εἰ with the indicative in the protasis, followed also by an indicative in the conclusion; e. g. Matt. 19: 10, where the disciples do not formally express any sceptical doubt, but, taking for granted (*since such is the case*) the truth of their Lord's doctrine, venture on a practical inference. So here; not: *In case he should*, but: *As sure as he does*. W. (*taketh*);—German verss., Dt., It., Fr. S.;—Castal., Cocc., B. and L., Treg.—For τ. θηρ. προσκ., all the recent editors read προσκ. τ. θηρ. (A. B. C. 'a 19. β 8. Compl.').

‡ 'However slight or secret;' or simply: 'one of the many.'—W., R., (use the definite article);—Latin verss. (supply nothing to the noun), Germ., Dt., (*as W.*); Fr. S.;—Beng., Dodd. (*as W.*);—and so Mey., Greenf., All., De W., Ebr.), Woodh., Sharpe, Stu., Lord, Hengst.

§ See ch. 13: 16, NN. c, f, &c.

¶ The καὶ does not belong to πίεται, *he shall also, or even drink* (so at least it is transposed in the Dt., Fr. G.,—M.,—S.;—Brightm., Beng., Wesl., Lord, Ebr.); nor to ἐκ τοῦ οἴνου, *of this wine as well as of that*, v. 8 (Par., Moldenh. The former, after Pagn. and Bez., transposes thus: *Bibet hic quoque*, and remarks: 'Biberunt vinum illud: bibent etiam vinum hoc.' But, though the antanaclosis is evident, it is not effected by the καὶ; nor yet, in the proper connection with αὐτός (see 2 Pet. 1: 14, N. z, &c.), does it imply, *he as well as others* (Wells, *as well as the Romish idolaters*; B. and L., *aussi-bien que la Bête*; Ew., *non minus quam Roma*; De W., *wie Babel und die Völker*). It is used, as the Hebrew י often is, to introduce a certain result of the protasis, and it strengthens the already emphatic αὐτός (see 1 John 1: 7, N. x, &c.); q. d. 'In the very person of each particular transgressor shall this sin meet its inevitable doom.'—Vulg. (*et hic*), Syr. (= De D. *etiam ille*), It. (*anch' egli*);—Erasm., Vat., (*as Vulg.*), Aret., Ew., (*et ipse*), Cocc., Vittr., (*etiam ipse*), Daub. (*and the same*), Herd., Mey., All., (*auch er [der] wird trinken*), Wakef. (*then shall he*), Dodd., Treg., Words., Murd., Kenr., (*he also*);—Treg. marking the pronoun as emphatic), Woodh., Allw., Greenf. (הוא גם הוא), Stu. ('*the very same, καὶ adverbial and intensive*'), Ell. (*he too*).

‡ 'God's judgments, like the portion of His children, are

already prepared' (Matt. 25: 34, 41; Ps. 7: 12, 13; &c.). See ch. 5: 12, N. w and 2 Pet. 2: 17, N. a.

‡ 'Judgment without mercy; mixed with all wrathful ingredients for the sake of increasing—*unmixed* with aught that might reduce—its strength;'—an allusion (which, together with the oxymoron, is lost in E. V.) to the two ancient methods of treating wine. The description rests on Ps. 75: 8, as the peculiarity of the phraseology does on the Sept. version: 'Οὐ ποτήριον ἐν χειρὶ Κυρίου, οἶνον ἀκράτου πλήρης κεράσματος. The senses given in E. V. to κεράννυμι here and ch. 18: 6, the only places where it occurs in the N. T., find no warrant in the Sept. (see Prov. 9: 2, 5; Is. 5: 22; 19: 14), and very little, if any, in classical usage (see Steph., Scap., Pass., L. and S.). Schöttg., therefore, in defining by *misceo* alone, is more accurate than the later N. T. lexicons.—W., R., (*mingled with clear [pure] wine*);—Vulg. (*mistum . mero*), Syr. (= De D. *mixture . merum*), Dt. marg. (*ongemengd ingemengd*), It. (*mesciuto tutto puro*);—Erasm., Vat., (*as Vulg.*), Castal. (*mixture, merumque*), Aret. (*merum mixture*), Grot. ('*Hic potest proprie sumi, ut intelligatur merum mixture herbis veneniferis.*'), Hamm., Wells (*unmixed [with water and] mixed with [gall]*), Daub. (*mixed strong*);—adding in the Comment.: '*literally mixed unmixed*'), Dodd. ('*tempered with various ingredients of wrath, without any mixture of mercy*'), Gill, Newc. marg., Kell., (*mixed without mixture*), Newt., Wakef. (*pure wine tempered with drugs*), Woodh. (*the imbibited powerful wine*), Thom. (*mixed up unadulterated*), Greenf. (הם גם הם), All. (*stark gemischt*), Ell., De W. ('*ungemischt . . . eingeschenkt ist, eig. gemischt*'), Words. (*mixed without water*), Hengst. (*gemischt unvermischt*. In a note he says: 'Even if *mix* could really stand for *pour out*, this would still be improper here on account of the ἀκράτου following. For the *mixed* and *unmixed* evidently form an enigmatical contrast. Finally, in the parallel 18: 6, the signification to *pour out* is not suitable.'), Kenr. (*mingled with pure wine*), Ebr. (*ungemischt gemischt*).—For *in*, see nearly all the same authorities.

‡ For *before*, see ch. 13: 13, N. j.—For τῶν ἀγ. ἀγγ., Lachm. and Treg. read ἀγγ. ἀγ. ('C. 38.'), and Tisch. reads τῶν ἀγγ. ('A. 26. Vulg. MS. Copt.').



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
in the presence of the holy angels, and in the presence of the Lamb:	ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ ἀρνίου.	the holy angels and <sup>a</sup> before the Lamb;
11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.	11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.	11 And the smoke of their torment <sup>a</sup> ascendeth <sup>a</sup> unto ages of ages; and they have no rest day <sup>b</sup> and night, who worship the beast and his image, and <sup>c</sup> if any one receiveth the mark of his name.
12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.	12 Ὡδε ὑπομονὴ τῶν ἁγίων ἐστίν· ὧδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.	12 Here is <sup>d</sup> the patience of the saints; <sup>d</sup> here, they <sup>e</sup> who keep the commandments of God, and the faith of Jesus.
13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.	13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι, Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Naï, λέγει τὸ Πνεῦμα· ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.	13 And I heard a voice from heaven, saying <sup>f</sup> unto me: Write: Blessed <sup>g</sup> are the dead <sup>g</sup> who die in the Lord <sup>h</sup> henceforth. Yea, saith the Spirit, that <sup>i</sup> they may rest from their <sup>j</sup> toils, <sup>j</sup> but their works <sup>k</sup> follow <sup>l</sup> with them.

<sup>a</sup> For ἀναβ. εἰς αἰῶνας αἰώνων, all the recent editors (except Bloomf.) read εἰς αἰ. αἰ. ἀναβ. ('A. C. α 16. β 6. γ 2. Compl.' εἰς αἰῶνα αἰῶνος ἁ. C.).—For the omission of *up*, see ch. 8: 4, N. 1.—For *unto ages of ages*, see ch. 1: 6, N. g, &c.

<sup>b</sup> E. V., ch. 4: 8;—R.;—Vulg., Syr., German verss., Dt.;—Erasm., Vat., Aret., Cocc., Vittr., Daub. (*or*;—and so Wesl., Wakef., Newc., Thom., Allw., Sharpe, Murd.), Stu., Lord, Treg., Kenr. E. V. follows Pagn., Bez., &c.

<sup>c</sup> The form of the original is preserved by E. V., v. 9; &c.;—W., R.;—Latin verss., Germ., Dt.;—Beng., Moldenh. (*wenn einer*), Newc., Woodh., Stu., De W., Hengst.

<sup>d</sup> Before ἵπομ., Beng., Matth., Lachm., Treg., Words., Tisch., insert ἡ (A. B. C. 'α 21. β 2').—The second ὧδε is rejected by all the recent editors on the authority of 'A. B. C. α 20. β 6. Vulg. Copt. Aeth. Syr. Erp. Slav. ed.' I recommend that, in accordance with this reading, the word *here* be omitted. Of those who follow the common text, the substantive verb is not supplied by Fr. S.;—Erasm., Pagn., Vat., Bez., Par., Cocc., Vittr., Thom., Allw.

<sup>e</sup> Dodd., Wesl., Newc. and later verss.

<sup>f</sup> All the recent editors cancel the μοί, on the authority of 'A. B. C. α 20. β 5. Vulg. MS. Am. Copt. Aeth. Syr. Arr.' I recommend that, in accordance with this reading, the words, *unto me*, be omitted.

<sup>g</sup> See 2 Pet. 2: 11, N. f.

<sup>h</sup> T., C., G., (*hereafter*);—Dodd., Wakef., Newc., Woodh., Thom., Sharpe, Lord (*as T.*), Kell., Murd., Kenr.;—Rob. (*from now on*);—like the *von nun an* of the German verss.).

<sup>i</sup> For ἀναπαύσωνται, Lachm. and Tisch. read ἀναπαύσονται ('A. C.' Bloomf. regards this as 'evidently a mere slip of the pen.').; Treg. and Words., ἀναπαύονται (B. '16. 28. 30. 32. 36. 50. Er.' This, Bloomf. thinks, is 'not improbably the true' reading.).—For *toils*, see ch. 2: 2, N. d. On Hesych.'s *ἐκ κόπων. ἐκ τῶν ἀδικιῶν*, Ernesti's note is: 'cf. Apoc. 14: 13 et Mal. 2: 13. Eodem modo glossae MS. in 12 proph.'

<sup>j</sup> 'Their toil (1 Cor. 15: 58, κόπος) has not been in vain in the Lord, though nothing now remains of it but its results (τὰ ἔργα) and reward.' See 2 Pet. 1: 5, N. r.—T., C.;—Erasm., Vat., Cocc., Moldenh., Woodh., Ew., Allw., Stu. (*moreover*), De W. For δέ, Lachm., Treg., Words., have γάρ 'A. C. 18. 26. 38. Vulg. Syr.').

<sup>k</sup> W., T. (*shall*), C., G., R.;—Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn, Sharpe, Lord, Kenr.

<sup>l</sup> 'As an attendant train; so speedy is their recognition and reward.' (Comp. Milton's xiv. Sonnet:—

'Thy works, and alms, and all thy good endeavour,  
'Stay'd not behind, nor in the grave were trod,'  
[or, as it originally stood in MS.,  
'Straight follow'd thee the path that saints have trod,']  
'But, as Faith pointed with her golden rod,  
'Follow'd thee up to joy and bliss for ever.')

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
14 And I looked, and behold, a white cloud, and upon the cloud <i>one</i> sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.	14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενος ὅμοιος υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.	14 And I <sup>m</sup> saw, and behold a white cloud, and upon the cloud <sup>p</sup> one <sup>p</sup> sat like <sup>p</sup> a son of man, having on his <sup>p</sup> head a golden crown, and in his hand a sharp sickle.
15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.	15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου, καὶ θέρισον, ὅτι ἤλθέ σοι ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.	15 And another angel came <sup>f</sup> forth out of the temple, crying with a loud voice to him that sat on the cloud: <sup>a</sup> Send thy sickle, and reap; for the <sup>h</sup> hour <sup>a</sup> of the reaping is <sup>f</sup> for thee come; for the harvest of the earth is <sup>d</sup> dried.
16 And he that sat on the	16 Καὶ ἔβαλεν ὁ καθήμενος	16 And he that sat <sup>u</sup> upon the

<sup>m</sup> See ch. 4: 1, N. b.<sup>p</sup> See ch. 1: 13, N. c.

<sup>a</sup> See ch. 4: 2, N. j.—All the recent editors have *καθήμενος ὅμοιον* (A. B. C. 'a 19. β 7'), except Bloomf.; though in his *Supp.* he says, that the change is made 'perhaps rightly, since internal evidence' (in addition to 'many MSS., Versions, and Fathers,') 'is rather in its favour.' Even this reading Win. is inclined to take for a nominative neuter = *something like a man*. But it is much better to class it with the other mixed constructions of this book. See ch. 7: 9, N. e.

<sup>p</sup> See ch. 1: 13, N. d.—For *τῆς κεφαλῆς*, Lachm., Treg., Tisch., read *τὴν κεφαλὴν* ('A. a 6. [ & 28. 29. ]').

<sup>a</sup> For *forth*, see ch. 9: 3, N. m, &c.—The verb, *πέμπω*, occurs 81 times in the N. T., and, except here and in v. 18, is always in E. V. rendered, *to send*, just as the parallel Mark 4: 29 is the only instance, out of 133, in which *ἀποστέλλω* is rendered otherwise than by *send*, *send out*, *forth*, *away*. In the exceptional cases it was supposed necessary to assume, that in the action described the immediate object was still retained in the hand. But the assumption is *not* necessary, and greatly injures the sense. As the *rod* in Ps. 110: 2, and the *sword* in Matt. 10: 34; Jer. 9: 16; &c., so here the *sickle* is conceived of as a missile, a messenger, executing a commission (Ps. 148: 8; Is. 55: 11. Comp. also Matth. 24: 31 with Joel 3: 13).—W.; Latin verss. (*mitte*);—Castal. and Ew. *immitte*, Syr. (lacks the address of the angel in this verse, but in v. 18 uses the same word as in Matt. 10: 16), Dt. (*zend*), Fr. G.,—M., (*jette*), Fr. S. (*envoie*);—B. and L. *marg.* (*envoyez*), Daub., Allw., (*send in*), Berl. Bib., Mey., Hengst., Ebr., (*sende*), Beng. (*schick*), Woodh. (*send forth*), Greenf. (𐤒𐤓𐤕, the word in Joel), Ell.;—the lexicons generally (Rob. explains the word here by *to send forth*, though he adds: 'i. q. to thrust in').

<sup>r</sup> See 1 John 2: 18, N. b, and comp. Matt. 24: 36.

<sup>a</sup> It. (*del mietero*);—Castal., Bez., Aret., Cocc., Vittr., (*metendi*), Daub., Wakef., (*of reaping*), Dodd., Woodh., (*of thy reaping*; including the *σοί*), Sharpe.—Matth., Griesb., Sch., Bloomf., retain the *τοῦ*, which the other editors, on the authority of A. B. C. 'a 9. β 5. Er.,' omit.

<sup>c</sup> The *σοί* belongs as a *dativus commodi* exclusively to *ξηθε*, and is so construed by Dt., Fr. S.;—Erasm. and the later Latin verss., De W. (in 1839). But the pronoun is marked by Bloomf. as '*most probably, or certainly, an interpolation*,' and by all the other recent editors it is cancelled, on the authority of A. B. C. 'a 24. β 5. Compl. Vulg. Copt. Aeth. Arm. Arr. Slav.' I recommend that this reading be followed, and the words, *for thee*, omitted.

<sup>u</sup> The verb, *ξηραίνω*, occurs 16 times, and in E. V. is translated in ch. 16: 12; Mark 5: 29; 11: 20, *to dry up*; elsewhere, except in this instance, *to pine away*, *wither*, *wither away*. Comp. Luke 23: 31, and, in the Sept. and E. V., Job 18: 16; Jer. 23: 10; Ezek. 20: 47; Hos. 9: 16; Nah. 1: 10; Luke 23: 31. Ebr. here renders by *gereift ist*, but acknowledges that the word nowhere else bears that sense.—E. V. *marg.*;—R. (*dry*);—Latin verss. (*aruit*);—except Cocc., *siccata*, Germ. (*dürre geworden*), Dt. *marg.* (*dor, droog geworden*), It. (*secca*);—Engl. Ann. ('Or, *dried*; or, *withered*'), Hamm., B. and L. *marg.* (*seche*), Beng. (*as Germ.*;—and so De W., Hengst.), Herd., Mey., All., Goss., (*dürr*), Newc. *marg.*, Stu., Kenr., (*as R.*), Ell. The idea of ripeness is an inference, and is not expressed in any lexicon, except Schleus., Bretsch., Rob., Green.

<sup>v</sup> E. V., v. 14; &c., and see ch. 7: 1, N. b, &c.—For *τὴν ν.*, Lachm., Treg., Words., read *τῆς νεφέλης* ('A. 16\*. 36. 47.' τῇ νεφέλῃ B.).

—Syr. (= *adherent cum*. The verb is that used in Acts 8: 29, *Join thyself*; Rom. 12: 9, *Cleave*; &c.), Dt.;—Castal., Cocc., (*eos comitantur*), Hamm., Daub., B. and L. ('*accom-* *pagnent*. Gr. *suivent avec eux*'), Wakef., Woodh., Thom. and Murd. (*accompany*), Allw., Penn., Sharpe, Lord, Words., Hengst., Ebr. E. V. and others follow the Vulg.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
cloud thrust in his sickle on the earth; and the earth was reaped.	ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.	cloud <sup>w</sup> cast his sickle <sup>u</sup> upon the earth, and the earth was reaped.
17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.	17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.	17 And another angel came <sup>r</sup> forth out of the temple which is in heaven, he also having a sharp sickle.
18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.	18 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλην τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυνας τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.	18 And another angel came <sup>r</sup> forth <sup>r</sup> out of the altar, <sup>a</sup> having power over <sup>a</sup> the fire, and <sup>h</sup> he <sup>c</sup> called with a loud <sup>c</sup> cry to him that had <sup>a</sup> the sharp sickle, saying: <sup>a</sup> Send <sup>a</sup> thy sharp sickle, and gather the clusters of <sup>t</sup> the earth; for <sup>t</sup> her grapes are fully ripe.
19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth,	19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς,	19 And the angel <sup>c</sup> cast his sickle <sup>u</sup> unto the earth, and gathered <sup>t</sup> the fruit of the vine of the

\* In contrast with the πέμψον, ἔβαλεν marks the ready and strong assent of the Angel-reaper to the call and representations of v. 15. Comp. v. 15, N. q and ch. 2: 24, N. g.—W. (*sent*);—Latin verss. (*misit*);—except Castal., *immisit*; Cocc., *conjecit*), Syr. (same word as in ch. 19: 20), Dt. (*zond*), Fr. G.,—M.,—S., (*jeta*);—Daub. (*cast in*), Woodh., Ell. (*threw*).

\* See N. v, &c. Daub., Wesl., Woodh., Allw., Stu.

† See ch. 9: 3, N. m, &c.

\* For *forth*, see ch. 9: 3, N. m, &c. For *out of*, see E. V., vv. 15, 17, 20; ch. 16: 7; &c. The same phrase is used as in v. 15, by R. (*forth from*), Vulg. (*exivit de*), Syr., Germ. (*aus*), It. (*uscì fuor del*) Fr. G.,—M.,—S., (*sortit de*);—Erasm., Vat., (*exivit de*), Castal. (*ex*), Brightm. (censures Bez.'s *ab* [which Bez., as usual, adopted from Pagn.], and explains *out of* by ch. 6: 9), Moldenh., Wakef. (here only has. *out of*), Woodh. (*as R.*), Penn (*out from*), Ell. ('observe *ex*, not *ἀπό*'), Hengst. ('ascending from the base, where, according to ch. 6., lie the souls of the martyrs. . . . Vain is Ewald's attempt to substitute *von* [from] for *aus* [out of].'). E. V. follows W., T., U., G.

\* For *having*, see E. V., vv. 14, 17; &c.;—Fr. G.,—M.,—S.;—Bez., Par., Cocc., Vit., Dodd., Wakef., Woodh., Thom., Allw., Sharpe, Stu., Lord, Murd. E. V. and others follow the Vulg. The reading ὁ ἔχων (A. C.) is adopted only by Lachm. and Tisch. —For the article before *fire* (whether the fire of the altar, ch. 8: 5, N. o; or the element of fire, comp. ch. 11: 6, N. w), see R.;—foreign verss.;—Brightm., Daub. and later English verss. (except Wesl., Newc., Treg.).

† W., R.;—Germ., Dt., French verss.;—Dodd., Wakef., Woodh.,

Thom., Mey., Allw., All., Penn, Stu., Lord, Treg., De W., Murd., Kenr.

\* When φωνέω has the accusative after it, it is always in E. V. *to call*, or *call for*. The present is the only instance of its being followed by the dative of the immediate object.—Protestant German verss. (*rief*), Fr. S. (*parla*);—Daub., Dodd. (*called out*);—and so Woodh., Allw., Newc., Stu. Many others avoid using a cognate verb and noun for ἐφών. κραυγῇ. In having the same verb for ἐφώνησε here and κράζων in v. 15, E. V. and the older verss. follow the Vulg.—For κραυγῇ, Lachm. and Treg. read φωνῇ ('A. B. 38. Vulg. Aeth. Arm. Ar.').

† See 1 John 2: 7, N. o, &c.

\* See v. 15, N. q.

† The Elzevir Text and all the recent editors insert the words, τῆς ἀμπελου, before τῆς γῆς. I recommend that this reading be adopted: *of the vine*.—For αὐτῆς, Tisch. reads τῆς γῆς (B. 'a 17. β 7. Aeth. Syr.'). Bloomf. also is 'now inclined to receive' this reading; but he errs in attributing it to Lachm.

‡ See v. 16, N. w, &c.

§ See ch. 8: 5, N. p; &c.

† This is not a supplement, but is involved in the Greek verb, the specific sense of which is given in the Latin verss. by *vindemiavit*; It., *vendemiò*; French verss., *vendangea*; Daub., *reaped*; Stu. (including the noun), *harvested the vineyard-fruit*; De W. and Ebr., *herbstete*.—W. (*grapes of*), T., C., G., (*the gr. of*);—Dt. (*de druiven*);—marking this as supplied);—Dodd., Wakef., Woodh., Thom., Allw., Penn, (*as T*);—Dodd. and Penn marking as supplied), Moldenh. (*die Trauben*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and cast <i>it</i> into the great wine-press of the wrath of God.	καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην.	earth, and cast <sup>1</sup> into <sup>2</sup> the great winepress of the wrath of God.
20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand <i>and</i> six hundred furlongs.	20 καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.	20 And the winepress was trodden <sup>1</sup> without the city, and <sup>2</sup> there came <sup>3</sup> forth blood out of the winepress <sup>4</sup> unto the <sup>5</sup> bridles of the horses, <sup>6</sup> a thousand <sup>7</sup> and six hundred furlongs <sup>8</sup> off.
CHAP. XV.	CHAP. XV.	CHAP. XV.
AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.	ΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἄγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.	AND I saw another sign in heaven, great and <sup>1</sup> wonderful, seven angels having the seven last plagues; for in them <sup>2</sup> was <sup>3</sup> finished the wrath of God.
2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory	2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ	2 And I saw as it were a <sup>4</sup> glassy sea mingled with fire, and <sup>5</sup> those <sup>6</sup> who <sup>7</sup> were victorious

<sup>1</sup> Not the vine, but the *τρυγή*. Comp. ch. 8: 5, N. p. Nothing is here supplied by W.;—Latin verss. (except Castal.) Syr.;—Greenf., Sharpe, Lord, Hengst., Ebr.

<sup>2</sup> See 1 John 2: 7, N. o, &c. For *τὴν μεγάλην*, all the recent editors read *τὸν μέγαν* (A. B. C. 'α 20. β 5. Compl.'). See v. 6, N. f.

<sup>3</sup> For *ἔξω*, all the recent editors read *ἔξωθεν* (A. B. C. 'α 24. β 8. Compl.').—In the next clause, the Greek order of the verb and its subject is retained by the Latin and French verss., It.;—Berl. Bib., Beng., Moldenh., Woodh., Allw., Greenf., Stu., De W., Hengst., Ebr.

<sup>4</sup> See ch. 9: 3, N. m, &c.

<sup>5</sup> E. V., ch. 2: 10; &c.;—W. (*till to*), R. (*up to*);—Brightm. (*to*), Sym., Wakef., Newc., Thom., Sharpe, Stu., Lord, Murd., Kenr., (*as R.*;—and so Words., who also retains *even*. But the direction is determined, not by the preposition, but by the nouns following.).

<sup>6</sup> W. (*the br. of h.*);—Brightm., Daub. (*horses bridles*), Dodd., Wesl. (*horses' bridles*;—and so Sharpe, Lord, Murd., the Amer. Bible Soc., Kenr.), Sym., Wakef., Newc., Woodh., Thom., Allw., Penn, Stu., Words.

<sup>7</sup> The *ἀπό* in this construction marks *distance from*. Comp. John 11: 18; 21: 8, and see Win. § 65. 4. and the lexicons.—R. (*for*);—Beng., Herd. and later German verss., (*tausend sechshundert Stadien weit*), Dodd., Stu., (*at the distance*), Wakef., Thom., Lord, Murd., Kenr., (*as R.*), Newc., Woodh., Allw., Words., (*for the space*), Penn (*to the distance*).

<sup>8</sup> R.;—foreign verss. (except Syr., Moldenh., Greenf.);—

Brightm., Daub., Dodd., Wesl., Woodh., Sharpe, Lord, Words., Kenr.

<sup>1</sup> W.;—Brightm. (*admirable*), Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Lord, Barn., Murd., Kenr.

<sup>2</sup> Syr.;—Hamm., Wakef., Newc., Woodh., Thom., Mey., Kist., Sharpe, Treg. (*hath been*), De W.

<sup>3</sup> E. V., ch. 10: 7; 11: 7; 20: 5; John 19: 30; &c.;—W. (*ended*), T., C., G., (*fulfilled*), R. (*consummate*);—Hamm. (*or, finished*), Daub., Dodd. (*completed*;—and so Woodh., Allw., Treg.), Wesl. (*as T.*), Wakef., Thom., Penn, Stu. (*accomplished*), Lord, Murd. and Kenr. (*consummated*).

<sup>4</sup> See ch. 4: 6, N. x.

<sup>5</sup> See ch. 2: 2, N. h, &c., and 1: 5, N. v, &c.

<sup>6</sup> As often used, *νικῶ* = *I am a victor* = *I have conquered*. But *νικῶντας* here is not the participle of the present (Par. 'victoriam reportant'; Hengst. 'den Sieg behalten.' The latter adds: 'It is the *conquering*, not such as *have* conquered, that are spoken of, with reference to the present of the Seer, when the victory is still in progress;—and so Ebr.), but of the imperfect, with reference to *εἶδον*. Grammatically, therefore, E. V. can be defended. But it is better to come closer to the form of the original.—W., R., (*overcame*);—Dt. (*de overwinning hadden*), Fr. S. (*étaient vainqueurs*);—Bez., Cocc., Vittr., (*victoriam reportabant*), Beng. (*siegeten*), Dodd., Kenr., (*as W.*), Wesl. (*gained the victory*), Wakef. (*escaped unconquered*), Thom., Stu. (*came off conquerors*), Bloomf. (*came off victors*), Lord. Castal., Mey., Win., Sharpe, De W., &c., treat *τοὺς νικ.* as a substantive, without regard to time.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.	ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.	from the beast, and from his image, and from his mark, from the number of his name, standing by the glassy sea, having harps of God.
3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.	3 καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμάσια τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων.	3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying: Great and wonderful are thy works, O Lord God the Almighty; righteous and true are thy ways, thou King of the saints.
4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations:	4 τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁσῖος· ὅτι πάντα τὰ ἔθνη	4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all

\* The construction *ἐκ τοῦ* *ex*, unexampled elsewhere, is compared by Grot. to *Victor ab Aurorae populis*; by Wahl and Win. to the common *victoriam ferre ex*. But it is better taken for a Hebraistic *constructio praeagnans*, including *deliverance and victorious separation from*; and hence several of the translations in N. f.—Syr. (= ܕܡܢ), Dt. (*van*);—Erasm., Vat., Cocc., Vittr., (*de*), Pagn., Castal., Bez., Par., (*ex*), Newt. ([*had escaped victors*] *from*) Ew. ([*superiores recedunt*] *a*), Stu., Lord, De W. and Ebr. (*von*), Bloomf., Treg., Hengst. ('strictly: *out of* the beast. This construction, quite unusual elsewhere, points to the circumstance that, before the victory, they were in the beast's power, and is explained by ch. 11: 7. He also cites Ps. 22: 22 [21].);—Rob.

† Bloomf. brackets, and all the other recent editors cancel, the words *ἐκ τοῦ χαράγματος αὐτοῦ*, on the authority of 'A. B. C. α 24. β 4. Compl. Vulg. Copt. Aeth. Syr. Arr.' I recommend that this reading be adopted, and the words, *from his mark*, omitted.

‡ See ch. 10: 5, N. r, &c.

§ Whether the historical parallel is 'the molten sea' of the temple (Mede, Cuninghame, &c.) or, as is more commonly and, I think, correctly supposed, the triumph at the Red Sea, Ex. 15, *ἐπὶ* must here be used as at ch. 3: 20; 8: 3; &c.—G. (*at*);—Ar. (= *prope*), Germ. (*an*;—not *auf*, as Moldenh., Goss., All., after the Vulg. *super*), Dt. (*aan*;—not *op*);—Pagn., Bez., Par., (*apud*), Brightm., Engl. Ann. and Scott ('Or, *at*'), Grot. ('sicut montes stant circa mare'), Daub., Beng. (*as Germ.*;—and so Mey., De W., Hengst., Ebr.), Dodd., Wesl. (*as G.*;—and so Wakef., Thom.), Gill and Ell. ('or rather, *by*'), Newc., Bloomf., Scholef.;—Schöttg. (*apud*, *prope*;—and so Schleus., adding *juxta*), Bretsch. (*ad*), Wahl (*an*, *bei*). Others (Stu., &c.), explain the *sea* as denoting the pavement or floor, on which, they think, rested 'the throne itself of God,' together

with the surrounding worshippers. And, the case being a doubtful one, I recommend that the words: 'Or, upon,' be set in the margin.

\* Fr. S.;—Brightm., B. and L., Moldenh., Wakef., Newc. (marks *the* as supplied), Woodh., All., Sharpe, Stu., Ell., Stier, Lord, De W., Words., Kenr.

† Before *δούλου*, all the recent editors (except Matth., Griesb., Sch., Bloomf., Tisch.) insert *τοῦ* ('A. α 8. [ & 12.] Compl.').—For *wonderful*, see v. 1, N. a.

‡ E. V., ch. 11: 17; &c.;—It., Fr. G.,—M.;—B. and L., Daub., Dodd., Wakef., Newc., Woodh., Lord, Treg., Words., Kenr.

§ For *the*, see ch. 4: 8, N. k.—For *righteous*, see 2 Pet. 2: 7, N. j, &c. E. V. elsewhere (4 times) in this book;—Dodd., Wesl., Newc., Treg.

• An allowable compensation for the Greek idiom, = *ὁς ἐστὶν ὁ βασις*. See ch. 12: 12, N. x.

¶ See ch. 5: 8, N. j and 12: 5, N. x.

‡ For *ἁγίων*, all the recent editors (except Theile) read *ἐθνῶν* ('A. B. α 27. β 9. γ 3. Compl. Copt. Aeth. Arm. Ar. P. Slav. MSS.' Theile errs in citing this as the *text. rec.*). Matth., indeed, has *ἁγίων*, but evidently by an oversight, as in his note he concurs in Beng.'s strong condemnation of that reading, which arose, Matth. also thinks, from the scholium of Andr.: *τῶν . . . δούλων πολιτευσαμένων*. I recommend that the reading *ἐθνῶν* be followed, and translated: *nations*. Still another reading, which Mill regarded as *omnino genuinam*, is *αἰώνων* ('C. 18. Vulg. Syr. Arm. ed. in m. Erp.').

\* The *ὁς* is cancelled by Lachm., Hahn, Mey., Treg., Tisch., Theile, on the authority of 'A. B. C. 12. 14. 36. 47. 92. Er. Vulg. MS. Am: Tol. Aeth. Arm.'

## KING JAMES' VERSION.

shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of

## GREEK TEXT.

ἥξουσιν, καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ.

6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.

7 καὶ ἐν ἑκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ

## REVISED VERSION.

the nations shall come and worship before thee; because thy judgments were manifested.

5 And after these things I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels having the seven plagues came forth out of the temple, clothed in linen pure and bright, and girt round about the breasts with golden girdles.

7 And one of the four living creatures gave unto the seven angels seven golden bowls, full

\* For ὅσιος, Matth. reads ἅγιος ('B. a 26. β 7. γ 2. Compl. '); and, for πάντα τὰ ἔθνη, he reads πάντες ('B. a 21. β 7. Ar. P.'). —For the article, see ch. 12: 5, N. x.

† This clause seems to present the manifestation of God's judgments as the occasion and cause of the universal worship (comp. Is. 26: 9; &c.), rather than of the confident anticipation regarding it just expressed; whereas what God is in himself, μόνος ὁσίος, is the immediate ground of the interrogative challenge in the beginning of the verse.—Castal. (*quod* ;—instead of *nam*, which he uses in the two previous clauses; and the reason of the change is still more clearly determined by his changing also the indicative mood of other Latin verss. into the subjunctive, *patefacta sint.*), Moldenh., De W., (*weil* ;—for the *denn* of the other clauses), Stu. (also rendering the second ὅτι, *truly*), Lord, Murd. (*since* ;—in the previous clauses, *because*), Kenr., Ebr. (renders the triple ὅτι, *denn* . . . also *dass* . . . *weil*).

‡ 'Judicial acts' = יִשְׁפֹּט, Is. 26: 9.

† See N. t.

‡ See ch. 3: 18, N. a, &c.

\* See ch. 4: 1, N. a.

† See ch. 4: 1, N. b.

‡ All the recent editors cancel ἰδοὺ, on the authority of 'A. B. C. a 27. β 9. Compl. Aeth. Syr. Arm. Slav. MSS.' I recommend that this reading be adopted, and that the version stand thus: *and the temple*.

§ The participial clause identifies the angels; which is yet more clear in the reading, οἱ ἔχοντες ('A. C. a 2. β 8. Compl. '), adopted by all the recent editors. I recommend that this reading be followed, and translated: *who had*.—The participle is kept in immediate connection with its noun, by W., R.;—foreign verss. ;—Dodd. and the later English (except Words.).

† See ch. 9: 3, N. m, &c.

• Matth. and Tisch. cancel the words ἐκ τοῦ ναοῦ, on the

authority of 'B. a 19. β 4. ;' Matth. also inserting the words οἱ ἔσαν, on the authority of 'B. a 17. β 7. γ 2. Compl.'

† The Greek order is observed by W.;—Latin verss. (except Castal.). Syr., It., French verss.;—Daub., Greenf. But all the recent editors cancel the καὶ before λαμπρόν, on the authority of 'A. B. C. a 16. β 7. Er. Vulg. MS. Am. Tbl. Copt. Syr. Arr. Slav. MS.' I recommend that this reading be adopted, and that the version stand thus: *pure, bright linen*.—For λίνον, Lachm. reads λίθον ('A. C. 38\*. 48. 90. Vulg. MS. Am. Slav. MSS.'). Comp. Ezek. 28: 13; and Milton: 'Zeal, whose substance is ethereal, arming in complete *diamond*, ascends his fiery chariot.' (*Apol. for Smect.* sect. 1.). And again in *P. L.* vi. 109, 110:

'Satan, with vast and haughty strides advanc'd,  
'Came tow'ring, arm'd in adamant and gold.'

• E. V., ch. 22: 16; Acts 10: 30. This idea of lustre is given by T., O., G.;—Syr. (see Michaelis *ad Castell.*), Protestant German verss. (the Vulg. having *candido*) except Herd., Dt., It., Fr. S.;—Castal., Brightm., Bez., Grot., Cocc., Vittr., B. and L., Daub., Dodd., Woodh., Sharpe, Stu., Lord, Treg., Murd.

† The participle is kept in its place, and translated as dependent on ἄγγελοι, by W., R.;—foreign verss. generally ;—Daub., Dodd., Newc., Woodh., Allw., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr. For the form of the participle, see E. V., ch. 1: 13 ;—Daub., Wesl., Woodh., Stu., Kenr.

‡ Comp. ch. 1: 13. All the verss. referred to in the first half of N. f express one of the Greek prepositions; only the Dt. (*omgord om*), Moldenh., Mey., De W., Ebr., (*umgürtet um*), express both.

§ E. V., ch. 1: 13; &c.;—W., R.;—Latin verss., Dt., It., Fr. S.;—Daub., Berl. Bib., Moldenh., Herd., Mey., Allw., All., Stolz, Kist., Sharpe, Stu., Lord, De W., Kenr., Ebr.

† See ch. 4: 6, N. a.

‡ See ch. 5: 8, N. g.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
God, who liveth for ever and ever.	θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.	of the wrath of God who liveth unto the ages of the ages.
8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.	8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.	8 And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels should be finished.
CHAP. XVI.	CHAP. XVI.	CHAP. XVI.
AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God of upon the earth.	ΚΑΙ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε, καὶ ἐκχέετε τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.	AND I heard a loud voice out of the temple, saying to the seven angels: Go, and pour out the bowls of the wrath of God into the earth.
2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.	2 Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας.	2 And the first went away, and poured out his bowl upon the earth; and there came an evil and grievous sore upon the men who had the mark of the beast, and who worshipped his image.

\* See ch. 1: 6, N. g. &c.

<sup>1</sup> See ch. 5: 3, N. e. &c.

<sup>m</sup> It. (*fossero*), French verss. (*fussent*);—Hamm., Beng. and De W. (*wären*), Woodh., Allw., Lord.

<sup>n</sup> See v. 1, N. c.

<sup>a</sup> See ch. 1: 10, N. x.—Matth. and Tisch. cancel the words *ἐκ τοῦ ναοῦ*, on the authority of 'B. a 18. β 5. Syr. (in some copies). Ar. P. Slav. MSS.'

<sup>b</sup> Except in this instance, *ὑπάγω* is always (5 times) in this book, and generally elsewhere, rendered in E. V., *to go*;—W. (*Go ye*), R.;—Latin verss. (*Ite*), It. (*Andate*), French verss. (*Allez*);—Daub. (*go on*), Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn (*as W.*), Sharpe, Stu., Lord, Treg. and Murd. (*go forth*), Kenr.

<sup>c</sup> Before *φιάλας*, all the recent editors (though Bloomf. thinks that 'internal evidence is rather against it') insert *ἑπτὰ* 'A. B. C. a 20. β 7. Vulg. Syr. Arm. Arr.' I recommend that this reading be adopted: *seven*.—For *bowls*, see ch. 5: 8, N. g.

<sup>d</sup> Comp. ch. 13: 13, N. i. &c., and v. 3, N. l. W.;—Latin verss. (*in*, with the accusative), Syr. (= Greenf. *ἔ*), It. (*ne*);—Sharpe (*on to*), Treg.

<sup>e</sup> See ch. 12: 17, N. r. &c.

<sup>f</sup> See ch. 5: 8, N. g.—For *ἰπύ*, Matth., Sch., Lachm., Hahn, Treg., Words., Tisch., read *εἰς* (A. B. C. 'a 19. β 7. Vulg. Syr.

Ar. P.'). I recommend that the words: 'Or, as many read, *into*,' appear in the margin.

<sup>g</sup> Comp. 2 Pet. 1: 20, N. w. E. V. rather excludes the idea of an eruption from within.—W., R., (*was made*);—Latin verss. (*factum est*;—except Castal., *affecti sunt homines*), Syr. (= Greenf. *ἦν*), Germ. (*ward*), Dt. (*ward*), Fr. G. (*fut faite*), Fr. S. (*y eut*);—Daub., Words., (*became*), Berl. Bib., Beng., Van Ess, Goss., (*kam*), Dodd., Stu., Treg., Murd., (*was*), Wesl., Wakef., Woodh., Thom., Mey. (*as Germ.*;—and so All., Hengst.), Ew. (*ortum est, venit*), Ell. (*broke out*), Lord, De W. and Ebr. (*entstand*), Kell. (*ensued*), Kenr. (*as R.*).

<sup>h</sup> E. V., generally; never, as here;—Syr., Protestant German verss. (use *böse*;—except Ebr., *schlimmer*), Dt. (*kwaad*), Fr. G., —S., (*mauvaise*);—Erasm. and later Latin verss., except Castal., (*malum*;—for the Vulg. *saevum*), Engl. Ann., Wakef. and Newc. (*bad*), Woodh., Lord, Barn. (*evil, bad*).

<sup>i</sup> Here the more suitable proposition is *ἐπὶ* (A. B. C. 'a 21. β 6. Syr. Arm. Arr.'), adopted by Beng., Matth., Sch., Lachm., Hahn, Treg., Words., Tisch.—For *who*, see 2 Pet. 2: 11, N. f.

<sup>j</sup> The worshippers of the image are not a distinct class from those who bear the mark; ch. 13: 15–17; 14: 9.—Neither the preposition nor the demonstrative is repeated by the German verss., Dt.;—B. and L., Daub., Wesl., Stu., Lord, Murd., Castal., Cocc., Vittr., retain the participial construction in both clauses; Bez., Par., Bierm., Dodd., Matth., omit only the preposition. E. V. and others follow the Vulg.—For *who*, see 2 Pet. 2: 11, N. f.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead <i>man</i> ; and every living soul died in the sea.	3 Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.	3 And the second *angel poured out his *bowl into the sea; and it became * blood as of *one dead; and every *living soul died * in the sea.
4 And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood.	4 Καὶ ὁ τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.	4 And the third *angel poured out his *bowl into the rivers and into *the fountains of *the waters; and *they became blood.
5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.	5 Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος, Κύριε, εἶ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ὄσιος, ὅτι ταῦτα ἔκρινας·	5 And I heard the angel of the waters *saying: *Righteous, *O Lord, art thou, *who art, and *who wast, *even *the Holy One, because thou *didst adjudge *these things.

\* Knapp brackets, and Beng., Mey., Lachm., Treg., Words., Tisch., cancel, the word ἄγγελος, on the authority of 'A. C. 18. Vulg. MS. Am. Tol. Aeth.'—For *bowl*, see ch. 5: 8, N. g.

† See v. 1, N. d, &c. W.;—Latin verss. (*in*, with the accusative), Syr. (= Greenf.'s *ἡ*), Germ., Dt., It., Fr. S.;—Daub., Beng., Moldenh., Herd., Mey., Stu., Treg., Hengst.

‡ Not in appearance merely.—The *ὡς* is kept in its own place, and αἷμα translated without an article, by W., R.;—Latin verss. (except Pagn., Bez., Par.), Syr., German verss. (except All.), Dt., It., Fr. S.;—Daub., Dodd., Wesl., Newc., Woodh., Allw., Sharpe, Lord, Treg., Kell., Murd., Kenr.

§ For *one*, see ch. 1: 13, N. c. E. V., Mark 9: 26;—R.;—German verss., Dt., Fr. S.;—Thom., Penn (marking it as supplied), Lord.—For ζῶσα (which Sch. cancels, according to 'α 19. β 4. Slav. MSS.'), Griesb., Knapp, Mey., Lachm., Hahn, Treg., Words., Tisch., Theile, read ζωῆς ('A. C. Syr.').—After ἀπὸ θ., Lachm., Treg., Words., Tisch., Theile, insert τῷ ('A. C. Syr. Slav. MS.').

¶ Kn. brackets, and all the other recent editors cancel, the word ἄγγελος, on the authority of A. B. C. 'α 18. β 6. Vulg. Aeth. Ar. P.' I recommend that, in accordance with this reading, the word *angel* be omitted.

‖ See ch. 5: 8, N. g.

¶ See v. 3, N. 1, &c.—Lachm., Treg., Words., cancel the second εἰς, on the authority of 'A. C. 10. 43. 49. 91. Compl. Copt.'

‡ E. V., ch. 8: 10; &c.;—W., R.;—foreign verss. (except Herd., Mey.);—Daub., Dodd., Wakef., Woodh., Thom., Allw., Sharpe, Lord, Treg., Murd., Kenr.

• See ch. 8: 10. N. e, &c.

† Notwithstanding De W.'s negative, a comparison of vv. 3, 4 with ch. 8: 8–11 demands this construction. The singular ἐγένετο is no objection, it being quite common, both in Greek

and Latin, for the verb to take the number of a predicative substantive. The reading ἐγένοντο ('A. 36.') is edited by Lachm.

• See ch. 6: 3, N. k.

¶ The adjective retains its emphatic position in W.;—Latin verss., Syr.;—Daub., Beng., Dodd., Wesl., Herd., Woodh., Thom., Mey., Allw., Greenf., Sharpe, Stu., Lord, Treg., De W., Words., Murd., Ebr.

• The word Κύριε is marked by Bloomf. as '*most probably, or certainly, an interpolation*,' and cancelled by all the other recent editors, on the authority of A. B. C. 'α 25. β 6. γ 3. Compl. Vulg. MS. Am. Tol. Copt. Syr. Ar. P. Slav. MSS.' I recommend that this reading be adopted, and that the version stand thus: *Righteous art thou*.

• See 2 Pet. 2: 11, N. f.

‡ Allw. But all the recent editors cancel the καί, on the authority of 'A. B. C. α 25. β 7. γ 3. Compl. Vulg. Arm. Slav. MS.' I recommend that, in accordance with this reading, the word *even* be omitted.

• Of Bez.'s reading, ὁ ἐσόμενος, followed in E. V., Words., says: 'In nullo quod sciam Codice invenitur ὁ ἐσ., quam lectionem' [quae lectio?] 'ex Bezae recensione in Versionem Anglicanam immigravit.' Comp. ch. 11: 17, N. a.—The δ before ὄσιος is bracketed by Bloomf., and cancelled by Matth., Lachm., Hahn, Treg., Words., Tisch., (not, as Bloomf. says, 'by all the recent editors;') on the authority of 'A. B. C. α 19. β 5. Syr. Arm.'

• Moldenh. (*gerichtlich beschlossen hast*), Penn, Lord, (*hast adjudged*), Sharpe (*judgedst*), Ebr. (*Urtheil gesprochen hast*);—Wahl, Schirl., ([*decerno*], *beschliessen*, *verordnen*), Rob. (*to determine on, to decree*), Green (*to resolve on, to decree*).

• See ch. 4: 1, N. a.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.	6 ὅτι αἷμα ἁγίων καὶ προφη- τῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πίνειν· ἄξιοι γάρ εἰσι.	6 For they 'poured out the blood of saints and prophets, and thou 'gavest them blood to drink; 'for they are worthy.
7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.	7 Καὶ ἤκουσα ἄλλον ἐκ τοῦ θυσιαστηρίου, λέγοντος, Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου.	7 And I heard 'another out of the altar 'saying: 'Yea, 'O Lord God 'the Almighty, true and righteous are thy judgments.
8 And the fourth angel pour- ed out his vial upon the sun; and power was given unto him to scorch men with fire.	8 Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί·	8 And the fourth 'angel pour- ed out his 'bowl upon the sun; and 'it was given unto 'him to scorch 'the men with fire.
9 And men were scorched with great heat, and blasphem- ed the name of God, which hath power over these plagues:	9 καὶ ἐκαυματίσθησαν οἱ ἄν- θρωποι καὶ μὰ μέγα, καὶ ἐβλασ- φήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς	9 And 'the men were 'scorch- ed with great 'scorching, and 'they blasphemed the name of God, 'who 'had ' power over

\* Comp. E. V., Jer. 18: 21; Zeph. 1: 17. 'Their sin furnished the type of its own punishment.' Comp. ch. 18: 6; Gen. 9: 6; Is. 49: 26; Ezek. 35: 6; 2 Cor. 5: 10. This affinity between the offence and the retribution is vividly suggested in the Greek by the use of the same verb in describing both, as well as by the correspondent position of either αἷμα. And thus, throughout the ch., W. employs the phrase, *to shed out* (so T., C., in vv. 3, 4, 6);—Latin verss., *effundere* (except Matth., who has here the simple *fuderunt*), Syr., = Chald. *ἔῤῥῥ*; Fr. S., *verser*;—Dodd., Woodh., *to pour forth or out*; Thom., Sharpe, *to pour out*. German verss. change *giessen* or *ausgiessen* to *vergiesen*; and similarly the Dt.—The historical time is retained by W., T., C., G.;—Brightm., Wakef., Thom., Sharpe. See ch. 17: 2, 17, NN. j, w.

† Sharpe, Ebr.—Lachm., Treg., Words., read *δέδωκας* ('A. C.').

‡ All the recent editors cancel the γάρ, on the authority of A. B. C. 'α 25. β 8. γ 3. Compl. Tbl. Copt. Slav. MS.' I recommend that, in accordance with this reading, the word *for* be omitted.

§ All the recent editors cancel the words, ἄλλον ἐκ, on the authority of 'A. B.' (Words. says that B. has ἐκ, not ἄλλον) 'C. α 26. β 7. γ 2. (Compl. ἐκ). Vulg. MS. Copt. Syr. Ar. P. Slav. MSS.' I recommend that this reading be adopted, and the words, *another out of*, omitted. The altar itself is then personified, as a spectator stirred with sympathy in the joy and adoration of its own avenged martyrs.

¶ See ch. 6: 3, N. k.

‡ See ch. 1: 7, N. l.

§ See ch. 15: 3, N. m.

¶ See ch. 4: 8, N. k.

\* All the recent editors cancel the word ἄγγελος, on the au-

thority of A. B. C. 'α 12. β 3. Vulg. MS. Tbl. Aeth. Syr. Ar. P.' I recommend that, in accordance with this reading, the word *angel* be omitted.

† See ch. 5: 8, N. g.

‡ See ch. 6: 4, N. q. There E. V. marks *power* as supplied.

§ Dt.;—Hamm., Cocc., Marck, Vitruv., Daub., Dodd., Moldenh., Thom., Crol., Lord, Treg., De W., Barn., Ebr., refer αὐτῷ to ἥλιον; Beng. objecting, that ἐδόθη is more appropriate to the angel, and Hengst. appealing to ch. 7: 2 and 4 (6): 8, as still more decisive. But the point is a doubtful one, and I recommend that the note: 'Or, *it*,' be set in the margin.

¶ Comp. ch. 9: 6, N. y. Here the reference is to those described in v. 2.—Foreign verss.;—Wells, Wesl., Woodh., Thom. (at v. 9), Allw., Penn, Ell., Lord.

‡ See v. 8, N. o, &c.

§ A noun cognate to the preceding verb is employed by Latin verss. (except Castal.), Syr., Dt., It.;—Hamm. ('*scorched greatly* or *a great scorch*'), Berl. Bib., Herd., Stolz, Mey., Sharpe (*scorched with a great scorch*), Treg. (*as above*), De W., Ebr.

¶ French verss.;—Beng., Moldenh., Wakef., Thom., Sharpe, Stu., Ell., Lord, Kenr.—After ἐβλασφη., Matth., Sch., Tisch., repeat οἱ ἄνθρωποι ('B. α 22. β 6. Compl. Syr. Ar. P. Slav. MS.').

‡ See 2 Pet. 2: 11, N. f.

§ The participle here does not state a general truth didactically, but assigns the historical reason of the blasphemies. The men were conscious that God was the Author of their sufferings. Comp. Is. 8: 21. Hence Castal.'s *qui haberet*.—T.;—Beng., Dodd., Wesl., Newc., Woodh., All., Ell., Kenr.

¶ Before ἐξουσίαν, the Compl., Beng., Lachm., Treg., Words., Tisch., insert τὴν (A. and 6 cursive MSS.).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and they repented not to give him glory.	πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.	these plagues, and they repented not to give him glory.
10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,	10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἔσκοτωμένη· καὶ ἔμασσαν τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,	10 And the fifth <sup>v</sup> angel poured out his <sup>w</sup> bowl upon the <sup>x</sup> throne of the beast; and his kingdom <sup>y</sup> became <sup>z</sup> darkened; and they <sup>a</sup> gnawed their tongues for <sup>b</sup> the pain,
11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.	11 καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.	11 And blasphemed the God of heaven because of their pains and <sup>c</sup> because of their sores, and repented not <sup>d</sup> of their <sup>e</sup> works.
12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.	12 Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου.	12 And the sixth <sup>f</sup> angel poured out his <sup>g</sup> bowl upon <sup>h</sup> that great river, <sup>i</sup> the Euphrates; and the water thereof was dried up, that the way of the kings <sup>j</sup> who <sup>k</sup> are <sup>l</sup> from the <sup>m</sup> rising of the sun might be prepared.
13 And I saw three unclean	13 Καὶ εἶδον ἐκ τοῦ στόματος	13 And I saw, <sup>n</sup> out of the

<sup>v</sup> All the recent editors cancel the word ἄγγελος, on the authority of A. B. C. 'a 18. β 6. Vulg. MS. Am. Aeth. Syr. Ar. P.' I recommend that, in accordance with this reading, the word *angel* be omitted.

<sup>w</sup> See ch. 5: 8, N. g.

<sup>x</sup> See ch. 2: 13, N. v, &c., and comp. Ps. 94: 20.

<sup>y</sup> W., R., (*was made dark*), T., C., G., (*waxed dark*);—Vulg. (*factum est tenebrosum*), Syr. (= Vulg.), German verss. (*ward [wurde] verfinstert*), Dt. (*is verduisterd geworden*), It. (*divenne tenebroso*), French verss. (*devint* [B. and L., tout] *l'énebreux*);—Castal., Vit., (*obscuratum est*;—other Latin verss., as Vulg., except that Cocc. has *tenebricosum*), Daub., Newt., (*became full of d.*), Dodd., Wesl., Wakef., Thom., Sharpe, Stu., Ell., Lord, Treg., (*was darkened*), Newc., Woodh., Allw., Penn, Words. (*was filled with d.*), Murd. (*became darkness*), Kenr. (*became dark*).

<sup>z</sup> The imperfect (*kept gnawing*) is expressed by Syr., It., French verss.;—Pagn., Bez., Par., Cocc., Bierm., Vit., Wakef. (*kept biting*).—For ἔμασσ., Beng., Lachm., Words., Tisch. Bloomf., read ἔμασσαντο ('A. C. α 7. β 2. Er.').

<sup>a</sup> It., Fr. G.,—M.;—Beng., Woodh., Allw., Penn, Ell., De W., Words.

<sup>b</sup> The second *ex* is expressed by Syr., Germ., Dt., It.;—Vat., Cocc., Daub., Beng., Wesl., Moldenh., Woodh., Thom., Allw., All., Lord, De W., Hengst., Ebr.

<sup>c</sup> See ch. 2: 21, N. o.

<sup>d</sup> See ch. 2: 6, N. y, &c.

<sup>e</sup> All the recent editors cancel the word ἄγγελος, on the authority of A. B. C. 'a 19. β 4. Er. Vulg. MS. Am. T'ol. Aeth. Syr. Ar. P.' I recommend that, in accordance with this reading, the word *angel* be omitted.

<sup>f</sup> See ch. 5: 8, N. g.

<sup>g</sup> See ch. 9: 14, N. g, &c. W. (*that ilk*), R.;—Latin verss. (except Castal.), Syr.;—Wakef., Words., Kenr.

<sup>h</sup> Dt., Fr. S.;—B. and L., Wakef., Treg., De W., Ebr.—This τὸν is wanting in B. and is cancelled by Beng., Matth., Griesb., Knapp, Mey., Sch.

<sup>i</sup> Dt. (*die [kommen zullen]*), It. (*che [vengono]*), Fr. S. (*venant*);—Castal. (*qui essent*), Pagn., Bez., Par., (*adventantium*), Hamm. (*which are*), Daub. (*which come*), Berl. Bib., Beng., (*die . . . sind*), Allw., Lord, Treg., Words. (*who come*), Ebr. (*die [kommen]*).

<sup>j</sup> W., R.;—foreign verss. (except Fr. M., B. and L.);—Hamm., Daub. and the later English verss., except Sharpe.

<sup>k</sup> See ch. 7: 2, N. d.—Matth., Mey., Treg., Words., edit ἀνατολῆς, on the authority of B. C. 'a 22. β 6.' This reading is approved by De W., but condemned by Hengst., who also imitates in his version the received text: *Aufgängen*.

<sup>l</sup> According to the Erasmian reading of our Text, ἐκπορεύεσθαι (recently edited only by Beng. and Mey., though approved by Ew. as *unice verum*), the construction must proceed as indicated above: εἶδον πνεύματα ἐκπορεύεσθαι ἐκ τοῦ στόματος, and the clause εἰσὶ γὰρ . . . σημεῖα is a parenthetical explanation or justi-



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
spirits like frogs <i>come</i> out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.	τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα ὅμοια βατράχοις·	mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits <sup>like</sup> frogs; <sup>1</sup>
14 For they are the spirits of devils, working miracles, <i>which</i> go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.	14 εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα σημεῖα ἐκπορεύεσθαι ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.	14 <sup>1</sup> (For they are <sup>a</sup> spirits of <sup>o</sup> demons, <sup>o</sup> doing <sup>o</sup> signs,) <sup>1</sup> go forth unto the kings <sup>o</sup> f the earth and of the whole world, to gather them <sup>o</sup> together to <sup>o</sup> the battle of <sup>o</sup> that great day of God, <sup>o</sup> the Almighty.
15 Behold, I come as a thief. Blessed <i>is</i> he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.	15 Ἴδου ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.	15 <sup>1</sup> (Behold, I come as a thief; <sup>o</sup> blessed is he that watcheth, and keepeth his garments, <sup>o</sup> that he walk <sup>o</sup> not naked, and they see his shame.)

<sup>m</sup> All the recent editors have ὡς βάτραχοι ('A. B. a 25. β 7. γ 2. Compl. Vulg. Aeth. Arm. Ar. P. Slav.'). I recommend that this reading be followed, and translated: *as frogs*.

<sup>n</sup> W.;-foreign verss.;-Brightm., Daub., Wesl., Wakef., Woodh., Thom., Sharpe, Stu., Ell., Lord, Treg., Words., Kenr.

<sup>o</sup> See ch. 9: 20, N. n.—All the recent editors, except Beng. and Bloomf., read δαιμονίων (A. B. 'a 17. β 6.').

<sup>p</sup> For *signs*, see ch. 12: 1, N. b. E. V., John 20: 30, &c.;-W. (*making signs*), R. (*working s.*);-Vulg. (*facientes signa*). Germ. verss. (use *Zeichen thun*;-except Herd., *Wunder th.*; and De W., *Z. verrichten*), Dt. (*en zij doen teekenen*), It. (*i quali fanno segni*), French verss. (use *faire des prodiges*;-except Fr. S., *qui font des signes*);-Erasm., Vat., Cocc., (*as Vulg.*), Pagn., Bez., Par., Vittr., (use *edere s.*), Daub., Sharpe, (*as R.*), Wakef. (*shewing s.*), Woodh., Lord, (*working wonders*), Thom. (*as W.*;-in ch. 19: 20, *did s.*), Murd. (*who work prodigies*), Kenr. (*doing wonders*).

<sup>q</sup> The words, τῆς, γῆς, καί, bracketed by Bloomf., are cancelled by the other recent editors, on the authority of 'A. B. a 28. β 8. γ 2. Compl. Vulg. (Copt.) Aeth. Syr. (Arm. Erp.)

fiction of the immediately preceding ἀκάθαρτα ὅμ. βατρ. This closeness of connection between the two verses is favoured by the fact, that ἐκπορεύομαι is always (8 times) elsewhere in this book construed with ἐκ, and in 6 of these instances ἐκ is followed by στόμα. Some, accordingly, (as Stu., Hengst.) who prefer the reading ᾧ ἐκπορεύεται (which rests, indeed, on much larger authority of MSS., and is adopted by the Elzevir and all the other recent editors; except that Bloomf. and Lachm. omit the ᾧ. B. and 3 cursive MSS. have ᾧ ἐκπορεύονται, while in

Slav.' I recommend that this reading be adopted, and the words, *of the earth and*, omitted.

<sup>r</sup> See ch. 13: 10, N. o. E. V., v. 16, and elsewhere in this book, except ch. 13: 10;-Brightm., Dodd. ([*bring*] together), Wakef., Woodh., Thom., Allw., Penn, Stu., Ell.

<sup>s</sup> Before πάλ., all the recent editors insert τόν (A. B. 'a 18. β 6. Compl.').—Mey., Lachm. (who adopts the reading of A., τῆς μεγάλης ἡμέρας), and Treg., cancel ἐκείνης, on the authority of 'A. 14. 38. 92. Vulg. Copt. Aeth. Arm. Erp.'—For the before *Alm.*, see ch. 4: 8, N. k.

<sup>t</sup> This verse is inclosed in a parenthesis by It.;-Bez., Engl. Ann., Grot., Wells, B. and L., Beng., Wesl., Moldenh., Newc., Griesb., Woodh., Thom., Lachm., Murd., Theile. Its interjectional character is otherwise indicated by Mey. and Hahn.

<sup>u</sup> 'Blessed in his relations to my coming;'—the proclamation of which, therefore, it is better not to separate by a full period; nor is it so separated by R.;-It., Fr. G.;-Cocc., Dodd., Woodh., Thom., Sharpe, Ell.;-or in the editions of Beng., Griesb., Sch., Bloomf., Treg., Words., Tisch., Theile.

<sup>v</sup> W., R.;-Syr., German verss., Dt., It., Fr. S.;-Daub., Dodd., Woodh., Thom., Allw., Stu., Ell., Lord, (*that he may not*), Wakef., Penn.

2 copies ἐκπορευθέντα is found in v. 13 after βατρ.), yet, regarding that as substantially (*der Sache nach*; Hengst.) supplemental to ἐκ τοῦ στόμ., punctuate as above. And this is done also by Wesl. (who, however, translates ἐκπορεύεσθαι before the parenthesis), and is thus tempted to overlook the γάρ) Heinr. (except that he has no comma after the parenthesis), Mey. and Bloomf. (except that they have not even a comma at the end of v. 13). The parenthesis is employed by Griesb. Ebr., reading ᾧ ἐκπ., construes it with εἰσὶ γὰρ πνεύμ.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
16 And he gathered them together into a place called in the Hebrew tongue Armageddon.	16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστί Ἀρμαγεδδών.	16 And *they gathered them together into *the place *which is called in * Hebrew *Armageddon.
17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.	17 Καὶ ὁ ἑβδομος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὸν αέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονε.	17 And the seventh *angel poured out his *bowl *into the air; and there came *forth a *loud voice *from the temple *of heaven, from the throne, saying: It is done.
18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.	18 Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμὸς οὕτω μέγας.	18 And there were *voices, and thunders, and lightnings, and there was a great earthquake, such as was not since *men were *on the earth, *such an earthquake, <sup>j</sup> so great.

\* To wit, the πνεύματα of v. 14, who there went forth for the purpose which they here accomplish. Only in the interval, while they are plying their arts, and hastening the crisis, the gracious Lord interposes his sudden, short word of warning and cheer, and again withdraws.—Syr., Dt., It.;—Pagn., Par., Engl. Ann. (as one construction), Grot., Hamm., Vit., B. and L., Daub., Wesl., Gill, Newt., Moldenh., Sym., Wakef., Newc., Woodh., Ew., Stu., Ell., Lord, De W., Words., Kell., Barn. ('perhaps better'). The note, 'Or, *he*,' might, however, be set in the margin, the reference then being to God the Almighty (v. 14). This construction Hengst. and Ebr. prefer, and the former would justify by Joel 3: 2; Ezek. 38: 4, 16; 39: 2, and by the plural εἰσὶ (v. 14); though the last point should be allowed very little weight by one, who follows, as Hengst. does, the reading ἃ ἐκπορεύεται.

\* 'The place already famous in history and in prophecy.' (Judg. 5: 19; 2 Kings 23: 29; Zech. 12: 11.)—Dt., Fr. G., —M., —S.;—Cocc., Bierm., (*illum*), Beng. and the later German verss., Guyse ('that famous place'), Wesl., Woodh., Thom., Greenf., Penn, Stu., Lord, Treg., Kenr.

† This relative construction, which E. V. often employs in similar cases, is here adopted by the Latin and German verss., Syr., Dt., Fr. G., —M.;—Daub., Wesl., Woodh., Thom., Allw., Stu., Lord, Treg., Kenr.

‡ See ch. 9: 11, N. s.

§ This name is written by Matth., ἄρμαγεδδών; Lachm., Tisch., ἄρμαγεδών; the other recent editors, Ἀρμαγεδών ('A. a 11. β 3. Compl. Eras. Μαγεδών B. a 14. β 3. Vulg. MS. Slav. MSS.'). The double γ I find in no other edition, nor in any lexicon except Wahl, who also aspirates the Α, though in Latin he renders the word, *Armageddon*; which form (whether, as commonly explained, = מַגְדוֹן [Zech. 12: 11, מַגְדוֹן] מַגְדוֹן, whence the aspirate; or, as Ebr. suggests, מַגְדוֹן מַגְדוֹן) I recommend for adoption.

<sup>b</sup> All the recent editors cancel the word ἄγγελος, on the authority of A. B. 'a 19. β 6. Vulg. MS. Am. Tol. Syr.' I recommend that, in accordance with this reading, the word *angel* be omitted.

• See ch. 5: 8, N. g.

<sup>d</sup> For εἰς, all the recent editors read ἐπὶ (A. B. 'a 22. β 5.'). I recommend that this reading be adopted, and translated: *upon*.

• See ch. 9: 3, N. m, &c.

† See ch. 1: 10, N. x.

<sup>e</sup> Daub., Dodd., Wakef., Newc., Woodh., Sharpe, Stu., Ell., Lord, Stier, Murd.—For ἀπό, Beng., Lachm., Treg., read ἐκ ('A. 12. 18. 36. 38. 46. Er.').—The words τοῦ οὐρ, bracketed by Knapp and Hahn, are cancelled by Mey., Lachm., Treg., Tisch., on the authority of 'A. 10. 14. 92. Vulg. Copt. Syr. Erp. Slav. MS.'

<sup>b</sup> For φωναὶ καὶ βρονταὶ καὶ ἀστραπαί, Matth. reads ἀστ. καὶ βρ. καὶ φ. ('a 16. β 5. Compl.').; all the other recent editors, ἀστ. καὶ φ. καὶ βρ. (A. and 9 cursive MSS. B. has ἀστ. καὶ φ., omitting καὶ βρ.). I recommend that the latter reading be adopted: *lightnings, and voices, and thunders.*—For οἱ ἄνθ. ἐγ., Lachm., Treg., Tisch., have ('perhaps rightly,' says Bloomf.) ἄνθρωπος ἐγένετο ('A. 38. Copt. Arm.'); Words. omits the article from the common reading (B.).—For *on*, see ch. 5: 7, N. a, &c.

<sup>i</sup> W., R.;—Vulg. (*talis*), German verss. (except Herd., Mey.), Dt.;—Erasm., Vat., Bierm., (*as Vulg.*), Hamm., Dodd., Wesl., Woodh., Allw., Stu., Ell., Lord, Murd., Kenr.

<sup>j</sup> W., R.;—Vulg., Syr., German verss.;—Erasm., Vat., Hamm., Cocc., Bierm., Wesl., Woodh., Thom., Allw., Sharpe, Stu., Ell., Lord, Kenr.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.	19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.	19 And the great city <sup>a</sup> became three parts, and the cities of the nations fell; and <sup>a</sup> Babylon the great <sup>a</sup> was remembered before God, to give unto her the cup of the wine of the fierceness of his wrath.
20 And every island fled away, and the mountains were not found.	20 καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὐρέθησαν.	20 And every island <sup>a</sup> fled, and <sup>a</sup> mountains were not found.
21 And there fell upon men a great hail out of heaven, <i>every stone</i> about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.	21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεόν, ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.	21 And <sup>a</sup> great hail <sup>a</sup> as of a talent's weight <sup>a</sup> descendeth out of heaven upon <sup>a</sup> the men; and <sup>a</sup> the men blasphemed God because of the plague of the hail; for <sup>a</sup> great <sup>a</sup> is the plague thereof <sup>a</sup> exceedingly.
CHAP. XVII.	CHAP. XVII.	CHAP. XVII.
AND there came one of the seven angels which had the seven	ΚΑΙ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ	AND there came one of the seven angels <sup>a</sup> who had the seven

\* E. V., ch. 8: 11; Matt. 21: 42; &c.;—W., R., (*was made into*);—Vulg. (*facta est in*), Syr. (= ܩܝܡܬܐ), Germ. (changes the construction of the clause: *aus der grossen Stadt wurden drei Theile*), It. (marks *divisa* as supplied;—and so Fr. S. with *partagée*);—Erasm., Vat., Aret., Cocc., Bierm., (*as Vulg.*); Engl. Ann. ('*Gr. made. Or, became*'), Berl. Bib. (*ist geworden*), Beng. (*ward zu*), Wesl. (*was [split] into*), Moldenh., Hengst., (*as Germ.*), Woodh., Allw., (*became divided into*), Penn (*was [reduced] to*), Stu. (in the Comment.), Treg. (*was [divided] into*), De W. (*wurde in*), Murd., Kenr. (*as R.*), Ebr. (*wurde zu*). Comp. Gen. 2: 10. Here E. V. follows T., C., G.

† E. V., ch. 17: 5; 18: 2. The article is here expressed by all the foreign verss. (Bez., Cocc., Bierm., Vittr., use *ille*;—and so Brightm., *that*);—Hamm., Daub. and the later English verss., except Lord.

‡ The passive form is preserved by Syr., German verss. (except Herd., Mey.), Dt., Fr. S.;—Wesl., Wakef., Newc., Woodh., Allw., Sharpe, Bloomf., Stu., Ell., Lord, Treg., Murd., Kenr. E. V. and the older verss. follow the Vulg., *venit in memoriam*.

§ Φεύγω occurs 31 times in the N. T., and is only here and in ch. 20: 11 translated in E. V. *fee away*; in three instances, *escape*; in all the rest, *fee*;—R.;—Latin verss. (use the simple *fugere*), Dt. (*is geflohen*), It.;—Berl. Bib. and later German verss. (use *fliehen*;—for Luth.'s *entfliehen*), Thom., Sharpe, Stu., Lord.

¶ = 'No mountains were found.' See 1 John 1: 8, N. z. The clause is given in this form by Germ.;—Wakef. (*no m.*

could be discovered), Hengst. The article is not introduced by W., R.;—Fr. S. (*l'on ne trouva plus de montagnes*);—B. and L. (*il ne se trouva plus de m.*), Beng., Moldenh., Herd., Woodh., Thom., Mey., Lord, De W., Ebr.

¶ The indefinite article is not introduced by W., R.;—Thom., Mey., Allw., Stu., Ell., Lord, Kenr. The Greek order is retained by W., R.—Latin and German verss. (except Moldenh.), Syr., Dt., Fr. S.;—Hamm., Dodd., Wesl., Wakef., Woodh. and the later English.

¶ The ὡς τάλ. is thus rendered by Sharpe, Stu. There is nothing for the E. V. supplement, *every stone*, in any preceding version, or in any subsequent one, except Dt.;—Wells, Daub., Wesl., Words.

¶ For the verb, see ch. 10: 1, N. a, &c. The present time is given by Hamm., Beng., Wesl., Newc. *marg.*, Woodh., Thom., Allw., Ell., De W., Ebr.

¶ See v. 8, N. o, &c.

¶ The Greek order of this clause is retained by Vulg. (omitting, however, ἡ πληγὴ αὐτῆς. The αὐτῆς is wanting in B.), Syr.;—Erasm., Vat., Bez. and Bierm. (only transposing *plaga ejus*), Cocc., Daub., Woodh. (except that he translates σφόδρα immediately after *μεγάλη*), De W., Ebr., (*as Bez.*).

¶ Germ., Fr. S.;—Daub., Beng., Wesl., Wakef., Woodh., Allw., Penn, Treg., De W., Words., Hengst., Ebr.

¶ Daub., Woodh., Allw., Stu., Treg.

¶ See 2 Pet. 2: 11, N. f.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:	φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων μοι, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν.	<sup>b</sup> bowls, and <sup>c</sup> spake with me, saying <sup>d</sup> unto me: <sup>e</sup> Come, I will shew <sup>f</sup> thee the judgment of the great <sup>g</sup> harlot, that sitteth <sup>h</sup> on <sup>i</sup> the many waters;
2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.	2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν.	2 With whom the kings of the earth <sup>j</sup> committed fornication, and <sup>k</sup> they who inhabit the earth <sup>l</sup> were made drunk with the wine of her fornication.
3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.	3 Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.	3 <sup>1</sup> And he carried me away in the <sup>m</sup> Spirit into <sup>n</sup> a wilderness; and I saw a woman <sup>o</sup> sitting upon a <sup>p</sup> scarlet <sup>q</sup> beast, <sup>r</sup> full of names of blasphemy, having seven heads and ten horns.
4 And the woman, was array-	4 καὶ ἡ γυνὴ ἡ περιβεβλημένη	4 And the woman, <sup>s</sup> who was

<sup>b</sup> See ch. 5: 8, N. g.

<sup>c</sup> See ch. 4: 1, N. e. W., R.;—Daub., Dodd., Wakef., Woodh., Sharpe, Stu., Kenr.

<sup>d</sup> All the recent editors omit the *μοί*, on the authority of A. B. 'α 26. β 6. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS.' I recommend that this reading be followed, and the words, *unto me*, omitted.

<sup>e</sup> E. V., 6 times out of 9;—W. (*come thou*), T., C., G., R.;—Vulg. (*veni*), Syr., German verss. (except Moldenh., Ebr.), It., French verss.;—Erasm., Vat., Cocc., Vit., (*as Vulg.*), Castal. (*ades*), Pagn., Bez., Par., (*heus tu*), Dodd., Thom., Allw., Greenf. (ܡܝܬܝܐ), Sharpe, Stu., Lord, Barn. (*here*), Murd., Kenr.

<sup>f</sup> E. V., ch. 4: 1; 21: 9; &c.;—T., C., G., R.;—Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn, Stu., Lord, Murd., Kenr.

<sup>g</sup> E. V., 8 times out of 12; and see v. 5;—R.;—Dodd., Wakef. and the later verss. (except Stu., Words.);—Rob.

<sup>h</sup> See ch. 5: 7, N. a, &c.

<sup>i</sup> Fr. S.;—B. and L., Wakef. (*those*), Woodh., Thom., Scott, Penn, Sharpe, Ell., Lord, De W., Words., Hengst., Ebr.—Treg. brackets, and Beng. and Lachm. cancel, both the articles, on the authority of A. 5 cursive MSS. Er. But the angel, speaking according to his own knowledge, might properly use them, as in the previous clause, *τῆς π. τῆς μ.*

<sup>j</sup> See v. 17, N. w, &c. Herd., Mey., Sharpe, Lord and Words. (in the first instance), De W., Ebr. (in the second instance).

<sup>k</sup> For this rendering of *οἱ κατ.*, see ch. 8: 13, N. q and 12: 12, N. b. W. (*they that dwell in*), R. (*they which inh.*);—Stu., Lord (*they who dwell on*), Kenr.—For *ἐκ τοῦ οἴνου κατ.*, all the recent editors read *οἱ κατ. τὴν γῆν ἐκ τοῦ οἴν. τ. π. αὐτ.* (A. B. 'α 17. β 7. Compl.).

<sup>1</sup> W., T., C., G., R.;—Latin verss. (except Castal., Bez., Par.), Syr., German verss. (except Moldenh.), Dt., It., Fr. S.;—Daub. and the later English verss. (except Newc.).

<sup>m</sup> The *ἐν πνεύματι* here, and throughout this book (ch. 1: 10; 4: 2; 21: 10), is not equivalent to the *ἐκτὸς τοῦ σώματος* of 2 Cor. 12: 2, but denotes the spiritual, supernatural, prophetic state, produced by the immediate operation of the Holy Spirit; and this in our idiom is best indicated, as above, by a reference to the cause.—E. V., ch. 1: 10; 4: 2; and here also, in the original edition;—Castal. (*divino adflatu*), Pagn., Bez., Par., (*per spiritum*), Hamm., Daub., Wesl., Woodh., Lord (*in Sp.*).

<sup>n</sup> Comp. E. V., ch. 21: 10. Dt., It., French verss.;—Brightm., Beng. and later German verss. (except Ebr.), Wesl., Wakef., Woodh., Thom., Allw., Penn, Stu., Ell., Lord, Barn.

<sup>o</sup> See ch. 10: 1, N. a, &c.

<sup>p</sup> E. V., 4 times out of 6;—W. (*red*);—Dodd., Wesl., Newc., Thom., Sharpe, Stu., Lord, Treg., Murd. (*as W.*). See v. 4, N. v.

<sup>q</sup> See ch. 11: 7, N. y.

<sup>r</sup> For *γέμον*, Lachm. reads *γίμοντα* (A.)—For *ὀνομάτων*, Matth., Lachm., Treg., Words., Tisch., edit the Hebraistic accusative *ὀνόματα* (A. B. and 24 cursive MSS. Comp. v. 4, N. y), to which Treg., Words., Tisch., also prefix *τά* 'A. 7. 8. 9. 13.').

<sup>s</sup> According to our Text, *ἔχουσα* must be used, as the participle often is in this book (ch. 1: 16; &c.), for the finite verb; and so the It. construes: *quella donna, ch' era vestita . . . avea*. But all the recent editors have *ἦν* for *ἦ*, on the authority of 'A. B. α 20. β 3. Compl. Vulg. Aeth. Syr. Arm. Arr. Slav.' I recommend that, in accordance with this reading, the word *who*, together with the preceding comma, be omitted, and that *had* be changed into *having*.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication :	πορφύρα καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς,	clothed *with purple and *scarlet, and *gilded with gold, and precious *stone, and pearls, *had *a golden cup in her hand, full of abominations and uncleanness of her fornication,
5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND	5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν	5 And upon her forehead * a name written: * a Mystery, Babylon the great, the mother of * the har-

\* See ch. 7 : 13, N. t.

\* Comp. ch. 7 : 13, N. u. &c.—For πορφύρα καὶ κοκκίνῳ, all the recent editors read πορφύροιν καὶ κόκκινον ('A. B. α 20. β 6. πορφύραν καὶ κόκκινον α 7. β 3. γ 2. Compl.').

\* See v. 3, N. p. W. (*red*), G. (*crimson*). R.;—Brightm., Daub. and later English verss. (except Words.).

\* E. V., *marg.*;—W. (*overgilt*), G., R. (*gilded*);—Latin verss. (*inaurata*;—Castal. *deaurata*), Syr., Germ. (*übergoldet*), Dt. *marg.* at ch. 18 : 16 ('Gr. *vergoult*, of *vergult*');—Engl. Ann., Beng. (*as Germ.*;—and so Herd., Mey., De W., Hengst.); Sharpe, Murd., Ebr. (*vergoldet*). See Rob. and the other lexicons. (Shakspeare, *Merch. of Ven.* ii. 6 :

'I will . . . gild myself

'With some more ducats.')

\* For χρυσῷ, all the recent editors read χρυσοῖ ('A. B. α 16. β 5.').

\* W., T., C., R.;—Vulg.;—Erasm., Vat., Cocc., Woodh., Allw., Lord, De W., Ebr.—For χρυσ. ποτ., Beng., Matth., Lachm., Sch., Hahn, Treg., Words., Tisch., read ποτ. χρυσ. ('A. B. α 17. β 5.').

\* E. V. renders ἀκάθαρτος by *unclean*, 28 times out of 30; and ἀκαθαρσία, which occurs everywhere else as the noun, always (10 times) by *uncleanness*;—W. But for ἀκαθάρτητος (a form found only in this instance), all the recent editors read τὰ ἀκάθαρτα τῆς ('A. B. α 26. β 8. γ 3. Compl.'), thus combining (see ch. 14, 6, N. f) the Hebrew construction (v. 3, N. r) with the Greek. Wolf, indeed, would govern τὰ ἀκάθ. by ἔχουσα immediately; Stu., through an apposition with ποτήριον; while Words. would supply εἶδον. I recommend that the reading be adopted, and that τὰ ἀκάθαρτα be translated: *the uncleannesses*—a plural which occurs in E. V., Ezek. 36 : 29. It. (*dell' immondizie*);—Beng., Van Ess, Goss., De W., ([*den*] *Unreinigkeiten*), Woodh., Stu., Lord, (*the impurities*), Penn (*the filthinesses*), Gerl., Hengst., Ebr., ([*den*] *Unsauberkeiten*).

\* This construction, which connects τὸ ὄν. with the ἔχουσα of v. 4, appears (or, at least, nothing is supplied) in W., R.;—Latin verss., Syr., Germ., Fr. S.;—Berl. Bib., Beng., Moldenh., Newe., Woodh., Greenf., Sharpe, Lord, Treg., Words., Hengst., Ebr.

\* Many, as Fr. G.;—Areth., Vat. (in the version), Aret., Brightm., B. and L., Eichh., Woodh., Heinr., Bloomf., Treg., De W., Barn., Ebr., put Μυστήριον in apposition with ὄνομα, = *a mysterious name*. This is much better than Stu.'s connection of it as an adverbial accusative with γεγραμμένον, = *mysteriously written* (though Barn. allows that also). But, 1., while the Apocalypse is full of μυστήρια, in no other instance does the narrator herald one as such:—2., supposing the inscription to have included Μυστήριον, an explanation was thus formally invited, which is furnished in v. 7; and the interpreting angel is then to be considered as taking up the very word, and as personally (ἐγὼ) confronting the difficulty which it announced:—3., as the angel uses it, the term is attached not to the name, but to the woman herself and her equipment:—4., in that reference it might very well characterize her origin, nature, history, and destination. Graciously to know the evil—'the depths of Satan' (ch. 2 : 24)—'the mystery of iniquity' (2 Thess. 2 : 7)—this, not less than the knowledge of good, requires heavenly teaching, and 'an unction from the Holy One' (1 John 2 : 20):—and, 5., even if not intended to be thus itself descriptive of the woman, Μυστήριον might yet stand in the inscription as a sort of prelude or index to her name; somewhat like 'Ὁδὲ ἡ σοφία ἐστίν in ch. 13 : 18. The capital letters of E. V. here, and in ch. 19 : 16; Matth. 27 : 37; Mark 15 : 26; Luke 23 : 38; John 19 : 19, were adopted, Barn. thinks, by our Translators 'for the sole purpose of denoting that it was an inscription or title.' But they may have meant also to represent to the eye the probable uncial form of the original. No such imitation, however, is found here in any edition of the Greek text;—the older English verss.;—foreign verss. (except B. and L.);—Brightm., Hamm., Daub., Wesl., Wakef., Sharpe, Ell., Lord, Murd., Kenr.

\* R.;—foreign verss.;—Daub., Wakef., Thom., Allw., Penn, Sharpe, Treg., Words.

\* The marginal variation of E. V., *fornications*, rests on the Vulg., Ar., and the text of Areth. (πορνειῶν), but is of no manuscript authority. What Sch., again, mentions as the Constantinopolitan reading, πόρνων, *fornicators*, has been received by Matth. alone of the recent editors, and followed by Daub. and Fr. S.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ABOMINATIONS OF THE EARTH.	πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.	lots and <sup>d</sup> of 'the abominations of the earth.
6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.	6 Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα.	6 And I saw the woman drunken with the blood of the saints, and with the blood of the <sup>e</sup> witnesses of Jesus; and <sup>e</sup> I wondered, when I saw her, with great <sup>h</sup> wonder.
7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.	7 Καὶ εἶπέ μοι ὁ ἄγγελος, Διατί ἐθαύμασας; ἐγὼ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.	7 And the angel said unto me: Wherefore didst thou <sup>i</sup> wonder? <sup>j</sup> I will tell thee the mystery of the woman, and of the beast that <sup>k</sup> beareth her, which hath the seven heads and <sup>l</sup> the ten horns.
8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,)	8 Θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς	8 <sup>m</sup> The beast <sup>n</sup> which thou sawest, was, and is not, and <sup>o</sup> is to ascend out of the <sup>p</sup> abyss, and go into perdition: and they that dwell on the earth, <sup>q</sup> whose names <sup>r</sup> have not been written <sup>s</sup> in the book of life from the foundation of the world, <sup>t</sup> shall wonder, <sup>u</sup> seeing the beast,

<sup>d</sup> W.;—Newc., Woodh., Allw., Penn, Stu., Murd., Kenr.

<sup>e</sup> R.;—Dt., It., French verss.;—Beng., Wakef., Newc., Woodh., Thom., Allw., All., Penn, Sharpe, Treg., De W., Words., Hengst., Murd., Kenr.

<sup>f</sup> See ch. 2: 13, N. b.

<sup>g</sup> The *ἐθαύμ.* is kept first by R.;—Latin (except Castal.) and German verss., Syr., Dt.;—Dodd., Wakef., Woodh., Greenf., Lord, Treg., Kenr.

<sup>h</sup> A noun cognate to the preceding verb is employed by W.;—such Latin and German verss. as do not use an adverb, Syr., Dt., It., Fr. S.;—Newc., Greenf., Sharpe, Lord, Treg., Kenr.

<sup>i</sup> E. V., vv. 6, 8; ch. 13: 3;—W.;—Wells, Daub., Dodd., Wesl., Newc., Woodh., Allw., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr.

<sup>j</sup> See 1 John 2: 20, N. p, &c. The pronominal subject is expressed in the Latin verss., Syr., Greenf., and marked as emphatic by Treg. For what the emphasis involves, see v. 5, N. a.

<sup>k</sup> E. V., 23 times out of 27;—W., T., C., G.;—Stu., Lord (bears), Murd.

<sup>l</sup> R.;—Syr. (= De D. *illa*), Dt., It., Fr. S.;—Beng., Dodd., Wesl., Moldenh., Newc., Woodh., Allw., Treg., Hengst., Murd., Ebr.

<sup>m</sup> All the recent editors prefix *τό* (A. B. 'a 24. β 7. Compl.').

<sup>n</sup> W., R.;—Brightm., Daub., Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Stu., Lord, Murd., Kenr.

<sup>o</sup> For *is to*, see ch. 10: 7, N. y, &c., and 12: 5, N. v.—For *abyss*, see ch. 9: 1, N. e.

<sup>p</sup> This order is followed in R.;—It., French verss.;—Dodd., Wesl., Wakef., Newc., Thom., Penn, Lord, Murd., Kenr. The parenthesis, by which E. V. (after T., C., G.), and most of the English verss. that follow the same order, seek to avoid a slight ambiguity thence arising, has been removed by the Amer. Bible Soc. Most of the foreign verss. are able to adopt the Greek inversion, and in that way bring the antecedent and relative clauses together.—For *θαυμάσονται*, Lachm. and Tisch. read *θαυμασθήσονται* ('A.').

<sup>q</sup> For *τὰ ὀνόματα*, Matth., Lachm., Sch., Treg., Words., Tisch., read *τὸ ὄνομα* ('A. B. α 15. β 5. Copt. Syr. Erp. Slav. MS.'). Comp. ch. 13: 8, N. h.—For *have been*, see ch. 13: 8, N. i. Lachm. has *οὐκ ἐγγέγραπτο* (A. *οὐκ ἐγγέγραπται*).

<sup>r</sup> This *γράφειν ἐπὶ* (= *כָּתַב* Is. 8: 1, &c.) is imitated by Syr.;—Berl. Bib., Beng., Ebr.

<sup>s</sup> For the change of verb see E. V., 13 times in this book out of 16;—W., R.;—foreign verss. (except Bez., who at first had the Vulg. *videntes*, but afterward changed it into *cernentes*);—Brightm., Dodd., Wakef., Thom., Allw., Penn, Stu., Lord, Murd., Kenr. For the participial form, see W., R.;—Latin and French verss., Syr., Dt.;—Brightm., Dodd., Wakef. (*at seeing*), Woodh. (*beholding*), Lord, Kenr. But all the recent editors have *βλεπόντων* ('A. B. α 21. β 7. γ 3.').—a genitive, not dependent, as Win. suggests, on the previous *ὧν*, but (which he also allows) absolute, as in Matt. 1: 18; Luke 8: 20). I recommend that this reading be adopted, and translated: *when they see*.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
when they behold the beast that was, and is not, and yet is.	κόσμον, βλέποντες τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι, καίπερ ἔστιν.	that he was, and is not, though he is.
9 And here <i>is</i> the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.	9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαί, ὅρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.	9 * Here <i>is</i> the *mind *that hath wisdom. The seven heads are *seven mountains, *on which the woman sitteth;
10 And there are seven kings: five are fallen, and one is, <i>and</i> the other is not yet come; and when he cometh, he must continue a short space.	10 καὶ βασιλεῖς ἑπτὰ εἰσιν. οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἐστίν, ὁ ἄλλος οὐπω ἦλθε· καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μένειν.	10 And *they are seven kings; *the five are fallen, *and *the one is, *the other is not yet come; and, when he *is come, he must continue a *little *while.

\* E. V., the older verss. generally, and a few of the modern, follow the Vulg. in treating ὅτι as a pronoun; but, of recent editors, Bloomf. alone prints it as such, ὁ, τι. It is translated as above, that is, as a demonstrative conjunction, by Germ.;—Beng., Wesl., Moldenh., Woodh., Stu., Lord, Hengst., Ebr.;—Wahl, Rob.;—as a causal conjunction, by Vulg. *Am. (quia)*;—Fr. S. (*parce que*);—Thom., Treg., (*because*). 'B. α 18. β 6.' have ὅτι ἦν τὸ θηρίον (edited by Matth.), and to this correspond the verss. of Castal. (*videntes belluam fuisse*), Wakef. (*that the beast was*), De W. (*dass das Thier war*).

† E. V. so renders καίπερ everywhere else;—Germ., Dt., Fr. G.,—S.;—Castal., Aret., Hamm. (*although it be*), Cocc., B. and L., Dodd., Eichh. (would so render this reading;—and so Woodh., Ew.), Thom. (*although indeed it is*);—the lexicons. But all the recent editors (except Theile) read καὶ παύσεται ('A. B. α 24. β 6. γ 2. Compl.' 6 cursive MSS. have καὶ παύσεται); and it is also true, that, except in this instance, καίπερ is always construed with a participle, expressed or implied. Moreover, in this repetition in one verse of the history of the beast, καὶ παύσεται seems to be the necessary counterpart of the μέλλει ἀναβαίνειν. The reappearance of the beast was a simple futurity, at the time of the vision; at the time of the wondering, it would be a present fact;—a change of relation, which some verss., that follow this reading, fail to express. I recommend that the reading be adopted, and translated: *and shall be present*. Beng. (*und zugegen sein wird*), Woodh. (would so render this reading), Ew. (*'aderit, adveniet'*), Bloomf. (*and yet he will be at hand*), Treg., De W. (*und da seyn wird*);—and so Stier, Ebr.), Hengst. (*und wieder da seyn wird*).

‡ E. V. and a few of the older verss. follow the Vulg. in prefixing the copulative, for which there is no warrant in any edition of the Greek text.

¶ The interpretation given of this clause by Rob. and others: 'Here is the deep or hidden sense,' takes νοῦς in a sense unexampled in the N. T. or Sept., and ἔχων σοφίαν in a sense for which there is no example anywhere. The meaning rather is, as in ch. 13: 18: 'Here is a problem for wisdom, the spiritual intelligence.' Some would even attach to the ὧδε its occasional force of *hither, q. d.* 'Let the wise mind attend to this.'

\* T., C., G., R.;—More, Dodd., Wesl., Wakef., Allw., Penn, Sharpe, Lord.

† For ὅρη εἰσὶν ἑπτὰ, 'the recent editors,' says Bloomf., 'on strong grounds' (A. B. 'α 16. β 5. Compl.'). 'read ἑπτὰ ὅρη εἰσὶν' (v).—In the next clause, Woodh., All., Lord, translate verbally: *where . . . upon [on] them*. But see ch. 12: 6, N. c. &c.

‡ That this clause furnishes another explanation of the ἑπτὰ κεφ. (rather than, as Hengst. would say, an epexegetis of ὅρη ἑπτὰ), and is therefore to be closely connected with v. 9, is the view of nearly all verss. and commentators. The pronominal subject is expressed by T., C., G., R.;—Fr. S.;—Brightm., Engl. Ann. (as one rendering), Hamm., Wells, Daub., Wesl., Gill, Wakef., Newc., Thom., Scholef., Words.;—and omitted, the clause being then preceded by a comma or a semi-colon, in the German verss. (Herd. and Mey. omit also the verbal copula.), Woodh., Allw., Lord, Kenr. Often, indeed, the clause forms part of v. 9, which then ends with a period.

¶ 'The first five; the one after them; and the other, that completes the number.'—Syr. (employs the demonstrative article). Dt., It., Fr. G.,—M.,—S.;—Berl. Bib., Beng., Moldenh. (*Fünfe derselben . . . der eine*), Woodh. (*five of them . . . one of them*), Sharpe, Treg., De W., Words., Hengst., Kenr., Ebr.

‡ Bloomf. brackets, and all the other recent editors cancel, the καί, on the authority of A. B. 'α 26. β 6. Compl. Vulg. ed. Syr.' I recommend that, in accordance with this reading, the word *and* be omitted.

‡ Syr., Dt., Fr. S.;—Vat., Castal., Cocc., Vittr., B. and L., Daub., Beng., Wesl., Herd., Matth., Wakef., Woodh., Mey., Penn, Sharpe, Stu., Lord, Treg., De W., Hengst., Ebr.

‡ E. V., previous clause;—W., R., (*shall come*);—Latin verss. (*venerit*), Dt. (*zol gekomen zijn*), It. (*sarà venuto*), Fr. G.,—M.,—S., (*sera venu*);—Woodh., Thom. and Lord (*hath [has] c.*), All. (*gekommen*), Treg. (*shall have c.*), De W. (*wird gek. sein*), Hengst., Ebr., (*gek. ist*), Kenr.

\* See ch. 12: 12, N. e.

† W., R., (*time*);—Brightm., Dodd. (as *W.*;—and so Newc., Allw., Sharpe, Stu., Lord, Murd., Kenr.), Wakef., Penn, (mark *while* as supplied), Thom.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.	11 καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.	11 And the beast that was, and is not, even he is <sup>a</sup> an eighth, and is of the seven, and goeth into perdition.
12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.	12 Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.	12 And the ten horns which thou sawest are ten kings, <sup>a</sup> who have <sup>b</sup> not yet received <sup>a</sup> a kingdom; but <sup>b</sup> they receive <sup>a</sup> authority as kings <sup>b</sup> one hour with the beast.
13 These have one mind, and shall give their power and strength unto the beast.	13 οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διαδιδώσουσιν.	13 These have one <sup>a</sup> counsel, and <sup>a</sup> shall give over their power and <sup>a</sup> authority unto the beast.
14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him <i>are</i> called, and chosen, and faithful.	14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.	14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: <sup>a</sup> and they that are with him, <sup>a</sup> called, and chosen, and faithful.

<sup>a</sup> It., Fr. G.,-M.,-S.;-Wakef., Stu., Lord, Hengst., Ebr.

<sup>b</sup> See 2 Pet. 2: 11, N. f.

<sup>c</sup> For *not yet*, see W., G., (*yet . . . not*), R.;-foreign verss. (except Beng., *nicht*. He and Lachm. follow Erasm. in reading, for οὐπω, the simple οὐκ [<sup>a</sup>A. Vulg. MS. Erp. Slav.]);-Brightm., Dodd. and the later English (except Wesl. [who follows Beng.], Sharpe, Words.).—The indefinite article is employed, in rendering βασιλ., by Brightm., Wakef., Newc., Thom., Penn, Lord, De W., Treg., Ebr.

<sup>d</sup> W.;-German verss. (except Moldenh.), Fr. G.,-M.;-B. and L., Dodd., Stu., Treg., Murd., Kenr.

<sup>e</sup> See ch. 13: 4, N. s, &c.

<sup>f</sup> 'For one hour'—'for one and the same hour'—'at one and the same hour.' Grammatically, and in the present connection, μίαν ὥραν will bear any one of these three senses (the second combining the other two), which are found to divide verss. and commentators, rather according to the view entertained of the subject-matter of the prophecy. The phrase is translated, or explained, as an answer to the question, *How long*, by Syr. (probably = Murd. *for one hour*), Ar., Germ. (*eine Zeit*), Fr. S.;-Aret., Zeg., Brightm., Grot., Hamm., B. and L., Berl. Bib., Beng., Dodd., Wesl., Herd., Eichh., Wakef., Woodh., Thom., Heinr., Scott, Ew., Allw., Ros., Penn, Sharpe, Stu., De W., Lec, Stier, Hengst., Kenr., Barn., Ebr.;-Bretsch., Wahl, Rob., Schirl.;-as an answer to the question, *When*, by T., C., G.;-Vulg. (*una hora*), Dt., It., Fr. G.,-M.;-Erasm., Pagn., Vat., (*as Vulg.*), Castal., Par., Cocc., Mede, More, Vitruv., Daub., Lowm., Guyse, Moldenh., Newc., Clarke, Crol., Jones, Ell. (who also refers to 'nearly all the patristic expositors' as adopting this view), Lord, Treg., Words. Others (as Engl. Ann., Gill, &c.), and also some of

those just named (as De W.), allow either answer as possible. The expression in E. V. partakes of the ambiguity of the original, and is for that reason retained.

<sup>g</sup> W., R.;-Vulg. (*consilium*), Syr. (= De D. *voluntatem*), German verss. (*Meinung*;-except All., *Absicht*; and Ebr., *Willensmeinung*), Dt. (*meaning*), It. (*consiglio*), French verss. (*dessein*);-Erasm., Pagn., Vat., Par., (*as Vulg.*), Bez., Cocc., Vitruv., (use *sententia*), Wakef. (*purpose*), Woodh. See v. 17, NN. a, b.

<sup>h</sup> R. (*shall deliver*);-Latin verss. (*tradent*), Dt. (*zullen overgeben*);-Berl. Bib., Stolz, ([*werden*] *übergeben*), Dodd. (*as R.*), Wakef. (*share*), Thom. (*will transfer*), Penn (*will contribute*);-Rob., Schirl. But all the recent editors have διδόσιν (A. B. 'α 24. β 6. γ 2. Compl.'). I recommend that this reading be adopted, and translated: *give*.

<sup>i</sup> See ch. 13: 4, N. s, &c.

<sup>j</sup> The punctuation of T., G., &c., and lately adopted by the Amer. Bible Soc. See N. q.

<sup>k</sup> E. V. supplies the copula out of the previous ἐστί, and the clause then assigns another ground of the Lamb's victory (Daub., Stu.). A better construction furnishes οἱ μετ' αὐτοῦ with a predicate out of νικήσει αὐτούς. The Lamb conquers in the strength of His own supremacy. His people share in His victory, because they are *with Him*, and by virtue of the calling and character that belong to them as His attendants (ch. 2: 26, 27; 12: 11; 15: 2; 19: 14, 19, 20).—No copula is supplied by G., R.;-Latin verss. (see the notes of Aret., Par., Grot., Vitruv., Eichh., Heinr., Ros.), Syr., Germ., Dt. (which also puts the clause ὅτι Κύριος . . . βασιλέων into a parenthesis), Brightm., Wells (*as Dt.*;-and so Woodh., Gerl., Ell., Ebr.), All., De W., Hengst.



## KING JAMES' VERSION.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom

## GREEK TEXT.

15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι.

16 Καὶ τὰ δέκα κέρατα ἃ εἶδες ἐπὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἡρμηωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.\*

17 ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν

## REVISED VERSION.

15 And he saith unto me: The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall utterly burn her with fire.

17 For God gave <sup>it</sup> into their hearts to perform his counsel, and to perform one counsel, and to give their kingdom unto

\* See v. 1, N. g.

\* For *ἐπί*, all the recent editors read *καί* ('A. B. a 27. β 6. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Ar. P. Slav. MSS.'). I recommend that this reading be adopted: *and*.

\* See v. 1, N. g.

\* W., R.;-Germ., Dt.;-Dodd., Allw., Penn (*will*), Words., Hengst., Kenr., Ebr.

\* E. V., ch. 18: 8; in ch. 8: 7, Matt. 3: 12, and 2 Pet. 3: 10, *to burn up*; -Vulg. (*concremabunt*), German verss. (*verbrennen*), Dt. (*verbranden*), Fr. S. (*consumeront*); -Erasm., Vat., Grell., (*as Vulg.*), Pagn., Bez., Aret., Par., (*exurent*), Castal., Grot., Cocc., (*comburent*), Brightm., Wakef., (*burn [her] up*), Daub., Woodh. (*burn [her] utterly*); -and so Allw., Words.). For the Erasmian reading, *καύσουσιν*, only 2 cursive MSS. are cited.

\* The common sense of *δίδωμι* is here retained by W., R.; -Latin and German verss. (except Castal.), Syr., Dt.;-Dodd., Greenf. For the time, see ch. 16: 6, N. c. &c. W.;-Wakef. The ten kings had not appeared at the time of the vision, v. 12. But the speaker, after prophetically tracing their career, looks back, and historically accounts for it.

\* German verss. (except Ebr.);-Daub., Dodd., Wesl., Thom., Stu.

\* W., R.;-Brightm., Daub., Dodd., Wesl., Woodh., Thom., Penn, Sharpe, Stu., Lord, Treg., Murd.

\* W., R., (*do*); -Vulg. (*faciant*), German verss. (*thun*), Dt. (*doen*), It. (*eseguire*), Fr. G.,-M., (*faire*), Fr. S. (*exécuter*); -Erasm., Pagn., Vat., (*as Vulg.*), Castal., Bez., Par., Vit., Ew., (*exsequantur*), Hamm., Daub., Newc., Sharpe, Stu., Lord, Murd., Kenr., (*as W.*), Cocc. (*facere*), B. and L. (*as Fr. S.*), Dodd., Wesl., Wakef., Thom., (*execute*), Woodh., Allw., Penn. See N. b.

\* The same noun as in v. 13 (see N. m) is used twice in this verse by Syr., Germ., Dt. (but with this note: 'Or, *counsel* [*raad*] as above, v. 13, and here in the next clause.'). Fr. S.;-Cocc., Beng., Wakef., Woodh., Treg. (*mind*), Hengst. The first *γνώμην* here is in W., *that that is pleasant to him*; R., *that which pleaseth him* (after the Vulg. *quod placitum est illi*); -and so Erasm., Pagn., Vat. This was changed into *quod ipsi visum est* by Bez., Par., Vit.);-Hamm., Daub., Murd., *pleasure*; B. and L., *desseins*; Guyse, Penn, *purpose*; Dodd., Wesl., Thom., *sentence*; Scott, *counsel, purpose, mind*; -the second is in It., *consiglio*; -Fr. G. and -M., *dessein*; -Erasm., Vat., *voluntatem*; Hamm., *decree or edict*; Dodd., Murd., *purpose*; Thom., Penn, *design*; Allw., Lord, *counsel*. See N. b.

\* See N. z. In this instance Daub., Dodd., Woodh., Allw., have *perform*. In rendering the clause, *καὶ ποιῆσαι μίαν γνώμην* (which, though strongly suspected by Mill of having been transferred from v. 13, and though now bracketed by Treg., Lachm. alone of recent editors omits, on the authority of 'A. Vulg.'). E. V. and some other verss. follow Pagn. and Bez., *ut consentiant*. But, according to the use of *ποιῆσαι* in the preceding clause, it is rather the acting out of the agreement formed previously (v. 13), that is here meant; and the very baldness of the repetition, at which many stumble, only the more vividly teaches, that in the self-willed confederacies of the wicked there sits paramount the will of yet another Ally, unseen, unconsulted, but 'higher than they' (Eccl. 5: 8; Ps. 82: 1, Acts 2: 23; 4: 27, 28; &c.). For the reference of *αὐτοῦ* to τὸ θηρίον (Zeg., Beng.) is certainly erroneous. De W., indeed, asks whether one can properly speak of God's *γνώμη*, especially in immediate connection with that of man. But the Sept. Ezra 6: 14 is a clear case in point.

\* T., C., G., (*for to*); -foreign verss. generally; -Daub., Dodd., Wesl., Wakef., Woodh., Thom., Allw., Penn, Sharpe, Lord, Treg., Murd., Kenr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
unto the beast, until the words of God shall be fulfilled.	αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇ τὰ ῥήματα τοῦ Θεοῦ.	the beast, until 'the words of God ' be finished.
18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.	18 Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.	18 And the woman 'whom thou sawest is that great city, which 'hath kingship over the kings of the earth.
CHAP. XVIII.	CHAP. XVIII.	CHAP. XVIII.
AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.	ΚΑΙ μετὰ ταῦτα εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἑξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.	'AND after these things I saw 'an angel 'descending from heaven, having great 'authority; and the earth was lightened with his glory.
2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.	2 καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ μεγάλῃ, λέγων, Ἐπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμιστημένου·	2 And he cried 'mightily with a 'loud voice, saying: 'Fallen, fallen, is Babylon the great, and is become 'a habitation of 'demons, and 'a hold of every 'unclean spirit, and a 'hold of every unclean and 'hated bird.

<sup>a</sup> For τὰ ῥήματα, all the recent editors read οἱ λόγοι ('A. B. a 26. β 7. Compl.').

<sup>e</sup> For the change of verb, see ch. 15: 1, N. c. For the change of tense, see W., T., C., G., R.;—Latin verss., German verss. (except Beng., Moldenh.), It., Fr. G.,—M.,—S.;—B. and L. (*fussent*), Daub., Thom., (*are*), Dodd., Wakef., Sharpe, Kenr. But all the recent editors read τελεσθήσονται ('A. a 8. γ 2. Compl.;'—except Matth., who has τελεσθῶσιν 'B. a 18. β 7. γ 2'). I recommend that this reading be adopted, and translated: *shall be finished*.

<sup>f</sup> See 2 Pet. 2: 11, N. f.

<sup>g</sup> W., R., (*hath kingdom*);—Vulg. (*habet regnum*), Syr. (= [*cui*] *est regnum*), Germ. (*das Reich hat*), Dt. (*het koningrijk heeft*), It. (*ha il regno*), Fr. G.,—M., (*a son règne*), Fr. S. (*a le royaume*);—Erasm., Pagn., Vat., Bez., Par., Cocc., (*as Vulg.*), Castal. (*regnum . . . oblinens*), Hamm., Daub., (*hath the kingdom*), Vittr., Ros., (*habet imperium*), Beng. (*das Königreich hat*), Moldenh. (*königliche Herrschaft hat*), Wakef. (*hath rule*), Newc., Woodh., Stu., Murd., (*hath dominion*), Thom. (*hath sovereignty*), Greenf. (= Syr.), Lord (*has empire*), Treg. (*holdeth sovereignty*), De W. ('*Herrschaft, oder Königthum hat*'), Hengst. (*das Königthum hat*), Kenr. (*hath a kingdom*), Ebr. (*hat das Königreich*).

<sup>h</sup> The καὶ is cancelled by Matth., Lachm., Bloomf., Treg. Words., Tisch., on the authority of A. B. 'a 17. β 6. Copt. Syr. Slav. MS.'—Before ἀγγελον, all the recent editors insert ἄλλον ('A. B. a 17. β 5. γ 2. Compl. Er. Vulg. Copt. Aeth. Syr. Arm. Ar. P. Slav. After ἀγγελον a 8.'). I recommend

that this reading be adopted, and that the version stand as in E. V.: *another*.

<sup>b</sup> See ch. 10: 1, N. a, &c.

<sup>c</sup> See ch. 12: 10, N. s, &c.

<sup>d</sup> For ἐν ἰσχύϊ, φωνῇ μεγάλῃ, all the recent editors, except Beng. and Bloomf., read ἐν ἰσχυρᾷ φωνῇ ('A. a 13. [ & 13.] γ 2. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Arm. Arr. *ισχ. φω. B. a 9. β 3.*). Beng. retains the received text, except that he omits the preposition. Bloomf.: 'I cannot, without strong reasons, consent to part with an expression so Hellenistic and in the manner of St. John as ἐν ἰσχύϊ. I suspect that St. John wrote ἔκραξεν ἐν ἰσχύϊ, and that the words ἰσχυρᾷ φωνῇ and φωνῇ μεγ. came from the Scholiasts. I now find that ἐν ἰσχύϊ must have been in the copies of St. Jerome' (the Vulg. ed. having *in fortitudine*) 'and of Tichonius.' And so Hengst., who also cites Sept. Ps. 29: 4.

<sup>e</sup> See ch. 1: 10, N. x.

<sup>f</sup> See ch. 14: 8, N. l.

<sup>g</sup> The indefinite article, or none, is found in E. V., last clause;—the foreign verss. (except Fr. G.,—M., B. and L.);—Wesl., Wakef., Woodh., Thom. and Murd. (once), Allw., Penn, Sharpe, Stu., Lord, Treg., Words.

<sup>h</sup> See ch. 9: 20, N. n.

<sup>i</sup> E. V., last clause; and see ch. 17: 4, N. y;—W., R.;—foreign verss. (except Pagn., Castal., Bez., Par., Vittr.) use the same word in both clauses;—Brightm., Daub. and the later English verss. (except Words.).

<sup>j</sup> On φυλακὴ Rob. remarks: 'In N. T. trop. of Babylon as the *watch-post, station, haunt* of demons and unclean birds,



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.</p>	<p>3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.</p>	<p>3 For of the wine of the wrath of her fornication have all the nations drunk, and the kings of the earth committed fornication with her, and the merchants of the earth became rich from the power of her luxury.</p>
<p>4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,</p>	<p>4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, Ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς.</p>	<p>4 And I heard another voice from heaven, saying: 'Come forth out of her, my people, that ye have no fellowship with her sins, and that ye receive not of her plagues;'</p>

<sup>1</sup> The words *ἐκ . . . αὐτῆς* are translated before the verb and its subject in all foreign verss. (except the It. and French, Greenf.);—Treg.—The words *τοῦ οἴνου* are cancelled by Lachm., Treg., Words., on the authority of 'A. C. Vulg. MS. Am. Tol. Aeth.'

<sup>2</sup> The order of Germ.;—Beng., Moldenh., De W., Hengst.

<sup>3</sup> See ch. 12: 5, N. x.

<sup>4</sup> For *πέπωκε*, Matth. and Words. read *πεπώκασι* ('a 15. β 2'); Lachm., *πέπτωκαν* ('A. C. Copt. Aeth.');

Treg., who at first gave *πεπώκασι*, in the second edition of his version translates *πέπτωκαν*, or *πεπώκασι* (B. 'a 6. β 4'). Three cursive MSS. and the Compl. have *πεπότιξε*.

<sup>5</sup> See ch. 17: 17, N. w, &c. W. (*did*);—Herd., Wakef., Mey.

<sup>6</sup> See ch. 3: 17, N. r. For the time, see N. p, &c. R.;—Herd., Wakef., Mey.

<sup>7</sup> W., T., C., G., (*of*);—Vulg. (*de*), Syr. (= Greenf. γ<sub>2</sub>), German verss. (*von*;—except All.), Dt. (*uit*), It. (*del*), French verss. (*de*);—Erasm., Vat., Grell., (*as Vulg.*), Brightm. (*of*), Cocc. (*ex*), Berl. Bib. (*aus*), Wakef., Woodh., Ew. (*ob*), Lord;—Schöttg., Seleus., (*as Cocc.*), Rob.

<sup>8</sup> 'Her mighty luxury.' Nowhere else in the N. T. has *δύναμις* the sense here assigned to it in E. V.; nor is *delicacies*, at least as now used, equivalent to the Vulg. *deliciarum*.—E. V. marg. (*power*);—W., R., (*virtue*), T., C., G., (*of her pleasures*);—Vulg. (*virtute deliciarum ejus*), Syr. (transferring *στρήνου*, which word it uses also in 1 Tim. 5: 6, is here rendered by De D., *potentia luxus ejus*), Germ. (*ihrer grossen Wollust*), Dt. (*kracht van hare weelde*), Fr. M. (*excès de son luxe*), Fr. S. (*puissance de ses délices*);—Erasm., Vat., Grell., (*as Vulg.*), Bez., Grot., Vitr., Eichh., Heinr., Ros., (use *luxus* for *στρ.*;—Ew. *luxuriae*; Wahl *luxurie*), Aret., Cocc.,

where they resort and hold their vigils, Rev. 18: 2 bis. Comp. Is. 34, 11 sq. Jer. 50: 39; 51: 37. Others i. q. *hold, den, cage*, in which they are imprisoned . . . but less well.' Neither *hold* nor *den*, however, when found in such a connection, carries with it the idea of imprisonment.—E. V., previous clause;—Germ. (*Behältniss*), Dt. (*bewaarplaats*), It. (*prigione*);—Beng., Moldenh., Hengst., (*as Germ.*), Newc. (*haunt*), All.

(*potentia lasciviae ejus*), Brightm. (*as T.*), Hamm. (*power of her pride*), B. and L. (*as Fr. M.*), Daub., Beng. and Moldenh. (*ihrer mächtigen Schwelgerei*), Dodd., Newc., Thom., Allw., Stu., Ell., Murd., Barn., (*ab. of her luxury [luxuries]*), Gill ('or, *luxury*'), Herd., Mey., (*ihrer Wollust Macht*), Wakef. (*gains of her wantonness*); Woodh. (*ab. of her insolent luxury*), Stolz, De W., Hengst., (*Macht ihrer Ueppigkeit*), Goss., All., (*ihre grosse Uepp.*), Lord, Kenr., (*strength of her luxury*), Treg. (*power of her del.*), Ebr. (*Kraft ihrer Ueberfülle*);—Schöttg. (*potenti luxu ipsius*), Schleus. (*nimio luxu ipsius*), Rob. ('abundance, vastness, of her luxury and proud voluptuousness'), Green (here defines *στρ.*: *wantonness, luxury, voluptuousness*). Comp. v. 7, N. c.

<sup>9</sup> For *ἐξέλθετε*, Matth., Lachm., Treg., Words., read *ἐξελθε* (B. C. 'a 16. β 4. *ἐξέλθατε* A.').—For *forth*, see ch. 9: 3, N. m, &c.

<sup>10</sup> E. V., Eph. 5: 11. In Phil. 4: 14, the only other place where this verb occurs, and where, as here, it is construed with the dative of the thing, E. V. renders it, *communicate with*;—Treg. (*may have no f. with*).

<sup>11</sup> Instead of the comma of previous editions, or the colon of the original edition, the Amer. Bible Soc.'s late Revision closes this verse with a period, somewhat to the injury of the connection. That Babylon's cup of iniquity was now full, and ready to overflow into the fires of wrath, is mentioned (v. 5) as the special and urgent reason why God's people should leave her without delay, even as Lot was hurried out of Sodom on the morning of her overthrow. No Greek text has a period.—Excepting Bloomf., all the recent editors give the last clause thus: *καὶ ἐκ τῶν πλ. αὐτ. ἵνα μὴ λάβ.* (A. B. C. 'a 20. β 6. Compl.').

(*Aufenthalt*), Penn, Kenr., De W. and Ebr. (*Gefängniss*). The same word is used in both clauses by W., R.;—foreign verss. (except Fr. G.,—M., B. and L.);—Newc., Woodh., Penn, Sharpe, Ell., Lord, Murd., Kenr.

<sup>12</sup> Fr. S. (*détesté*);—Berl. Bib., Moldenh., Stolz, Van Ess, Goss., De W., Ebr., (*verhassten*), Herd., Mey., (*gehasseten*), Woodh. (*abominated*), Sharpe, Lord.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
5 For her sins have reached unto heaven, and God hath remembered her iniquities.	5 ὅτι ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.	5 For her sins have *followed unto heaven, and God hath remembered her iniquities.
6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.	6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν.	6 *Render unto her *as she also *rendered *unto you, and double *unto her double according to her works: in the cup which she *mixed, *mix unto her double.
7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart,	7 ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι	7 How much she *glorified *herself and *lived luxuriously, so much torment and sorrow give her; for *in her heart she saith:*

\* E. V., always elsewhere (91 times);—T., C., (*gone up*);—Dt. ([*de eene op de andere*] *gevolgd*), Fr. G.,—S., (*se . . entresuivis*);—Brightm., Engl. Ann., (give the above as the literal rendering, which the former then changes into *are heaped up*), Par. (retains Bez.'s *accumulata . . pertigerunt*, but in the commentary explains *ἠκολ.* by *consecuta sunt invicem*), Cocc. (*sequuta sunt*. q. d. creverunt ordine se invicem sequentia et catenae more inter se colligata peccata ejus.), Grell., Vittr., (*as Bez.*), Berl. Bib., Dodd., Gill ('*Or have followed unto heaven*; one after another, in one age after another, until they have been as it were heaped up together, and have reached the heavens.'), Wakef. (*accompanied [her]*);—Rob. But, for *ἠκολούθησαν*, Mill approves, and all the recent editors adopt, *ἐκολλήθησαν* (A. B. C. 'a 27. β 5. Compl. [Vulg.] Copt. Aeth. Syr. [Arm.] Arr. Slav.'). I recommend that this reading be followed, and translated: *have accumulated*—(the only Babel-tower, Gen. 11: 4 comp. with E. V. Ps. 16: 2, that fallen man succeeds in building)—as this perhaps gives the idea better than any merely etymological equivalent. Grot. (*coacervatae sunt*), Daub. (*have cleaved up*), Gill ('*have cleaved, or glued . . her sins as it were soldered together, and stuck fast to her, and being joined and linked together made a long chain, and reached to heaven, and cleaved to that, and cried for vengeance.*'), Eichh. ('*adhaeserunt quasi perpetui comites.*' He regards the construction as pregnant, thus: *clave to her, and went with her*, as in ch. 14: 13;—and so Heinr., Bloomf. But Scripture does not represent sinners as going to heaven to be judged.), Stolz (*thürmten*), Mey., Ebr., ([*es haben sich gehäuft*], Van Ess (*häuften sich auf*), Greenf. (עֲבָרָה. Comp. Jer. 51: 9.), Ros. (uses, and, as usual, without naming, Grot. and Eichh.), Penn (*are heaped up*), Lord, Treg. ('*have been builded together, or, have adhered to one another*'), Hengst. ('a pregnant construction for: they reach to heaven and adhere to it;—and so Wahl, probably Rob., Schirl. Hengst. finds 'a quite similar breviloquence in the use of this verb' in Sept. Ps. 43: 25; 118: 25; Lam. 2: 2; Zech. 14: 5; Baruch 1: 20, and remarks: 'The sticking fast of guilt to heaven is an aggravating

mark of its greatness; but the idea itself is a harsh one, and without example elsewhere in Scripture.

'Th' ethereal mould

'Incapable of stain would soon expel

'Her mischief, and purge off the baser fire,

'Victorious.' Milton, *P. L.*, ii. 139–142.).

\* W. (*yield . . . yielded*), R. (*render . . . hath rendered*);—Latin verss., except Castal., (*reddite . . . reddidit*), It. (*rendete il cambio . . . ha fatto*), Fr. G.,—M., (*rendez . . . a fait*);—B. and L. (*as Fr. G.*), Daub., Dodd. (*give . . . has given*), Wakef., Newc. (*as R.*;—and so Woodh., Stu., [*has*], Thom., Allw., Penn, Kenr.), Lord (*give . . . gave*).

† For *as she also*, see ch. 6: 11, NN. g, h, &c.

\* The *ὑμῖν* is cancelled by all the recent editors, on the authority of A. B. C. 'a 20. β 5. Vulg. MS. Am. Tol. Copt. Aeth. Syr. Arr. Slav. MSS.' I recommend that this reading be adopted, and the words, *unto you*, omitted.

\* This second *αὐτῇ* is cancelled by Matth., Lachm., Treg., Words., Tisch., on the authority of 'A. C. 2. 8. 9. 14. 19. 92. Vulg. Slav. MSS.—For *mixed, mix*, see ch. 14: 10, N. y. The historical time is employed by E. V. in the first clause, and in vv. 14, 15, 16, 19, 23; &c.;—W., T., C.;—Herd., Wakef., Thom., Mey., Sharpe.

† For the omission of *hath*, see v. 6, N. a.—For *ἐαυτήν*, Matth., Lachm., Treg., Tisch., read *αὐτήν* (A. B. C. 'a 10. β 2.').

\* Comp. v. 3, N. s. T., C., G., (*lived wantonly*);—It. (*è lussuriata*);—Pagn., Castal., Bez., Par., Grot., Grell., Heinr., Ros., (*luxuriata est*), Vittr. ([*quantum*] *sibi . . . luxus dedit*), Lowm., Thom., ([*in full proportion to*] *her . . . luxury*), Guyse ([*in proportion to*] *her luxurious way of living*), Dodd. (*lived in luxury*), Gill ('*lived deliciously; in a very luxuriant manner*'), Wakef. ([*according to*] *her . . . luxuries*), Newc., Woodh. (*wanton in luxury*), Ew. (*luxu diffuit*), Ell., Lord.

\* The Greek order is retained by W.;—Latin verss., Syr.;—Beng., Ebr., (*sie in*), Herd., Woodh., Mey., Lord, De W.—After λέγει, Matth., Lachm., Treg., Tisch., add *ὅτι* (A. B. C. 'a 24. β 5. Compl.').



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
I sit a queen, and am no widow, and shall see no sorrow.	βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω.	I sit * queen, and 'widow I am not, and 'sorrow I shall 'never see.
8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong <i>is</i> the Lord God who judgeth her.	8 Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ῥῆξουσιν αἱ πληγαὶ αὐτῆς, θάνα- τος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυ- ρὸς Κύριος ὁ Θεὸς ὁ κρίνων αὐτήν.	8 Therefore 'in one day shall her plagues come, death, and 'sorrow, and famine; and 'with fire shall she be utterly burned: for 'mighty <i>is</i> the Lord God who 'judgeth her.
9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,	9 Καὶ κλαύσονται αὐτήν, καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύ- σαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώ- σεως αὐτῆς,	9 And the kings of the earth, who 'with her ' committed for- nication and lived 'luxuriously, shall 'weep 'for her, and *'wail 'over her, when they ' see the smoke of her burning,
10 Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon,	10 ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ	10 Standing afar off for the fear of her torment, saying: Alas, alas, that great city Babylon,

\* Not, 'a queen among queens;' but, 'superior to all others.' *Divom incedo regina* (Virgil, *Aen.* i. 46.). Comp. ch. 17: 18; Ps. 29: 10.—It., Fr. G. ([comme] *Reine*), Fr. M.,-S., (*en reine*);-B. and L., Daub. and Stu. (*as queen*), Beng., All., De W., Hengst., (*als Königin*), Kenr.

† For *widow I am not*, see R.;-Vulg. (*vidua non sum*), Syr.;-Erasm., Vat., Cocc., (*as Vulg.*), Beng. (*eine Wittwe bin ich nicht*);-and so, but without the *eine*, Herd., Kist., Mey., All., De W., Ebr.). Many others repeat the pronominal subject, and translate οὐκ by an adverb.

‡ The Greek order of the noun and verb is retained by R.;-Latin verss. (except Vittr.), Syr., German verss. (except Moldenh.), Dt.;-Woodh., Kenr.—For οὐ μὴ, see ch. 3: 12, N. j., &c. It is here rendered adverbially by W., R.;-Vulg., Syr., German verss. (except Moldenh.), It. (*non . . grammai*), Fr. G.,-M.,-S.;-Erasm., Vat., Aret., Cocc., Dodd., Newc., Woodh. (*never*), Thom., Allw. (*by no means*), Greenf., Penn, Sharpe, Kenr.

§ The order of ἐν μιᾷ ἡμ. is preserved in W., R.;-Latin verss., Syr., It., Fr. S.;-Beng. (*werden an Einem u. s. w.*), Dodd., Herd., Wakef., Woodh., Thom., Mey., Allw., Greenf., Penn, Stu., Lord, Treg., De W., Murd., Ebr. Comp. E. V., vv. 10, 17, 19.

|| E. V., v. 7; ch. 21: 4;—T., C., G.;-Wesl., Wakef., Woodh., Thom., Allw., Lord, Kenr. All foreign verss. use the same word as in v. 7.

¶ The Greek order is retained in R.;-Latin verss., Syr., German verss. (Moldenh. *sie wird mit u. s. w.*), Dt. (= Moldenh.);-Woodh., Greenf.

\* See ch. 5: 2, N. d.

† For κρίνων, all the recent editors read κρίνας (A. B. C. α 19. β 5. Compl. Vulg. MS. Copt. Syr. Arm. Arr. Slav.

MSS.). I recommend that this reading, which Mill also approves, be adopted, and translated: *judged*;—that is, before the destruction, which is now regarded as accomplished.

‡ This order is observed in Latin and German verss., Syr., Dt.;-Treg.

§ See v. 7, N. b, &c.

|| See v. 7, N. c, &c.

¶ E. V., vv. 11, 15, 19, and always (36 times) elsewhere. See Matt. 2: 18, where κλαίω is followed, as here (and as our *to weep* is often construed in poetry), by an accusative;—W., T., C., G., (*beweep*);-Latin verss. (*flebunt*;—except Castal., *deplorabunt*; and Vittr., *deflebunt*), Syr., Germ. (*beweinen*), Dt. (*beweenen*), French verss.;-Beng. and later German verss. (*weinen*), Wesl., Wakef., Greenf., Stu., Murd., Kenr.—For κλαύσονται, Matth., Knapp, Mey., Sch., Treg., Words., Tisch., have κλαύσουσι ('B. C. α 25. β 4. Compl.'). Bloomf. regards this as 'probably true.'

§ All the recent editors cancel αὐτήν, on the authority of 'A. B. C. α 21. β 5. Compl. Vulg. Copt. Syr. Arm. Arr. Slav.' I recommend that this reading be adopted, and that the version stand thus: *weep and wail*.

\* E. V., ch. 1: 7. Comp. also Luke 8: 52; 23: 27;—W., R., (*bewail themselves*), T., C., G.;-Treg.

† E. V., v. 11 (in both places Treg., Words., Tisch., [and here Matth.] read ἐπ' αὐτήν);—W. (*on*), R. (*upon*), T., C., G.;-Latin verss., except Castal., (*super*), German verss. (*über*), Dt. (*over*), Fr. G.,-M., (*sur*);-Daub., Wesl., Woodh., Treg., Kenr.

‡ Beng., Wesl., Wakef., Newc., Thom., Mey., Penn, Sharpe, De W., Words., Hengst.

\* This accidental interruption of the alphabetical series is retained on account of previous references to subsequent notes.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that mighty city! for in one hour is thy judgment come.	πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.	that mighty city! for <sup>in</sup> one hour thy judgment <sup>came</sup> .
11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:	11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι.	11 And the merchants of the earth <sup>1</sup> weep and mourn over her; for no <sup>one</sup> buyeth their <sup>lading</sup> any more;
12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,	12 γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ βύσσου, καὶ πορφύρας, καὶ σηρικῶν, καὶ κοκκίνων· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου,	<sup>12</sup> <sup>2</sup> Lading of gold, and of silver, and of precious <sup>stone</sup> , and of <sup>pearl</sup> , and of fine linen, and of purple, and of silk, and of scarlet, and all thyine wood, and all <sup>ivory</sup> <sup>furniture</sup> , and all <sup>furniture</sup> of most precious wood, and of brass, and of iron, and of marble,

\* The ἐν before μιᾷ, bracketed by Bloomf., is cancelled by all the other editors, on the authority of 'A. B. C. α 26. β 6. Compl. Vulg. Slav. MSS.'—ἦλθεν. They might have seen it come. Comp. v. 16, N. p and Jude 14, N. k.

† Here the future becomes present; in vv. 17–19, historical. E. V. (following the older English and many foreign verss.) removes the middle step in the transition. But the reading, κλαύσουσι καὶ πενθήσουσιν (B. 'α 21. β 5. Vulg. Arr.' The Syr. might have been added.), is adopted, and that only in part, by Matth. alone of recent editors.—Fr. S.;—Erasm., Vat., Hamm., Cocc., Vittr., Daub., Beng., Wesl., Wakef., Newc. (marks *shall* as supplied), Woodh., Mey., Allw., Sharpe, Stu., Lord, Treg., De W., Words., Hengst., Ebr.

‡ See ch. 3: 7, N. p, &c.

§ The Sept. (Ex. 23: 5; 2 Kings 5: 17) use γόμος, from γέμω *to be full*, for a *burden* generally. But the strict classical meaning of a *ship's lading* appears in the only other passage of the N. T. where the word occurs, Acts 21: 3. Nor is the sense *merchandise*, provided by the N. T. lexicons for the present case, necessary or proper, except under the special notion of *freight*; and this the word *merchandise* does not convey. The merchants are arrested on their voyage, while yet 'off at sea' (Milton, *P. L.* iv. 161), by the sight of the conflagration; or, if they are supposed to have already landed at a remote part of the coast (v. 19), their cargoes are still unbroken.—Syr. (= De D. *onus*), Dt. *marg.* ('*schippracht*, of, *lading*')—Hamm. (*freight*), Berl. Bib., Ros., Hengst., (*Ladung*), Daub., Dodd. in v. 12 (*ladings*), Heinr. (*Schiffsladung*;—which De W. also gives as the proper sense), Murd. (*cargo*).—For the omission of the article at the beginning of v. 12, see R.;—Dt., It., Fr. S.;—Beng., Wesl., Herd., Wakef., Woodh., Mey., Allw., Penn, Sharpe, Lord, De W., Words., Kenr., Ebr.

¶ The alternation in vv. 12, 13 between the genitive case under the government of γόμον, and the accusative in apposi-

tion, though disregarded by the Vulg. and many others, is to be noted as, at the least, a characteristic of style (see ch. 14: 6, N. f, &c.). It is preserved throughout by Dt.;—Erasm., Pagn., Vat., Castal., Cocc., Grell., Vittr., Moldenh., Penn, Scholef., Treg., Hengst.; and partially by Brightm., Hamm. and others.

¶ See ch. 17: 4, N. x.

¶ W., T., C., R.;—Vulg.;—Erasm., Vat., Aret., Cocc., Grell., Vittr., Daub., Wesl., Woodh., Allw., Stu., Lord, Kenr. (Milton, *P. L.* ii. 3. 4:

'Or where the gorgeous cast with richest hand

'Show'rs on her kings Barbaric *pearl* and gold.')

For μαργαρίτου, Lachm. edited formerly μαργαρίταις ('A.'), now μαργαρίτας ('C.').

¶ Except Beng. and Bloomf., all the recent editors have βύσσινον ('A. C. α 22. β 5.').

¶ There is nothing for *manner* here, or in the next clause, in W., R.;—Latin verss. (except Castal.), Syr., Fr. S.;—Dodd., Wakef., Sharpe, Lord, Treg., (*every*;—and so, in the first instance, Stu., who in the second has *all*), Newc., Woodh., Allw., Greenf., Penn, Hengst., Murd., Kenr. E. V. follows T., C., G. —'Ελεφάντ. is rendered by an adjective in Dt.;—Erasm. and later Latin verss., Wakef., Newc., Sharpe, Stu., Lord, De W., Ebr. Herd. and Mey. (*Elfenbeingeräth* [*-rätke*]).

¶ Here σκεῦος is taken in the more general sense, which E. V. ascribes to it in Matt. 12: 29; Mark 3: 27; Luke 17: 31.—Latin verss. (use *vas*;—which, however, like the term employed by the Syr., and Greenf.'s *ܐܝܬܐ*, is of wider application than our *vessel*), Fr. M., (*meubles*, in the first instance), Fr. S. (*meuble*);—Daub., Lowm. ('all curious manufactures'), Herd., Mey., (see N. s), Woodh., Thom. (*wares*), Heinr. (*vasa et utensilia*), Allw., Stolz (*Geräthe*;—and so Kist., Van Ess, De W., Ebr.), Stu. (in the second instance), Hengst. ('Then follow materials for gorgeous furniture, and furniture made out of gorgeous materials.' Equally general is Barn.'s explanation.).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.	13 καὶ κινάμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.	*13 And cinnamon, " and "incense, and "ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and "cattle, and sheep, and of horses, and of chariots, and of "bodies, and souls of men.
14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.	14 καὶ ἡ ὀψώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ εὕρησῃς αὐτά.	14 And the fruits "that thy soul lusted after "have departed from thee, and all "the dainty and "the "bright things "have departed from thee, and "never, never more "shalt thou find them.
15 The merchants of these	15 Οἱ ἔμποροι τούτων οἱ πλου-	15 The merchants of these

\* Excepting Matth., all the recent editors here insert (with the approbation also of Mill) the words καὶ ἀμωμον, on the authority of 'A. C. 6. 11. 12. 17. 19. 34. 35. 36. Vulg. MS. Am. Tol. Syr. Aeth. Slav. MSS.' The omission in many MSS. is accounted for from the resemblance to the κινάμ. preceding. I recommend that this reading be adopted, and translated: *and amomum*. So Daub., Beng., Wesl., Newc., Woodh., Clarke, Ell., De W., Hengst., Murd.;—the lexicons. It is rendered by Moldenh. and Mey., *Balsam*; Sharpe, *ginger*; Stu., *fragrant spice*; Lord and Treg., *spice*; Words., *amomus* (?), Ebr., *Gewürz*.

† See ch. 5: 8, N. h.

‡ The singular is retained by R.;—Latin verss. (use *unguentum*;—except Cocc., *myrum*), Syr., Dt. (*welriekende zalf*), Fr. S. (*de l'essence*);—Dodd., Thom., (*myrrh*), Wesl., Moldenh. and Hengst. (*Salbe*), Stu., Lord, Treg., Kenr., Ebr. (*Myrrhe*).

§ According to the etymology and usage, κτήνη denotes only beasts in which men have *property*, *domestic animals*, and here, as distinguished from πρόβατα and ἵππων, is rendered as above by Newc., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Treg. W. (*work beasts*);—Latin verss. (*jumentorum* [—*ta*]), Dt. (*lastbeesten*), It. (*giumentt*), Fr. G. (*jumens*), Fr. M. (*bêtes de charge*), Fr. S. (*bêtes de somme*);—B. and L. (*as Fr. M.*), Berl. Bib., Ebr., (*Lastthiere*), Dodd. (*kine*), Moldenh. (*grosses Vieh*), Herd., Stolz, Kist., Goss., Van Ess, Mey., All., De W., (*Lastvieh*), Murd. (*beasts of burden*), Kenr. (*oxen*).

¶ Whether σωμάτων, agreeing in case with ἵππων καὶ ῥεδῶν, not with ψυχὰς, designates *freemen* or *hired servants* (Grot., Hamm., Wells), or *slaves in general* (E. V., &c., Ebr.), or the *lowest class of slaves* (Ew.), or slaves considered as *burden-bearers* (Hengst.) or as *grooms* (Stu.), &c.; and whether ψυχὰς, on the other hand, denotes the *persons of men not slaves* (Engl. Ann., as one meaning), or *slaves in general* (Grot., Vittr., Ew., Stu., &c.), or *slaves generally*, but *in reference to their higher capacities* (Hengst.), or the *spiritual part of men* (Brightm., Engl. Ann. as another meaning, Wesl., Scott, &c., Ebr.), or

their *lives* (Wakef.), or the *souls of dead men* (Aret., Par., Dt. Ann., &c.), &c.; these and such like questions for the commentator ought not to control the translation. Nor is any one answer so certain and obvious as the propriety of preserving the at least verbal opposition between σῶμα and ψυχή, taken according to their common meaning.—E. V. *marg.*;—T., C.;—Syr. (= De D. *corporum*), Germ. (*Leichname*), Dt., Fr. S.;—Castal., Brightm., Engl. Ann., Hamm., Cocc., Vittr., B. and L., Berl. Bib. and Herd. (use *Leiber*), Wesl., Wakef., Woodh., Thom., Clarke, Greenf., Penn, Lord, Treg., Murd. E. V. and others follow the Vulg. *mancipiorum*.

\* Marginal note: 'Gr. of the lust of thy soul.'—The σοῦ is read immediately after ὀψώρα by Lachm., Treg., Words., Tisch., on the authority of 'A. C. 35.'

† Stu., Lord, (*hath [have] gone*), Treg., Murd.

‡ The construction without a relative is retained by W., R.; Latin and French verss., Syr., It.;—Brightm., Daub., Dodd., Moldenh., Herd., Wakef., Woodh., Thom., Mey., Greenf., Sharpe, Lord, De W., Murd., Kenr., Ebr. The first article is translated by Syr., It., Fr. G.,—M.,—S.;—Daub., Woodh., Allw., Penn, Sharpe, Ebr. Wakef. and Thom. use a demonstrative pronoun in both cases.

§ See ch. 15: 6, N. e. Rob.'s *costly things* is but an inference.

¶ For this ἀπῆλθεν, all the recent editors read ἀπώλετο (A. B. C. 'a 19. β 6. Copt. Arr. Slav. MS. ἀπώλοντο α 8. Compl. Vulg. Syr. Slav. MS.) I recommend that this reading be adopted, and translated: *have perished*.

\* See ch. 3: 12, N. j, &c. Here the triple negative is rendered as above by Woodh.

† For εὕρησῃς, Beng., Matth., Tisch., have εὕρηξ (B. 'a 15. β 7.) 'which,' says Bloomf., 'seems to be the true reading, and has internal evidence in its favour';—Compl., Erasm., εὕρησεις ('37. 49. ');—Lachm., Treg., Words., εὕρησονσιν ('A. C. 34. 35. 36. 90. Vulg. Syr. '), Words. also following the Syr. in attaching to it, as subject, οἱ ἔμποροι of the next verse. W. has the same construction.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,	τήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,	things, <sup>s</sup> who <sup>b</sup> became rich by her, shall stand afar off for the fear of her torment, weeping and <sup>i</sup> mourning,
16 And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!	16 καὶ λέγοντες, Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος.	16 <sup>j</sup> And saying: Alas, alas, that great city, <sup>k</sup> which was clothed <sup>l</sup> with fine linen, and purple, and scarlet, and <sup>m</sup> gilded with <sup>n</sup> gold, and precious <sup>o</sup> stone, and pearls! <sup>p</sup> for in one hour <sup>p</sup> were made desolate so great riches.
17 For in one hour so great	17 Καὶ πᾶς κυβερνήτης, καὶ	17 And every <sup>r</sup> pilot, and <sup>r</sup> all

<sup>s</sup> See 2 Pet. 2: 11, N. f.

<sup>b</sup> See ch. 3: 17, N. r.

<sup>i</sup> E. V., 7 times (in 4 of which it is coupled as here with *χλαίω*) out of 10;—W. R.;—Dodd., Wesl., Wakef., Newc., Allw., Penn., Stu., Lord (*lamenting*), Treg., Murd. (*will mourn*). Kenr.

<sup>j</sup> Except Matth. and Griesb., and Knapp who brackets, all the recent editors cancel the *καὶ*, on the authority of A. B. C. <sup>a</sup> 11. β 5. Copt. Syr. Arr. Slav. MS.'

<sup>k</sup> R.;—Daub., Wakef., Newc., Woodh., Allw., Penn., Stu., Lord, Murd., Kenr.

<sup>l</sup> See ch. 7: 13, N. u, &c.

<sup>m</sup> See ch. 17: 4, N. w. —For *χρυσῷ*, all the recent editors (except Bloomf.) read *χρυσίῳ* (A. B. C. and 26 cursive MSS.). The previous *ἐν* is also bracketed by Treg., and cancelled by Matth., Lachm., Hahn, Words., on the authority of A. B. <sup>a</sup> 19. β 4.'

<sup>n</sup> See ch. 17: 4, N. x.

<sup>o</sup> Of the recent editors, Words. alone attaches this clause to v. 17; but he agrees with many others in separating it from what precedes merely by a comma. Comp. vv. 10, 19.

<sup>p</sup> Comp. E. V., v. 19; ch. 17: 16; Matth. 12: 25; Luke 11: 17 (the only other places where *ἐρημώω* occurs). Here also the passive of a transitive verb is employed by R. (*to make des.*);—German verss. (*verwüsten, verheeren, zu Grunde richten, veröden*);—except Herd., All.), Dt. (*verwoesten*), It. (*distuggere*), Fr. G. (*mettre à néant*), Fr. M. (*dissiper*), Fr. S. (*dévaster*);—Vat. and later Latin verss. (*desolare, depopulare, vastare*), Dodd., Woodh., Treg., (*as R.*), Wakef., Newc., Thom., Stu., Murd., (*to [utterly] lay waste*), Greenf. (כָּהַן), Lord (*to destroy*). Syr. uses the same word as in v. 19, &c., = כָּהַן; Wesl., *to become des.*; Allw., *to come to desolation*. —For the time, see v. 10, N. k. &c. Wakef., Mey. —For the order, see Latin verss., Syr., Germ., Fr. G.;—M.;—B. and L., Beng., Mey., Greenf., Hengst., Ebr. The emphasis lies quite as much on the idea of the riches themselves, just enumerated, as on the great-

ness and suddenness of the desolation. —For the construction of *riches* with a plural verb, see E. V., everywhere else;—W., G., R.;—Wells, Dodd., Wesl., Sharpe, Stu., Lord, Murd., Kenr.

<sup>q</sup> In Ezek. 27: 8, 27, 28 the Sept. render בְּנֵי יָם (Greenf.'s word here) by *κυβερνήτης* (Jon. 1: 6, by *πρωρεΐς*); E. V., by *pilot*. This officer may here be prominently mentioned, as one standing on the look-out. —Latin verss. (use *gubernator*;—except Castal.), Dt. (*stuurlieden*), French verss. (use *pilote*;—except G.);—Beng., Moldenh., Herd., All., Stier, Hengst., Ebr., (use *Steuermann*), Dodd., Wakef., Newc., Woodh., Clarke, Allw., Stu., Lord, De W. (*Steuerleute*), Murd., Kenr., Barn.;—the lexicons (except Schleus.).

<sup>r</sup> 'All the crowd on the ships;' as if mustering at an alarm from the pilots. —For *crowd*, see Germ. (*Haufe*), It. (*ciurma*);—Erasm. and later Latin verss. (*turba*;—except Castal.), Clarke ('the crowd or passengers aboard'), Ew. (*multitudo*), De W. (*as Germ.*);—the lexicons. —For *on*, see ch. 1: 20, N. d, &c. Germ., Dt., Fr. M.;—B. and L., De W. —For *the* (that is, the ships going that way), see Germ., Dt., Fr. G.;—M.;—B. and L., Allw., Greenf., De W. —But, instead of *ἐπὶ τῶν πλοίων ὁ ὄμιλος*, all the recent editors, (except Bloomf., who, rejecting *ὁ ὄμιλος*, 'would retain vulg. *ἐπὶ πλοίων*, scil. ὧν, meaning . . . the *super-cargo*.) read *ἐπὶ (τὸν) τόπον πλέων*. The evidence stands thus: 'ὁ ἐπὶ τόπον πλέων A. (τὸν τ. B.) C. a 18. β 5. Vulg. MS. Am.\* Anglosax. Syr. Arm. Slav. MSS. *ἐπὶ τῶν πλοίων πλέων* a 8. β 2. γ 2. Compl. Slav. ed.' I recommend that the reading *ὁ ἐπὶ τόπον πλέων* be adopted, and, in connection with *πᾶς*, translated thus: *every one sailing to a place*, any place on any errand; = every one on a voyage, every passenger, every one not belonging to the vessel, either as officer (*κυβερν.*) or common sailor (*ναύτης*). The same thing might be classically expressed by *πᾶς ἔμπορος*. But this noun had just been used in its re-

\* The editions of the Vulg. have *qui in lacum* (by mistake, Father Simon thinks, for *locum*) *navigat*, and are followed by R. and Kenr., *saileth into the lake*. W. (*sail by ship into place*) translates the reading of the *cod. Am.*, *qui in locum navigant*.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off;	πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μαρκόθεν ἔστησαν,	the crowd 'on 'the ships, and 'sailors, and as many as 'ply the sea, stood afar off,
18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!	18 καὶ ἔκραζον, ὁρῶντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;	18 And "were crying 'as they saw the "smoke of her burning, saying: What city * like ' that great city?*
19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that	19 Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες,	19 And they cast dust 'upon their heads, and "were crying, 'as they wept and 'mourned, say-

\* Should the reading proposed in N. r be adopted, ναῦται might be rendered *mariners*. W., T. (*shipmen*);—so E. V. elsewhere, and here C., G., R. But the word, though etymologically best answering to ναύτης, is now scarcely current.;—Dodd., Newc., Thom., Kenr.

† Win.: 'Here θάλ. is to be regarded as the immediate object, as in γῆν ἐργάζεσθαι Pausan. 6, 10, 1.' See also Sept. Gen. 2: 5, 15; 3: 24; &c.—W., T., C., R., (*work in*) G. (*travail on*);—Vulg. (*in mari operantur*), Syr. (= *Vulg.*), Germ. (*auf dem Meer handthieren*), Dt. (*ter zee handelen*);—adding the note: 'D.is, die de zee bouwen.'). It. (*fanno arte marinaresca*);—Erasm., Vat., Grell., (*as Vulg.*), Hamm. (*deal in*), Cocc., Vittr., Eichh., Ew., Ros., (*mare exercent*), Daub. (*deal about*), Berl. Bib. (*ihr Werk auf d. M. haben*), Beng. (*as Germ.*), Dodd. (*bestow their labour upon*), Wakef. (*live by*), Newc. (*use*), Woodh. (*occupy*), Heinr. (*tractare mare, sulcare, das Meer gleichsam bearbeiten*), All., Goss., (*auf d. M. fahren*), Penn (*work on*), Stu., Lord (*worked at*), De W., Hengst., (*bearbeiten*), Kenr. (*labour on*), Ebr. (*das M. befahren*);—Rob. ('to work at the sea, as in Engl. to ply the sea, to follow the sea.').

‡ Fr. S. (*criaient*);—Brightm. (*did cry*), Cocc. (*clamabant*;—for *clamaverunt* of the other verss.), Wakef. (*were crying out*). Both here and v. 19, Lachm., Hahn, Treg., Words, read ἐκραζαν ('A. C. 35.').

§ Wakef.—For ὁρῶντες all the recent editors read βλέποντες (A. B. C. 'a 26. β 7. γ 2. Compl.').

stricted sense, in which alone it occurs in the N. T. or Sept. Beng. (*jeder so auf ein Ort hinschiffet*), Moldenh. (*alle [Schiffherren] die nach einem gewissen Ort hinfahren*), Eichh. ('ii, qui non totam navigationem absolunt, sed mercibus tantum emporis primariis ad loca non procul dissita devehendis vacant';—and so Heinr.; though he also suggests [and this is Ebr.'s view] that the clause may designate the *ship-captain*, as distinct from the pilot and sailors, the various classes being then summed up in ὅσοι τὴν θάλ. ἐργ., Newc. (*every one who saileth to the place*), Woodh., Lord, (*every one who saileth [sails] by the place*);—the former marking the as supplied), Thom. (*every one sailing to the place*), Clarke ('those who sail from

\* For καπνόν, Mill approves τόπον ('A. 10. Vulg.').

† The comparison challenged has been understood to respect *the greatness and suddenness of the present destruction* (Ew., Allw., Barn., &c.; and this is the idea most readily suggested by E. V.), or *the former glory and power* (so the large majority of translators and commentators from Pagn. to Hengst.; nearly all of whom, at least, supply a copula in the past time). But the amazement springs rather from *the contrast of the two* (vv. 10, 16, 17, 19; = 'Into what pit . . . from what height fall'n!' Milton, *P. L.*, i. 91, 92), and this is best expressed by the indefinite form of the Greek.—Vulg., Syr.;—Erasm., Vat., Cocc., Grell., Vittr., Woodh.

‡ For the omission of *unto*, see ch. 1: 13, N. d.—For *that*, see E. V., vv. 10, 16, 19; &c.;—Castal., Cocc., Vittr., (*illi*;—for the Vulg. *huic*), Woodh., Lord. Many have merely the definite article.

§ All the old English (including the original edition of E. V.) and foreign (except Hengst. and Ebr.) and most of the later English verss. have here the mark of interrogation, as in the parallel ch. 13: 4.

¶ For *upon*, see ch. 13: 16, N. f., &c.—For *were crying*, see v. 18, N. u.

§ See v. 18, N. v.

¶ At v. 11, and 6 times elsewhere out of 9, πένθω is rendered in E. V. *to mourn* (πένθος, always *mourning* or *sorrow*); and so here by W., R.;—Dodd., Wesl., Wakef., Newc., Penn, Stu., Treg., Murd., Kenr. See L. and S., Rob., Green.

*place to place*; or such as *stop at particular places* on the coast, without performing the whole voyage.'). Ew. ('quicunque ad locum navigat i. e. nauta minor, litora legens nec nisi ad locum vicinum unum alterumve tendens;') and so Mey., *jeder Küstenfahrer*; Stu. and Barn., '*every coaster* . . . lit. *he who sails to [a] place* . . . the secondary class of [sailors, or rather of] sea-captains;') De W., '*die nach einem Orte fahren*, d. i. *Küstenfahrer*', Treg. ('*every passenger*, or, *every one who saileth by a place*'), Words. (*all the company that sailed to that place*), Hengst. (*die nach einem Orte schiffen*);—which he explains as designating 'such as hold a definite course', Murd. (*every navigator to the place*), Ebr. (*Jeder der an den Platz fährt*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.	Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμότητος αὐτῆς, ὅτι μὲν ὥρα ἦρμώθη.	ing: Alas, alas, that great city, wherein 'became rich all that had ' ships in the sea, by reason of her costliness! for in one hour 'was she made desolate.
20 Rejoice over her, <i>thou</i> heaven, and <i>ye</i> holy apostles and prophets; for God hath avenged you on her.	20 Εὐφραίνου ἐπ' αὐτήν, οὐρανὲ, καὶ οἱ ἅγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.	20 Rejoice <sup>e</sup> over her, <sup>h</sup> O heav- en, and <sup>i</sup> ye <sup>h</sup> oly apostles, and <sup>i</sup> ye prophets; for God <sup>k</sup> judged <sup>i</sup> your cause <sup>m</sup> upon her.

<sup>d</sup> See ch. 3: 17, N. r.

<sup>e</sup> To πλοῖα the article τὰ is prefixed (A. B. C. 'a 17. β 5. Compl.') by all the recent editors (except Griesb. and Bloomf.; and they also mention this as perhaps the preferable reading, 'the sense being,' says Bloomf., 'their vessels;') and comp. v. 17, N. r.).

<sup>f</sup> See v. 16, N. p, &c.

<sup>g</sup> For ἐπ' αὐτήν, Hahn and Theile read ἐν αὐτῇ ('A. '); all the other recent editors, ἐπ' αὐτῇ (B. C. 'a 26. β 5. Compl.').

<sup>h</sup> It., Fr. G.,—M.;—Brightm., Engl. Ann., Daub., B. and L., Guyse, Wakef. (marking it as supplied), Woodh., Thom., Lord, De W., Murd. The pronoun is not supplied by W., R.;—Latin and German verss. (except Moldenh.), Syr., Fr. S., Greenf.

<sup>i</sup> See ch. 12: 12, N. x, &c.

<sup>j</sup> After ἅγιοι, all the recent editors (except Bloomf., though he now admits the 'authority' to be 'strong;') insert the words, καὶ οἱ (A. B. 'a 26. β 5. Compl. Vulg. MS. Am. Copt. Syr.'). I recommend that this reading be adopted, and that the version stand thus: *saints, and ye*. For substituting the pronoun for each of the articles, see Dt.;—Moldenh., De W., Hengst. (who yet inconsistently regards *the apostles and the prophets* as 'personally identical.' Otherwise, he thinks, the order, in which the two classes are named after οἱ ἅγιοι, would imply a pre-eminence in those mentioned last [οἱ προφ.]. But this does not follow. The heavenly voice [v. 4] summons, first, the whole body of the redeemed, and then, as foremost in all that concerns the Church's sorrow and joy, her two leading ministries, each in its own order.).

<sup>k</sup> 'This is what was meant, when God destroyed Babylon. In answer to the cry of the martyrs (ch. 6: 10), the controversy of ages was brought to a decision, sudden, complete, final.' See v. 10, N. k, &c. and ch. 19: 2, N. i.—The proper sense of κρίνω, *to judge*, is retained by E. V., v. 8; ch. 6: 10; 19: 2; &c. (nowhere else, as here in connection with κρίμα);—W., R.;—Vulg., Syr., Germ., Dt., It., Fr. S.;—Erasm., Vat., Aret., Brightm. ('The Hebrew manner of speaking which is expressed in the Greek is more significant' [than what he had just employed: *hath punished her*], 'according to which the words go thus, *because God hath judged your judgment upon her*; This kind of speech signifieth punishment, but such as is not

inflicted rashly, but upon just and lawful examination, conviction and judgment going before.' Similar to this is the note of Par.), Engl. Ann., Cocc., Grell., Daub., B. and L. marg., Beng., Gill (as allowable), Greenf., Sharpe, Treg., Hengst., Murd., Kenr., Ebr.;—Wahl.

<sup>l</sup> Comp. N. k. The phrase, τὸ κρίμα ὑμῶν, has been understood to denote, 1., *the wrongs, sufferings, punishment, endured by you*. Thus Castal. (*vestras injurias*), Engl. Ann. (so explain 'Gr. *judged your judgment*'), B. and L. (*des maux qu'elle vous a fait*), Wakef. (*your sufferings*). All. (*was über euch ergangen*);—Bretsch. (*supplicium quod de vobis sumpservunt*). But χρ. never means *wrongs, sufferings*, nor even *punishment* itself, so much as the condemnatory sentence. This last remark applies equally to the next view:—2., *the punishment inflicted upon Babylon on your account*. So Pagn. (*sumpsit poenas . . . vestrae ultionis causa*);—and so Bez., E. V., &c., interpret.);—3., *the crimes committed against you*; a sense which χρ. will not bear. In vain Heinr. refers to 1 Tim. 5: 12 and Sept. Ps. 17: 2;—4., *the judgment, sentence, condemnation pronounced by Babylon upon you*. So the Vulg. (*judicium vestrum*);—retained by Erasm., Vat., Aret., Cocc., Grell.) and its followers generally (W. [*hath deemed*] *your doom*; R., Kenr., *your judgment*), Germ. (*euer Urtheil*), Fr. S. (*le jugement prononcé contre vous*);—Hamm. ([*hath executed*] *your j.*), Beng., Ebr., (*euer Gericht*);—which De W. also gives for the literal version, explaining it in the sense of E. V.; as the Dt. Ann. also do the *heeft uw oordeel . . . geoordeeld* of the version.), Moldenh. (*das über euch ergangene Urtheil*), Sharpe, Stu., Lord, (*your condemnation*), Hengst. (*as Germ.*). Some of these, however, (as Vulg., &c., Hamm.) might be supposed to mean: *justice to you* (which at least involves the real force of the clause), or possibly even: *your own former judgment concerning Babylon*:—5., *sentence upon Babylon on your account*. So Dodd.:—6., *as above*; and then κρίνειν κρίμα = שָׁפַט בְּשִׁפְטָא (Greenf.'s phrase here), or דִּין דִּין (= Syr. here). Comp. Jer. 5: 28; 22: 16 and Lam. 3: 59 in the Heb., Sept. (*κρίνειν κρίσιν*), and E. V. See also 1 Cor. 6: 7. So It.;—Daub., Woodh., Allw., Treg., Murd.;—Wahl (*causa, Rechtssache*), Schirl. (*der Rechtshandel, der Streit vor Gericht*);—but he explains the whole clause as E. V.).

<sup>m</sup> Comp. NN. k, l. By Fr. S.;—B. and L., Wakef., Stu., Lord, ἐξ αὐτῆς is connected with τὸ κρίμα ὑμῶν, in the sense of



## KING JAMES' VERSION.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be

## GREEK TEXT.

21 Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὔρεθῇ ἔτι.

22 καὶ φωνὴ κιθαρωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὔρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

23 καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγά-

## REVISED VERSION.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: Thus with violence shall be cast Babylon the great city, and never shall she be found more.

22 And the voice of harpers and musicians and pipers and trumpeters shall never be heard in thee more; and no craftsman, of whatsoever craft, shall ever be found in thee more, and the voice of a millstone shall never be heard in thee more;

23 And the light of a lamp shall never shine in thee more, and the voice of a bridegroom and a bride shall never be heard

\* For μύλον, Lachm., Treg., Words., read μύλινον ('A. Vulg. Copt. Syr. ed. μύλικον C?').—For the omission of it, see ch. 8: 5, N. p, &c.

• Literally: a rush. W. has *birr*; Daub., *rushing*.

† The Greek order of the verb and subject is retained by the Latin and French verss., Syr., Germ., It.;—Herd., Mey., Greenf., Sharpe, De W., Hengst., Ebr.

‡ Not: *subverted, overthrown* (according to Wahl's definition here, *everto*; or Rob.'s, 'to cast down, to overthrow, i. q. καταβάλλω'), but: *cast* into the depths of perdition; the same term, that described literally the symbolic act, being now figuratively applied to the subject of the prophecy.—Nowhere else does E. V. add *down* to the proper meaning of βάλλω (comp. ch. 12: 9, N. 1); nor is that specification added here by W. (*sent*), T., C., G., R. (*thrown*);—Latin verss. (though some change the Vulg. *millere* into *projicere* or *conjacere*), Syr., Germ. (*verworfen*), Dt. (*geworpen*), It. (*gettata*), Fr. G.,—M.,—S., (*jetée*;—and so B. and L. *marg.*);—Brightm. (*cast out*), Berl. Bib., De W., Hengst., Ebr., (*geworfen*), Beng. (*hingeschmissen*), Guyse, Dodd. and Woodh. (*hurled [away]*), Greenf., Sharpe (*as R.*). Penn., Stu., Lord, Treg., (*cast down*).

• German verss., Dt., It., Fr. S.;—Daub., Dodd., Wesl., Woodh., Penn., Sharpe, Stu., Lord, Treg., Murd. Other verss. follow the Vulg. *illa*.

• See ch. 3: 12, N. j, &c.

• This insertion is justified by the change in the construction.

—W. (*it*);—French verss. (except that S. has: *on ne la trouvera plus*);—Kenr., Ebr.

• Dt., Beng., Moldenh., Herd., Mey., All., Stu., translate μουσικῶν, *zangers, Sänger, singers*; and that is 'perhaps' the meaning here, in the opinion of Rob., Green, Barn., and others. Hengst., on the contrary, translating κιθαρωδῶν *Cithersänger* (*harp-singers*; ch. 14: 2), refers μουσικῶν generally to players on instruments, of whom two classes are then specified.—The sign of the genitive is omitted before *pipers* by Daub., Wesl., Wakef., Sharpe, Stu., Lord, Treg., Murd., Kenr. Newc., Thom., Penn., repeat it before each of the nouns. E. V. follows T., C., G.

• See ch. 3: 12, N. j, &c.

• There is nothing answering to the E. V. supplement in W., R.;—foreign verss. (except the French: *de quelque métier que ce soit*);—Dodd. and the later English verss. (except Words.).

• See ch. 1: 15, N. o. W.;—Vulg., Germ., Fr. S. *marg.*;—Erasm., Vat., Aret., Engl. Ann., Cocc., Grell., Vittr., Beng., Herd., Mey., Greenf., All., Hengst.

• See 2 Pet. 1: 19, N. s, &c. W. (*lantern*), R.;—It., Fr. S.;—Hamm., Daub., B. and L., Dodd., Herd., Wakef., Newc., Woodh., Thom., Greenf., Stolz, All., Goss., Penn., Sharpe, Lord, De W., Kenr. Comp. Prov. 13: 9.

• See ch. 3: 12, N. j, &c.

• It.;—Woodh., Thom. and Murd. (*a brideg. and br.*), Greenf., Sharpe, Lord, Treg. (repeats *of*). The indefinite article is twice used by Dt.;—Wakef., Allw., Ebr.

from her (Wakef.) or by her. But the common interpretation is better, which construes it Hebraistically with the verb. Comp. ch. 19: 2; Sept. Ps. 119: 84; Heb. and Sept. 1 Sam. 24: 16; &c.—For upon, see Dodd., Woodh., Allw., Treg.

## KING JAMES' VERSION.

heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

## CHAP. XIX.

AND after these things I heard a great voice of much people in heaven, saying; Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which

## GREEK TEXT.

στᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη.

24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

## CHAP. XIX.

ΚΑΙ μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ, λέγοντος, Ἀλληλουῖα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν.

2 ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἣτις ἐφθειρε

## REVISED VERSION.

in thee more: for thy merchants were the great men of the earth; for by thy <sup>b</sup>sorcery <sup>c</sup>were deceived all <sup>d</sup>the nations.

24 And in her <sup>e</sup> the <sup>f</sup>blood of prophets and of saints was found, and of all that <sup>g</sup>had been slain <sup>h</sup>on the earth.

## CHAP. XIX.

<sup>a</sup>AND after these things I heard <sup>b</sup>a <sup>c</sup>loud voice of <sup>d</sup>a great multitude in heaven, <sup>e</sup>saying: Alleluia! <sup>f</sup>the salvation, and <sup>g</sup>the glory, <sup>h</sup>and <sup>i</sup>the honour, and <sup>j</sup>the power, <sup>k</sup>unto the Lord our God!

2 For true and righteous *are* his judgments; for he <sup>l</sup>judged the great <sup>m</sup>harlot, <sup>n</sup>that <sup>o</sup>corrupted

<sup>b</sup> The Greek word occurs elsewhere in the singular only in Gal. 5: 20, and there E. V. renders it, *witchcraft*. The singular number is here retained by T., C.;—Syr., German verss., Dt.;—Cocc., Woodh., Allw., Sharpe, Stu., Treg. E. V. and others follow the Vulg. (*veneficiis*).

<sup>c</sup> The Greek order is retained by T., C., G.;—Latin verss., Syr., Germ.;—Beng., Wakef., Greenf., De W., Hengst., Ebr.

<sup>d</sup> See ch. 12: 5, N. x.

<sup>e</sup> The Greek order of the verb and subject is retained by W.;—Latin verss., Syr., Germ.;—Woodh., Lord. Beng., Herd., Mey., All., have *gefunden*; Hengst., *erfunden worden*; Ebr., *erfunden*, at the end of the first clause; Moldenh., *erfunden*, at the end of the verse.

<sup>f</sup> Matth., Griesb., Knapp, Mey., Sch., Bloomf., Tisch., Theile, read *αἵματα* (B. 'a 26. β 6. Compl. Arr. Slav. MS.'), = מַיִם, Ps. 5: 7, &c.

<sup>g</sup> See ch. 9: 15, N. i. Wesl., Wakef., Lord.

<sup>h</sup> See ch. 5: 7, N. a, &c.

<sup>a</sup> All the recent editors omit the *καί*, on the authority of A. B. C. 'a 21. β 5. γ 2. Vulg. Copt. Syr. Slav. MS.' I recommend that, in accordance with this reading, the chapter begin with the word *After*.

<sup>b</sup> All the recent editors, except Beng., here insert *ὧς* (the Erasmus text, which omits it, resting only on 5 cursive MSS., and 'Syr. Arm. Slav. ed.'). I recommend that this reading be adopted, and translated: *as it were*.

<sup>c</sup> See ch. 1: 10, N. x.—All the recent editors (except Bloomf.) insert the *μεγ.* here.

<sup>d</sup> Elsewhere (always in this book) E. V. translates *ὄχλος* 79 times *multitude*, and *ὄχλος πολὺς* 21 times *a great multi-*

*tude*;—R. (*many multitudes*;—Vulg. *turbarum multarum*);—Germ. (*grosser Schaaren*), Dt. (*eene groote schare*), It. (*una grossa moltitudine*), French verss., except Fr. S., (*une grande multitude*);—Castal. (*ingentis multitudinis*), Brightm., Beng. (*einer häufigen Schaar*), Dodd., Wesl., Moldenh. (*einer grossen Menge*), Wakef., Newc., Woodh., Thom., Allw., All. (*as Germ.*), Penn, Sharpe and Kenr. *margin*. (*a great crowd*), Stu., Lord, Hengst. (*einer grossen Schaar*), Murd.

<sup>e</sup> For *λέγοντος*, all the recent editors (except Bloomf.) read *λεγοντων* (A. B. C. 'a 26. β 5. Compl. Syr.'). Comp. v. 3, *εἰρηκαν*, for which B. 21 cursive MSS. and Compl. have *εἰρηκην*; C., *εἶπαν*.

<sup>f</sup> See ch. 1: 6, N. e, &c.

<sup>g</sup> Bloomf.: 'The words *καὶ ἡ τιμὴ* are, on strong grounds' (A. B. C. 'a 26. β 5. γ 3. Compl. Vulg. Syr. Slav. MSS.') 'cancelled by all the recent editors.' Though Knapp merely brackets them, I recommend that, in accordance with this reading, the words *and the honour* be omitted. Matth. also transposes: *ἡ δύναμις καὶ ἡ δόξα* (B. 'a 20. β 5. γ 2. Compl. Vulg. MS. Syr. Slav. MS.').

<sup>h</sup> For *Κυρίῳ τῷ Θεῷ*, Beng. and Bloomf. read *τῷ Θεῷ* ('36. 37. Vulg. Aeth. Syr. Arm. Arr. Slav. MS.'); all the other recent editors, *τοῦ Θεοῦ* (A. B. C. 'a 24. β 4. γ 2. Compl. Copt. Slav. MS.'—'strong authority,' says Bloomf. in the *Supp.*). I recommend the adoption of the latter reading: *of our God!*

<sup>i</sup> See ch. 18: 20, N. k, &c. Sharpe.

<sup>j</sup> See ch. 17: 1, N. g.

<sup>k</sup> See 2 Pet. 2: 11, N. f. E. V., ch. 17: 1;—W., R.;—Penn, Others generally have *who*.

<sup>l</sup> W. (*defouled*);—Dodd., Wesl., Wakef., Newc., Thom., Allw., Penn, Sharpe, Stu., Lord, Murd., Kenr.—For *ἔφθ.*, Beng., Matth., Knapp, read *ἐφθάρη* (B. 'a 26. β 5. Compl. *ἐκρίνε* A.').



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.	τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.	the earth with her fornication, and "he avenged the blood of his servants at "her hand.
3 And again they said, Alleluia. And her smoke rose up for ever and ever.	3 Καὶ δεύτερον εἶρηκαν, Ἀλληλουῖα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.	3 And "a second time they said: Alleluia! and her smoke "ascendeth "unto the ages of the ages.
4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.	4 Καὶ ἔπεσον οἱ πρεσβύτεροι οἱ ἑκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθυμένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν· Ἀλληλουῖα.	4 And the "four and twenty elders and the four "living creatures fell down, and worshipped God that sat on "the throne, saying: Amen; Alleluia!
5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.	5 Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα, Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.	5 And a voice came "forth "out of the throne, saying: Praise our "God, all ye his servants, and ye that fear him, "both "the small and "the great.
6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunder-	6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντας, Ἀλληλουῖα·	6 And I heard as it were the voice of a great multitude, and "as it were the voice of many waters, and "as it were the voice of mighty "thunders, "saying:

<sup>m</sup> Dt., French verss., Wakef., Ebr., repeat the pronoun; the last two unnecessarily marking it as supplied.—The τῆς before χειρός is bracketed by Bloomf., and cancelled by all the other recent editors (except Beng.), on the authority of A. B. C. 'a 14. β 4. Compl.'

<sup>n</sup> E. V., John 3: 4; 21: 16; (*the sec. t.*);—Syr., Dt. (*ten tweedemaal*), It. (*la seconda volta*), Fr. S. (*une seconde fois*;—for *encore* of G. and M.);—Pagn., Bez., Par., Cocc., Grell., Vittr., (*secundo*;—for the Vulg. *iterum*), Hamm., Treg., (*the sec. t.*), Wells, Daub., B. and L. (*as Fr. S.*), Beng. (*zum zweitenmal*), Dodd., Gill ('Or a *sec. t.* they said it'), Wakef., Penn, Sharpe, Ebr. (*ein zweitesmal*).

<sup>o</sup> For the verb, see ch. 9: 2, N. h. &c. The Greek time is retained by W., R.;—foreign verss. (except Syr., It., B. and L.);—Hamm., Daub., Dodd., Wakef. and the later English. The past tense in the more unsuitable, as the sentence is uttered, not by the seer himself (comp. the ἀνέβη of ch. 8: 4 and 9: 2 with the ἀναβαίνει of ch. 14: 11), but by the heavenly voice (Vittr., Dodd., Wakef., Heinr., Gerl., Sharpe, De W., Hengst., Ebr.), completing its own previous announcement (v. 2) of the occasion of jubilee. Comp. v. 7, N. i. and the structure of Ps. 136.

<sup>p</sup> See ch. 1: 6, N. g. &c.

<sup>q</sup> The καί before τέσσα, is bracketed by Bloomf., and cancelled by all the other recent editors, except Matth., on the authority

of A. B. C. 'a 13. β 5. Compl.' I recommend that this reading be followed: *twenty-four*. See ch. 5: 8, N. e. &c. Here Beng., Lachm., Words., also read *εἰς τέσσα πρεσ.* (A. B.).

<sup>r</sup> See ch. 4: 6, N. a.—For τοῦ θρόνου, Matth., Lachm., Treg., Tisch., read τῷ θρόνῳ (A. B. C. 'a 17. β 4').

<sup>s</sup> See ch. 9: 3, N. m. &c.

<sup>t</sup> For ἐκ, Beng., Matth., Knapp, Mey., Lachm., Treg., Tisch., read ἀπό (A. B. C. 'a 16. β 4').

<sup>u</sup> For τὸν Θεόν, Beng., Lachm., Treg., Words., Tisch., read τῷ Θεῷ (A. B. C. and 8 cursive MSS.).

<sup>v</sup> This καί, bracketed by Bloomf., is cancelled by all the other recent editors, on the authority of A. B. C. 'a 21. β 5. Compl. Vulg. Copt. Aeth. Syr. Arm. Slav. MSS.' I recommend that this reading be adopted, and the word *both* omitted.

<sup>w</sup> See ch. 11: 18, N. j. &c.

<sup>x</sup> E. V., first clause; &c.;—Newc. (marking *it were* in all the three cases as supplied), Thom. (in the last instance), Allw.

<sup>y</sup> See ch. 4: 5, N. t.

<sup>z</sup> Erasm., Mill, Beng., read as in our Text, λέγοντας ('a 7'); for which the *textus receptus*, Lachm., Hahn, Treg., have λεγόντων; the other editors (not, as Bloomf. says, 'all the recent editors,' were we even to ignore Treg., as Bloomf. chooses to do throughout.), λέγοντες ('B. a 14. β 3').





KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
fine linen is the righteousness of saints.	λαμπρόν· τὸ γὰρ βύσσινον, τὰ δικαιώματά ἐστι τῶν ἁγίων.	the fine linen 'is the righteousness of 'the saints.
9 And he saith unto me, Write, Blessed <i>are</i> they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.	9 Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἁρνίου κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ.	9 And he saith unto me: Write: Blessed <i>are</i> they 'who 'have been called unto the 'supper of the marriage of the Lamb. And he saith unto me: These 'are 'the true 'words of God.
10 And I fell at his feet to worship him. And he said unto me, See <i>thou do it</i> not: I am thy fellow-servant, and of thy	10 Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὅρα μὴ· σὺνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν	10 And I 'fell 'before his feet to worship him. And he 'saith unto me: See <i>thou do it</i> not: I

<sup>o</sup> For ἐστὶ τῶν ἁγ., all the recent editors (except Griesb., Sch.) read τῶν ἁγ. ἐστὶ[ν] (A. B. 'a 17. β 5. Compl.').

<sup>p</sup> For this plural form, see E. V., Is. 64: 6; Ezek. 33: 13; Dan. 9: 18; and repeatedly elsewhere in the margin. W. (*justifying*), R. (*justifications*);—Latin verss. (*justificationes*;—except Castal., *virtutes*; and Vitr., *justitiae*), Syr. (= ܡܝܪܝܬܐ), Dt. (*regtvaardigmakingen*;—marg. *regtvaardigheiten*), It. (*Popere giuste*), Fr. G.,—S. (*justifications*);—Brightm. (allows R.), Engl. Ann., Hamm. (*ordinances*;—so he renders δικαιώμα also at Rom. 2: 26; 8: 4; in addition to E. V. Luke 1: 6 and Heb. 9: 1, 10. The Sept. in like manner often employ δικ., where E. V. has *statute, ordinance*; comp. Ex. 15: 25; 2 Kings 17: 34, 37; Ezek. 11: 20; 43: 11; &c. Here Hamm., supposing moreover τῶν ἁγίων to be used as in Heb. 8: 2; &c., finds the explanation of the whole phrase in Lev. 16: 3, 4.), B. and L. (*bonnes œuvres*), Beng. (*Rechte*), Dodd., Wakef., Newc., Thom., (*righteous acts [actions]*), Gill ('*righteousnesses or justifications*'), Stolz (*Tugenden*), Penn, Kenr., (*as R.*), Stier (*Gerechtigkeiten*), Hengst. (*Rechtthaten*), Murd., Ebr. (*Gerechtigkeitserfüllungen*).

<sup>q</sup> See ch. 5: 8, N. j.

<sup>r</sup> See 2 Pet. 2: 11, N. f.

<sup>s</sup> Comp. ch. 14: 10, N. x, &c. Moldenh., Wakef., Treg.

<sup>t</sup> The construction and order of the Greek are retained by W., R.;—Latin verss. (excepting Castal.'s order and Vitr.'s construction), Syr., Fr. G.,—M.,—S.;—Beng., Herd., Kist., Greenf., Gerl., Lord, Stier, De W., Murd.

<sup>u</sup> For εἰς τοῦ Θεοῦ, Beng., Matth., Lachm., Treg., Words., Tisch., read τ. Θ. εἰς[ν] (A. B. 'a 16. β 5.').

<sup>v</sup> For ἀληθινοί, Beng., Lachm., Words., Tisch., read οἱ ἀλ. (A.); and this Bloomf. is 'now inclined to receive, considering that internal evidence is in its favour, and that the article is required by propriety of language.' But see 1 John 5: 20, according to the common reading, which, says Win. (§ 19. 1. a), 'is by no means to be disregarded, since the later writers began in such a case to omit the article.' The absence of the article, however, in the present instance is probably that which led to the following variations in the interpretation of this clause:

Vulg. (*haec verba Dei vera sunt* [and so Erasmi., Pagn., Vat., Bez., Par., Vitr.] = W., G., R., Kenr., *these words of God be [are] true* = French verss. [except Fr. S.] *ces paroles de Dieu sont véritables*), Syr. (= De D. *haec verba mea vera Dei [verba] sunt*; which is somewhat more exact than Murd. *these my [sayings] are the true words of God*), Germ. (*diess sind wahrhaftige Worte Gottes*);—Aret. ('*sermones isti Dei veri sunt . . . duo praenuntiat, primum, quod veri sint, deinde quod Dei sint*;'—which may have suggested Hengst.'s '*diese Worte sind wahrhaftig, [sind Worte] Gottes*'), Brightm. ('These true words are the words even of God himself . . . It is no strange matter to say, that the words of God are true;'—and so Cocc. *hi sermones veri sunt Dei*, and Züll. ('*diese wahrhaften Worte sind Gottes [Worte]*'), Stolz, Van Ess, Mey., (*wahrh. Gottesworte [-sprüche]*), De W. ('*diese Worte sind [die] wahrhaften [Worte] Gottes*;'—adding, however, that, but for the parallel ch. 21: 5, Beng.'s explanation were to be preferred: *Das sind die wahrhaften Worte Gottes*; 'that is,' says De W., 'the truth of God's words now shows itself; οὗτοι being then the subject, as in 20: 5; Luke 24: 44, and pointing to the results mentioned in the immediate context.').

<sup>w</sup> E. V., 12 times out of 17 in this book, and generally elsewhere;—W., G., R.;—Latin verss. (*verba*;—except Castal., *dicta*; and Cocc., *sermones*), Syr. (as in v. 13), Germ. (*Worte*), Dt. (*woorden*), It. (*parole*), French verss. (*paroles*);—Brightm., Dodd., Moldenh. (*as Germ.*;—and so Herd., Kist., Goss., All., De W., Hengst., Ebr.), Wakef. and the later English verss. (except Sharpe, Words.). E. V. follows T., C.

<sup>x</sup> For ἔπεσον, Beng., Lachm., Treg., Words., Tisch., read ἔπεσα ('A. a 8. β 2. Er.').

<sup>y</sup> E. V., ch. 22: 8, and 40 times elsewhere out of 47 (nowhere else, *at*);—W., R.;—Latin verss. (*ante*;—except Castal., *ad*; and Cocc., *coram*), Syr., Germ. (*vor [ihn] zu [seinen Füßen]*), Dt., It. (= Germ.), Fr. S.;—Brightm., Daub., Berl. Bib., Beng., Dodd., Wesl., Herd., Wakef., Newc., Woodh., Mey., Allw., All., Penn, Gerl., Sharpe, De W., Treg., Hengst. (*as Germ.*), Kenr., Ebr.

<sup>z</sup> E. V., v. 9; &c. See ch. 10: 9, N. h.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.	σου τῶν ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.	am <sup>a</sup> a fellow-servant <sup>b</sup> with <sup>c</sup> thee, and <sup>b</sup> with thy brethren that have the testimony of <sup>c</sup> Jesus: worship God; for the testimony of <sup>c</sup> Jesus is the spirit of prophecy.
11 And I saw heaven opened, and behold, a white horse: and he that sat upon him <i>was</i> called Faithful and True, and in righteousness he doth judge and make war.	11 Καὶ εἶδον τὸν οὐρανὸν ἀνεφγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ·	11 And I saw heaven <sup>a</sup> opened, and behold a white horse, <sup>c</sup> and he that sat upon him, <sup>c</sup> called Faithful and True; and in righteousness he <sup>d</sup> judgeth and <sup>e</sup> maketh war; <sup>e</sup>
12 His eyes <i>were</i> as a flame of fire, and on his head <i>were</i> many crowns; and he had a name written, that no man knew, but he himself.	12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός·	12 <sup>b</sup> But his eyes <i>were</i> as a flame of fire, and <sup>b</sup> upon his head <i>were</i> many <sup>c</sup> diadems; <sup>d</sup> he had <sup>e</sup> a name written, that no <sup>e</sup> one <sup>e</sup> knoweth, but he himself; <sup>a</sup>
13 And he <i>was</i> clothed with a vesture dipped in blood: and	13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ καλεῖται	13 And he <i>was</i> clothed with a <sup>a</sup> garment <sup>b</sup> dyed <sup>c</sup> with blood;

<sup>a</sup> The construction by means of a personal pronoun is retained by W.;—Dodd., Newc., Woodh., Thom., Scott, Allw., Greenf., Sharpe, Lord, De W., Treg.; Kenr., Ebr. Of these, Thom., Sharpe, Treg., employ the definite article in rendering σύνδ.

<sup>b</sup> W. (in the first instance);—Dodd., Newc., Woodh., Thom. (*of*);—and so Sharpe, Lord, Treg., Kenr. But this introduces a slight ambiguity.; Scott (*to*), Allw., Greenf. (*h*). That τῶν ἀδελφῶν (is not governed by εἰς; understood, as might be inferred from E. V. and others, and as is clearly expressed by a corresponding supplement in T., C., G., Pagn., Eichh., Wakef., Züll., Gerl., Ebr.; though Ebr.'s *Comment.* proceeds on the other construction; but) depends, like σοῦ, upon σύνδουλος is variously represented also in Fr. G.;—M., Ell., Words., by the repetition of σύνδ.; in Moldenh., All., by its transference to the end of the sentence; and in Fr. S., by the substitution for it of the demonstrative pronoun.

<sup>c</sup> The first τοῦ is cancelled by Beng., Matth., Mey., Lachm., Treg., Words., Tisch., on the authority of A. B. 'α 18. β 5. Compl.;' and the second τοῦ also by the same (except Matth.), on the authority of A. B. '12. 14. 16. 36. 91. 92. Er.' In both instances Bloomf. pronounces the authority 'strong.'

<sup>d</sup> For ἀνεφγμ., Beng., Lachm., Treg., Tisch., read ἡνεφγμ. ('A. 42\*\*').

<sup>e</sup> See ch. 6: 8, N. i, &c. Here καλούμενος is given as a participle without a copula, by Syr.;—Cocc., Wesl., Woodh., Allw., Hengst.

<sup>f</sup> Of English verss. that retain the present tense, the auxiliary form is avoided by W., G., R.;—Brightm., Dodd., Wesl., Newc., Thom., Penn, Sharpe, Stu., Lord, Murd

<sup>g</sup> See ch. 1: 13, N. h, &c.

<sup>a</sup> See ch. 1: 14, N. i, &c. In here disregarding the δέ, E. V. follows T., C.

<sup>b</sup> For upon, see ch. 9: 7, N. d, &c.;—for *d'adems*, see ch. 12: 3, N. k.

<sup>c</sup> R.;—Vulg., Fr. S.;—Erasm., Vat., Castal., Cocc., Vittr., Daub., Dodd., Herd., Woodh., Mey., Allw., All., Stu., Lord, Kenr.;—many of these also retaining the participial form, which in English, however, involves an ambiguity. Comp. ch. 21: 12, N. k.

<sup>d</sup> Between ἔχων and ὄνομα, Matth. and Tisch. insert the words ὀνόματα γεγραμμένα καὶ ('B. α 17. β 2. Compl. Syr.').

<sup>e</sup> See 1 John 4: 12, N. y, &c.

<sup>f</sup> Comp. ch. 2: 17, N. v, and see Jude 5, N. i. The force of the present is given here by R.;—Latin verss. (*novit*;—except Vittr., *intelligit*), Syr., It., Fr. G. and M. (*a connu*), Fr. S.;—Daub., B. and L., Beng. and later German verss. (except Moldenh.), Dodd., Wesl., Wakef., Newc., Woodh., Thom., Penn, Treg., Kenr.

<sup>g</sup> See ch. 1: 13, N. h, &c.

<sup>h</sup> See ch. 3: 5, N. m.

<sup>i</sup> Comp. E. V., Is. 63: 1. In the other two places (Luke 16: 24; John 13: 26), in which βάπτω occurs in the N. T., E. V. properly renders it, *to dip*. But here, where not the process but the apparent result ('as if it had been dipped, steeped, in blood') is regarded, the secondary sense of the word is the more suitable. Comp. the εἴματα βεβαμμένα of Herod. 7. 67, and other examples cited by the lexicons.—Dt. (*geverwd*), It. (*tinta*). French verss. (use *teint*);—Erasm. and later Latin verss., Ew., Ros., (use *tinctus*), Engl. Ann. ('or, *dyed*'), Beng., Stier, (*gefärbet*), Guyse ('all over stained . . . dyed'), Heinr. (*infectum*), Stu., Lord, Ebr. (*getränkt*);—Pas. (*intingo*);—and



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
his name is called The Word of God.	τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ Θεοῦ.	and his name is called The Word of God.
14 And the armies <i>which were</i> in heaven followed him upon white horses, clothed in fine linen, white and clean.	14 Καὶ τὰ στρατεύματα ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρὸν.	14 And the armies * in heaven followed him upon white horses, clothed in fine linen, white and pure.
15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.	15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.	15 And out of his mouth *proceedeth a sharp * sword, that with it *he should smite the nations; and he *himself shall *tend them with *an iron rod; and he *himself treadeth the *winepress of the wine of the fierceness and *the wrath of *God the Almighty.
16 And he hath on <i>his</i> vesture and on his thigh a name	16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γε-	16 And he hath *upon <i>his</i> garment and *upon his thigh *the

\* For καλεῖται, Matth., Mey., Lachm., Treg., Words., Tisch., read κέκληται ('A. B. a 16. β 3. Vulg. MS. Aeth. Syr. Ar. P.'—'strong authority of MSS.' says Bloomf., 'confirmed by internal evidence.').

\* Before ἐν all the recent editors insert τὰ (which is wanting only in B. 'a 5. β 2. γ 2. Er.'). I recommend that this reading be adopted, and translated: *which were*.

\* The καὶ is cancelled by all the recent editors, on the authority of A. B. 'a 22. β 5. γ 2. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Arr.' I recommend that this reading be adopted, but that *and* be retained as a supplement. Comp. ch. 15: 6, N. d.

† Comp. v. 8, N. n.

‡ See ch. 1: 16, N. q, &c.

§ Between ῥομφαία and ὀξεῖα, Matth., Sch., Words., insert δίστομος ('B. a 26. β 6. γ 3. Compl. Vulg. ed. [not Am.] Aeth. Syr. Ar. P. Slav. MS.').

\* For πατάσῃ, all the recent editors read πατάξῃ (A. B. 'a 25. β 6. Compl.'). I recommend that this reading be adopted, and translated: *he might smite*. Comp. ch. 20: 3, N. i.

† 'This mighty, divine Hero and Avenger; known also as the Saviour of men, the crucified Lamb of God; He himself, alone (Is. 63: 3).' See 1 John 1: 7, N. x, &c., and comp. Milton, *P. L.* vi. 801-823.

\* See ch. 2: 27, N. r, &c.

† See ch. 2: 27, N. s.

‡ E. V. so renders ληνός elsewhere (4 times). W. (*pressour of wine*);—Dt. (*wijnpersbak van den wijn*);—Brightm., Hamm., Daub., Wakef. (*press of the . . wine*);—and so Woodh., Thom., Lord. Foreign verss. generally retain the Greek construction, and translate ληνός by the same word as in ch. 14: 19, 20.

§ Of those who retain the reading and construction of our Text, the article is repeated by Dt., It., French verss.;—Hamm., Allw. But all the recent editors cancel the καὶ, on the authority of A. B. 'a 25. β 5. Compl. Vulg. Copt. Aeth. Syr. Arm. Erp. Slav. MSS.' I recommend the adoption of this reading: *of the wrath*.

† See ch. 4: 8, N. k.

‡ See ch. 6: 16, N. b, &c.

§ See ch. 3: 5, N. m.

¶ Of those who follow the reading of the Text, Dt., It., Fr. G., —M.;—Cocq., Wells, B. and L., Moldenh., Herd., Wakef., Thom., express the τό by a demonstrative pronoun;—Fr. S., by the definite article. But all the recent editors (except Sch.) cancel the τό, on the authority of A. B. 'a 24. β 6. γ 2. Compl.' I recommend that, in accordance with this reading, the version stand as in E. V.: *a*.

so Leigh., Schöttg.; the former adding: 'It is taken from the dyer's vat, and is a dyeing, or giving a fresh colour, and not a bare washing only.'), Schleus. (*as Erasm.*), Bretsch. (*colore inficio*), Wahl (*as Beng.*), Rob. (*to dip, to dye*), Green. There is nothing in the usage to warrant the *aspersa, sprinkled, besprenget*, of the Vulg. and its followers—a license, suggested probably by Is. 63: 3, and adopted only by Syr., Germ.;—Eichh. [*conspersa*]; Schirl. See N. q.

¶ See N. p. In the Sept. and elsewhere βάπτω is commonly construed with εἰς or ἐν prefixed to *the thing into or in which*. In Luke 16: 24 it is followed by the genitive of the material; here, by the instrumental dative (Hom., *Batrach.* 233 ἐβάπτετο δ' αἵματι κίμνῃ; Joseph., *Ant.* 3. 6. 1. ἐριχὰς καὶ δορὰς προβάτων, καὶ τὰς μὲν ἱακίνθῳ βεβαμμένας, τὰς δὲ φοίνικι), and so it is treated by all the Protestant authorities cited in N. p, besides the Vulg., &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
written, KING OF KINGS, AND LORD OF LORDS.	γραμμένον, Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.	name written: <sup>b</sup> King of kings and Lord of lords.
17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;	17 Καὶ εἶδον ἕνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι, Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου Θεοῦ,	17 And I saw <sup>1</sup> an angel standing in the sun; and he cried with a loud voice, saying to all the <sup>1</sup> birds that <sup>1</sup> fly in <sup>1</sup> mid-heaven: Come, <sup>2</sup> and gather yourselves together unto <sup>2</sup> the supper of the great God;
18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all <i>men</i> , both free and bond, both small and great.	18 ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.	18 That ye may eat <sup>o</sup> flesh of kings, and <sup>o</sup> flesh of <sup>2</sup> chief captains, and <sup>o</sup> flesh of mighty men, and <sup>o</sup> flesh of horses and of <sup>2</sup> those that sit on <sup>2</sup> them, and <sup>o</sup> flesh of all, <sup>2</sup> free and bond, <sup>1</sup> and small and great.
19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat	19 Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθη-	19 And I saw the beast, and the kings of the earth, and <sup>2</sup> their armies, gathered together to

<sup>b</sup> See ch. 17: 5, N. a.

<sup>1</sup> Matth. cancels the *ἕνα*, on the authority of 'B. a 16. β 5. γ 2. Syr.'

<sup>2</sup> E. V., ch. 18: 2;—W., R.;—Daub., Guyse, Dodd., Wesl., Wakef., Woodh., Thom., Allw., Penn, Lord, Kenr. Excepting the Latin, foreign verss. generally employ the same word as in ch. 18: 2. E. V. follows T., C., G.

<sup>3</sup> See ch. 4: 7, N. d.

<sup>4</sup> See ch. 8: 13, N. o.

<sup>m</sup> For καὶ συνάγεσθε (not, as Bloomf. intimates, for *συνάγ.* alone), all the recent editors read *συνάχθητε* (A. B. 'a 28. β 7. γ 2. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Erp. Slav. MS.'). I recommend that this reading be adopted, and translated: *gather yourselves together*.

<sup>n</sup> For τοῦ μεγάλου, all the recent editors read τὸ μέγα [Matth. τὸν μέγαν] τοῦ (A. B. 'a 25. β 5. Compl. Vulg. Copt. Syr. Erp. Slav. MSS.'). I recommend that this reading be adopted, and, in connection with τὸ δεῖπνον and Θεοῦ, translated: *the great supper of God*.

<sup>o</sup> For omitting these articles, one or more, see W., C.;—It. (which is able also, like the Latin verss. and Fr. S., to retain the plural form of the noun);—Berl. Bib., Wakef. (marks them all as supplied), Woodh., Stolz, Sharpe, Stu., Lord, Ebr.

<sup>p</sup> E. V., ch. 6: 15, and 18 times elsewhere out of 20;—T., C., G., (*high capt.*);—and so E. V., Mark 6: 21);—Germ. (*Hauptleute*);—Wells, Dodd. (*commanders*);—and so Newc., Woodh., Kenr.), Wesl., Thom. (*generals*), Treg., Hengst. (*as Germ.*). The etymological force, *captains* or *rulers of thousands*, is

preserved by Syr., Dt., Hamm., Mey. (*Chiliarchen*), Allw., Stu., Lord, Murd. Barn.: 'The word *colonel* would better convey the idea with us; as he is the commander of a regiment, and a regiment is usually composed of about a thousand men.' The same word is employed by Daub. in the commentary.

<sup>a</sup> See ch. 2: 2, N. h, &c.

<sup>r</sup> For αὐτῶν, Lachm. reads αὐτοῦς ('A. 14. 92.').

<sup>s</sup> For the omission of *men* (which the original edition of E. V. did not mark as supplied), see E. V., ch. 13: 16; &c.;—(W., T., C., G., R., construe πάντων immediately with ἐλ. and δοῦλ. [as do also many foreign and modern English verss.], and add *men* to each of these two latter terms; which, indeed, G. and R. and many others treat, one or both, as substantives);—foreign verss. generally;—Wells, Daub., Dodd., Wakef., Woodh., Thom., Allw., Penn, Stu., Lord, Words., Murd., Kenr. —For the omission of the supplemental *both*, see almost all verss., that follow the reading of our Text. But all the recent editors, after ἐλευθ., insert τέ (to which Hengst. objects as not found elsewhere in this book, but which is here sustained by A. B. 'a 18. β 7. Compl.'). I recommend that this reading be adopted: *both*. (Ch. 1: 2, N. f should have contained a reference to this reading.)

<sup>t</sup> W., T., C., G., R.;—Dt., Fr. S.;—Beng., Moldenh., Allw., Hengst., Murd., Ebr. For καὶ μικρ., Matth., Sch., Tisch., read καὶ μικρ. τε ('a 21. β 6. Compl. Slav. MSS.' B. also adds τέ, but omits καί [omitted also in '9. 14. 30. 36. 47. 92. Compl. Slav. MSS.'], and this reading, μικρ. τε, is edited by Words.).

<sup>u</sup> For αὐτῶν, Lachm. and Treg. read αὐτοῦ ('A. 6. 11.').



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
on the horse, and against his army.	μένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.	make <sup>v</sup> war <sup>w</sup> with him that sat on the horse, and <sup>w</sup> with his army.
20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.	20 καὶ ἐπιάσθη τὸ θηρίον, καὶ μετὰ τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ.	20 And the beast was taken, and <sup>w</sup> with him the false prophet that <sup>v</sup> did the <sup>v</sup> signs before him, with which he deceived <sup>v</sup> those <sup>w</sup> who had received the mark of the beast, and <sup>w</sup> who worshipped his image. <sup>v</sup> They <sup>v</sup> two were cast alive into <sup>v</sup> the lake of fire <sup>w</sup> which burneth with brimstone.
21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.	21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.	21 And the <sup>v</sup> rest were <sup>v</sup> killed with the sword of him that sat <sup>v</sup> on the horse, which sword <sup>v</sup> proceeded out of his mouth: and all the <sup>v</sup> birds were filled with their flesh.
CHAP. XX.	CHAP. XX.	CHAP. XX.
AND I saw an angel come down from heaven, having the	ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν	AND I saw an angel <sup>v</sup> descending from heaven, having the <sup>v</sup> key

<sup>v</sup> Matth., Lachm., Treg., Words., Tisch., insert τὸν (A. B. 'a 12. β 4.').

<sup>w</sup> See ch. 2: 16, N. q.

<sup>x</sup> For μετὰ τούτου ὁ, Beng. and Lachm. read μετ' αὐτοῦ ὁ (which De W. also prefers); Matth., Griesb., Knapp, Mey., Sch., Hahn, Bloomf., Words., Tisch., Theile, read ὁ μετ' αὐτοῦ; Treg., who at first agreed with Beng., now seems ('he who was with him, the false prophet') to read ὁ μετ' αὐτοῦ ὁ, as Bloomf. also formerly edited. The evidence stands thus: 'οἱ μετ' αὐτοῦ ὁ A. 41. μετ' αὐτοῦ ὁ 14. 37. 38. 49\*\*. Compl. Vulg. Slav. ὁ μετ' αὐτοῦ' B. 'a 18. β 5.'

<sup>y</sup> See ch. 16: 14, N. p, &c.

<sup>z</sup> See ch. 2: 2, N. h, &c., and 1: 5, N. v, &c.

<sup>a</sup> See ch. 16: 2, N. j.

<sup>b</sup> E. V., Matt. 19: 5; Mark 10: 8; Eph. 5: 31;—Beng., Herd., Mey., De W., Ebr., (*die*;—for Luth.'s *diese*), Allw., Stu., Lord, Murd. οἱ δύο is in Dodd. *both of them*; in Wakef., simply *both*.

<sup>c</sup> E. V., Matt. 19: 5 and Mark 10: 8 (*twain*); Eph. 5: 31;—W. (*twain*), R.;—Vulg., Dt., It.;—Erasm., Pagn., Vat., Castal., Wesl., Herd., Newc., Woodh., Mey., Allw., All., Penn, Lord, Kenr., Ebr.

<sup>d</sup> E. V., everywhere else; 4 times in the same relation in this book. Here it follows T., C., G., no doubt because the object is here first mentioned. But the article is none the less proper, but rather the more forcible on that very account, as marking what is in itself eminent and unique, the existence of which may be assumed as known to all who know the terrors of the Lord. Midd.: 'It seems to be spoken of as a well-known name for a place of punishment.' W., R.;—German and French verss., Dt., It.;—Daub. and the later English (except Newc.).

<sup>e</sup> The relative construction is adopted by E. V., ch. 21: 8; &c.;—German verss., Dt.;—Cocc., Vittr., Dodd., Allw., Stu., Ell., Lord, Treg., Murd.—Lachm. reads τῆς καιομένης ('A.').

<sup>f</sup> See ch. 11: 13, N. k.

<sup>g</sup> See ch. 2: 13, N. c, &c.

<sup>h</sup> See ch. 3: 10, N. d, &c.

<sup>i</sup> For ἐκπορ., all the recent editors except Bloomf. read ἐξελεύσῃ ('A. B. a 28. β 6. γ 2. Compl.'). I recommend that this reading be adopted, and translated: *came forth*.

<sup>j</sup> See v. 17, N. j.

<sup>k</sup> See ch. 10: 1, N. a, &c.

<sup>l</sup> Bloomf.: 'The recent editors all read καὶ ἐν, from almost all the best MSS.' (A. B. 'a 25. β 2. Compl.'). Comp. ch. 3: 7, N. o.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
key of the bottomless pit and a great chain in his hand.	κλείδα τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.	of the 'abyss, and a great chain 'upon his hand.
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,	2 καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,	2 And he laid hold on the dragon, 'that old serpent, which is the Devil and 'Satan, and bound him a thousand years,
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.	3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἐκλείσεν αὐτὸν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.	3 And cast him into the abyss, and 'shut him up, and 'set a seal 'over him, that he 'might 'deceive the nations no more, till the thousand years 'were 'finished; 'and after 'these he must be loosed a little 'time.
4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of	4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνη-	4 And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of 'those 'beheaded for the testimony of Jesus, and for the word of God,

<sup>c</sup> See ch. 9: 1, N. c.

<sup>d</sup> There is no necessity for saying with Bloomf.: 'ἐπὶ τὴν χεῖρα is put for ἐν τῇ χειρὶ, a very unusual idiom.' On the contrary, it is more natural to conceive of the 'great chain' as resting on, and depending from, the angel's hand. See ch. 5: 1, N. a, &c.

<sup>e</sup> For τὸν ὄφιν τὸν ἀρχαῖον, Lachm., Tisch., Theile, read ὁ ὄφις ὁ ἀρχαῖος ('A.').

<sup>f</sup> Before Σατ., Lachm., Treg., Words., Bloomf., Tisch., Theile, insert ὁ (A. B. 'a 14. Compl.'). and, after it, Matth. adds the words, ὁ πλανῶν τὴν οἰκουμένην ὅλην ('B. a 26. Compl. Syr. Ar. P. Slav. MSS.').

<sup>g</sup> Comp. ἐκλείσεν αὐτόν with Sept. 1 Sam. 23: 20. But all the recent editors cancel the αὐτόν (which arose, Hengst. thinks, from supposing that ἐπάνω αὐτοῦ refers only to ἐσφράγισεν), on the authority of A. B. 'a 27. β 5. γ 2. Compl. Vulg. Aeth. Syr. Arm. Ar. P. Slav. MSS.' I recommend that this reading be adopted, and that ἐκλείσῃ καὶ ἐσφράγ. be then translated: *shut and sealed*.—T. and C. follow the Erasmusian ἔδησεν ('3. 12.') for ἐκλείσεν.

<sup>h</sup> E. V., Matt. 27: 37; &c.;—R. (for *super* of the Vulg. and other Latin verss., except Castal. *insuper*);—Germ. (*oben dar-auf*;—for *ἐπ.* αὐτ.), Dt. (*boven*), It. (*sopra*), Fr. S. (*au-dessus de*);—Berl. Bib. (*oben über*), Beng. and later German verss. (*über*;—except Moldenh., as *Germ.*), Gill, Wakef., Woodh., Allw., Penn. Erroneously Barn.: 'Or, rather, upon *it*—ἐπάνω

αὐτοῦ;—a version grammatically impossible, though taken, along with the explanation attached, from Stu.—For *ἐπ.* αὐτ., A. reads *ἐμμενῶς αὐτόν*.

<sup>i</sup> Guyse, Dodd., Wesl., Wakef., Newc., Thom., Penn., Sharpe, Stu., Lord, Murd.—For *πλανήσῃ*. Matth., Griesb., Knapp, Mey., Sch., Treg., Words., Bloomf., Tisch., read *πλανῶ* (B. 'a 28. β 5. Compl.').

<sup>j</sup> Bloomf.: 'For vulg. τὰ ἔθνη ἔτι, all the recent editors read *ἔτι τὰ ἔθνη*' (A. B. 'a 24. β 5. Compl.'). I recommend that this reading be adopted, and that the version stand thus: *no more deceive the nations*.

<sup>k</sup> W., R., (*be*;—the Vulg. being *consummentur*), T., C., G.;—Dodd., Wakef., Thom., Sharpe, Kenr. (*as R.*).

<sup>l</sup> E. V., v. 5; and see ch. 15: 1, N. c.

<sup>m</sup> The *καὶ* is bracketed by Knapp, and cancelled by Beng., Matth., Mey., Lachm., Treg., Words., Tisch., on the authority of A. B. 'a 11. β 3. Vulg. MS. *Am. Tbl. Syr.*'

<sup>n</sup> The *ταῦτα* is rendered by a plural form, referring to *ἔτη*, by Castal., Moldenh., Woodh., Allw., Stu., Lord.

<sup>o</sup> See ch. 2: 21, N. m and 6: 11, N. d.

<sup>p</sup> See ch. 2: 2, N. h, &c.

<sup>q</sup> See ch. 6: 9, N. t. Here, of English verss., the participial form is retained by W., R.;—Stu. A reference to the etymological sense of *πελεκίζω*, *to cut*, or *cut off*, with an *axe* or *hatchet*, is preserved by Dt. *marg.*;—Pagn., Bez., Par., Cocc., Vittr., Beng., Woodh., Scott, Allw.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.	σαν τῷ θηρίῳ, οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη·	and 'who' worshipped not 'the beast, 'nor his 'image, 'and 'received 'not 'the mark upon 'their 'forehead and 'upon their 'hand; and they lived and reigned with Christ 'a thousand years.
5 But the rest of the dead lived not again until the thou-	5 οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ	5 'But the rest of the dead 'lived not 'again 'until the thou-

\* See 2 Pet. 2: 11, N. f. Looking merely at the structure of the verse, we are at liberty to regard the οἱ τινες οὐ προσεκ. πτλ. as, 1., a larger designation, including the πεπελεκισμένοι (Aret.: 'Latius explicat, qui isti sint testes.' Ebr.: 'Who, then, are they who sit upon the thrones? First and foremost, the martyrs...; then secondly, all in general, who have not &c. . . all out of all periods, who have been faithful to Christ... all the regenerate.'). or, 2., as a separate, additional class (Bez., Brightm., Par., Cocc., Wells, Vittr., Daub., Beng., Gill, Newt., Herd., Eichh., Newc., Ew., Mey., Jones, Lord, De W., Hengst.; most of whom refer πεπελεκ. especially to the martyrs under imperial Rome, οἱ τινες to the confessors of later times.); and, on either view, οἱ τινες might retain its force as a compound relative, *whosoever* (Wells, Woodh., Allw., Scholef., Bloomf., Ell., Lord). But the intimation in ch. 13: 15, that all who refused to worship the beast suffered death (comp. also ch. 6: 11) seems rather to favour the idea, that, if the two classes are not, 3., identical (Syr. = Murd. *these [are] they who*. T., C., G., Fr. M., B. and L., All., render οἱ τινες by a simple relative, and omit the preceding καί. Grot.: 'illud καὶ οἱ τινες est quasi dicas, qui iidem.'). then, 4., the second may be included in the first (Treg.: 'The parallel to this sentence in Greek construction is found in Rev. 1: 7. In each case there is a general statement followed by καὶ οἱ τινες; not as some class added to the general statement; but as expressing some, who, while included in the general term, are brought into an especial prominence.' He errs, however, in asserting, that 'the grammar of the sentence shews this.').—Of those who in translation retain both the καί and the participial form of πεπελεκισμένων, the οἱ τινες is given, as above, by a simple relative, in R.;—Vulg., Germ.;—Erasm., Vat., Castal., Cocc., Greenf., Stu., Hengst., Ebr. The E. V. treatment of the two clauses appears in Dt., It., Fr. G.;—Pagn., Bez., Par., Beng., Dodd., Moldenh., Wakef., Thom., Penn, Sharpe. Before οἱ τινες, a demonstrative pronoun in the accusative (*those*) governed by εἶδον, is supplied by W.;—Fr. S.;—Brightm., Beng. and Hengst. (in their *Comment.*), Wesl., Newc., Treg.;—a demonstrative in the genitive (*of those*), governed by ὑναίς, is supplied by Vittr., Eichh., Ew., Allw., De W., Words.

\* The historical time is given by E. V. in the preceding clause, and here by W., G. (in the first instance, *did worship*), R.;—Wakef., Sharpe, Stu. (*did w. . . did receive*), Words. No Latin version uses the pluperfect, except Par. and Vittr.

\* For τῷ θηρίῳ, Matth., Griesb., Sch., Lachm., Hahn, Treg.,

Words., Tisch., read τὸ θηρίον (A. B. 'a 18. β 3.' Comp. ch. 13: 4, N. q, &c. and 15, N. z; also ch. 14: 7, 9, 11; &c.).

\* R.;—Dodd., Wesl., Wakef., Newc. (or), Woodh. and the later verss. (except Treg., Words.).—For οὔτε, Beng., Matth., Lachm., Hahn, Treg., Words., Tisch., read οὐδέ (A. B. 'a 16. β 3.').

\* For τῇ εἰκόνι, Beng., Matth., Lachm., Hahn, Treg., Words., Tisch., read τὴν εἰκόνα (A. B. 'a 18. β 2. Er.').

\* Syr., German verss. (except All.; the Vulg. being *nec*), Dt., It., French verss.;—Cocc., Vittr., Daub., Dodd., Wakef., Woodh., Allw., Greenf., Penn, Stu., Lord, Treg.

\* Dt., Fr. S.;—Beng., Wesl., Moldenh., Wakef., Woodh., Thom., Scott, Mey., Allw., Greenf., Sharpe, Lord, De W., Treg., Murd., Ebr. The Vulg. *ejus* is dropped by Syr.;—Castal., Cocc., Vittr.

\* This αὐτῶν, which Knapp and Bloomf. bracket, is cancelled by all the other recent editors, on the authority of A. B. 'a 23. β 4. Vulg. ed. Syr. Slav. MS.' I recommend that this reading be adopted, and that the word *their* be retained as a supplement.

\* E. V., ch. 13: 16 (*their right hand*);—Syr., German verss., It. (*mano*), Fr. S.;—Castal., Cocc., Daub., Wesl., Wakef. (*hand*), Woodh., Thom., Allw., Stu., Lord, Treg., Murd. E. V. and others follow the Vulg.

\* See ch. 13: 13, NN. e, f, &c.

\* Before χίλια, Matth., Griesb., Knapp, Sch., Mey., Hahn, Theile, retain τὰ (B.) of the *text. rec.* Of this De W. strongly approves, and Hengst. and others translate accordingly. I recommend, as a marginal note, these words: 'Or, as many read, *the*.'

\* The δέ is cancelled by Beng., Matth., Lachm., Treg., Words., Tisch.; of whom Matth., Treg., Words., then insert (Tisch., in brackets) καί before οἱ. The evidence stands thus: 'οἱ A. καὶ οἱ B. a 11. (& 10. 13.) Compl.'

\* For ἀνέζησαν, all the recent editors read ἔζησαν ('A. B. 'a 13. [& 12. 13.] Compl. Vulg. Copt. Slav. MS.'). I recommend that this reading be adopted, and the word *again* omitted.

\* For ἔως, all the recent editors read ἄχρι ('A. B. a 10. [& 12. 13.] Compl.'). I recommend that this reading be adopted, and translated: *till*, as in v. 3.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
sand years were finished. This is the first resurrection.	ἀνέζησαν ἕως τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.	sand years 'should be finished. This is "the first resurrection.
6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.	6 Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.	6 Blessed and holy is he that hath part in "the first resurrection: "over "these "the second death hath no power, but they shall be priests of God and of Christ, and "shall reign "with him a thousand years.
7 And when the thousand years are expired, Satan shall be loosed out of his prison,	7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,	7 And "when the thousand years are "finished, Satan shall be loosed out of his prison,
8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together	8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς	8 And shall go "forth to deceive the nations which are in the four "corners of the earth, Gog and Magog, to gather them together to "battle: the number

<sup>f</sup> 'They lived not, till &c.' = 'they continued in the state of death, and were so to continue, till &c.'—E. V., v. 3;—W., G., R., (be);—Vulg. (consummentur), It. (fossero), Fr. G.,—M., (soit), Fr. S. (fussent);—Erasm., Vat., (as Vulg.), Castal. (forent), Par. (complerentur), Cocc. (finirentur), B. and L. (soient), Herd. (wären;—for Luth.'s wurden), Woodh., Lord, Stier and Ebr. (würden), Win., De W., ('sein werden, nicht waren'), Words. (are; having, like Fr. G. and M., introduced the present tense at ἔζησαν, as G., and B. and L., do the future.).

<sup>g</sup> See 1 John 2: 7, N. o, &c. Here the ἡ... ἡ, which is imitated by the Syr. and Greenf., is given by a demonstrative pronoun in T., C., G.;—Vat.; and the advisableness of this rendering in the present instance depends somewhat on the truth of Stu.'s suggestion (in which very many concur): 'It seems to me, that the passage before us is not the only one in the Scriptures which teaches or intimates, that there will be a first and a second resurrection. . . . I refer the reader to Phil. 3: 8-11; Luke 14: 14; Is. 26: 19; 1 Cor. 15: 23, 24; 1 Thess. 4: 16.' (To which have been added such passages as Ps. 1: 5; 49: 14; Is. 26: 14; Dan. 12: 2; Luke 20: 35, 36. In the last of these references is found the formula, ἡ ἀνάστασις ἡ ἐκ νεκρῶν, which again occurs in Acts 4: 2; comp. Phil. 3: 11, and 1 Pet. 1: 3.) 'In particular does Paul seem, by his ἀπαρχή . . . πρῶτα . . . ἔστα, in 1 Cor. 15: 23, 24, to have adverted to a first and second resurrection.'

<sup>b</sup> See v. 5, N. g, &c. For ὁ θάν. ὁ δέυτ. (Matth. 10: 28 comp. Luke 12: 5), which Bloomf. marks as a reading 'thought to need alterations,' all the other recent editors substitute ὁ δεύτερος θάνατος (A. B. 'a 22. β 5. Compl.').

<sup>i</sup> E. V., ch. 2: 26; 11: 6; and generally, in this relation, elsewhere (comp. ch. 5: 10, N. pp, &c.);—German verss. (über),

Dt. (over), It. (sopra);—Wesl., Wakef., Woodh., Thom., Allw., Stu., Lord, Treg., Murd.

<sup>j</sup> A demonstrative or a personal pronoun is here employed by W., R.;—foreign verss. (except Luth.'s solche);—Wesl. and the later English (except Newc., Stu.). E. V. follows T., C., G.

<sup>k</sup> Of recent editors, Words. alone reads βασιλεύουσι (comp. ch. 5: 10, N. p) after A., 'intimating that the Millennial period was begun in St. John's age! and Matth. alone reads μετὰ ταῦτα ('a 14.').

<sup>l</sup> For ὅταν τελεσθῇ, Matth. and Mey. read μετὰ ('B. a 16. β 5. Arm. Slav. MS.').

<sup>m</sup> See v. 3, N. l, &c.

<sup>n</sup> See ch. 6: 4, N. m.

<sup>o</sup> E. V., ch. 7: 1, and elsewhere (7 times);—W., R.;—foreign verss. (except Germ.), Hamm., Daub. and the later English (except Newc., Words.). (Comp. Shakspeare, *Merch. of Ven.* ii. 7, and elsewhere; also Milton, *Par. Reg.* iv. 415: 'the four hinges of the world.') E. V. follows T., C., G.

<sup>p</sup> Before πάλ., Matth., Sch., Lachm., Treg., Words., Bloomf., Tisch., insert τόν (A. B. 'a 20. β 3. Compl.'), of which De W. approves as = the noted (Words. 'the great'), while Hengst. would understand it, if genuine, as used 'generically', without affecting the sense. Perhaps it might rather be considered as implying, that what Satan now meditated was simply a renewal and continuation of the hostilities, which had been interrupted by the defeat recorded in ch. 19: 20, and by his own arrest. Bloomf. strangely misconceives the matter, when he says: 'The reference, though latent, is traceable, viz. "the war which had been stirred up by the artful deceit of Satan between Gog and Magog."'



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
to battle: the number of whom is as the sand of the sea.	πόλεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης.	of whom is as the sand of the sea.
9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.	9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς·	9 And they went up upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city: and there came down fire from God out of heaven, and devoured them;
10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.	10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.	10 And the devil that deceived them was cast into the lake of fire and brimstone, where are the beast and the false prophet; and they shall be tormented day and night unto the ages of the ages.
11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.	11 Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.	11 And I saw a great white throne, and him that sat on it, from whose face fled the earth and the heaven, and no place was found for them.

<sup>a</sup> After ἀριθμός, all the recent editors add an idiomatic αὐτῶν ('A. B. a 19. β 4.').

<sup>r</sup> See ch. 5: 1, N. a, &c. R.;—Brightm., Dodd., Newc., Allw., Stu., (over), Wakef. (to); Lord (on to), Kenr. Comp. Rob., s. ἐπὶ, III. a, b.

<sup>s</sup> W. (environed), R. (compassed);—Brightm. (as R.), Daub., Guyse, Dodd. (surrounded);—and so Wesl., Wakef., Newc., Woodh., Thom., Penn, Stu., Lord), Allw., Sharpe (encircled), Ell. (encomp. . . . about), Murd., Kenr.—For ἐκύκλωσαν, Lachm., Treg., Words., Tisch., read ἐκύκλευσαν (A. B. 'a 14. β 2. Compl.').

<sup>t</sup> The Greek order is retained by R.;—Latin verss. (except Castal.), Syr., German verss. generally, Dt. (er kwam vuur neder).

<sup>u</sup> The words, ἀπὸ τοῦ Θεοῦ, are put after ἐκ τοῦ οὐρ. by Beng., Matth., Griesb., Mey., Sch., Treg. (in brackets), Words., on the authority of B. 'a 18. β 4. Compl. Vulg. MS. Copt. Arm. Erp.?' while by Lachm. and Tisch. they are, with Bloomf.'s approbation, cancelled, on the authority of 'A. 12. 18. Vulg. MS. Ar. P. Slav. MS.'

<sup>v</sup> Of those who supply the verb, it is inserted (sometimes in the singular, and sometimes in the imperfect tense) before the nouns, by It., French verss.;—Castal., Bez., Brightm., Par., Woodh., Allw., Penn, Stu., Murd.

<sup>w</sup> All the recent editors here insert καὶ (A. B. 'a 26. β 3. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav.?). I recommend

that this reading be adopted, and translated: also. W., R., (both);—Vulg. (et;—and so the other Latin verss. that follow this reading), Syr.;—Brightm., Wesl., Newc., Sharpe, Treg., Words., Kenr., (as W.), Daub., Beng. and later German verss. (auch), Woodh. (likewise), Penn, Stu., Lord, Murd.

<sup>x</sup> This καὶ is disregarded by C., G.;—the Vulg. and its followers;—Erasm., Pagn., Vat.;—τὸ θηρ. καὶ ὁ ψευδ. being then connected immediately with βασαν.

<sup>y</sup> 'All three together.'—Dt., French verss.;—Daub., Beng., and the later Protestant English and German verss. (except Hengst.). Such also as supply a singular substantive verb in the preceding clause (see N. v) have here the plural.

<sup>z</sup> See ch. 1: 6, N. g, &c.

<sup>a</sup> For λευκὸν μέγαν, Matth., Griesb., Sch., Lachm., Hahn, Treg., Words., Tisch., read μέγαν λευκόν (A. B. 'a 17. β 3. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav.'). For αὐτοῦ, Matth., Griesb., Sch., Words., Tisch., read αὐτόν (B. 'a 26. β 3. Compl.'). After ἀπό, Lachm. and Words. insert τοῦ (A. B.).

<sup>b</sup> The Greek order is observed by T., C., G.;—Latin verss. (except Castal.), Syr., German verss. (except Moldenh.), It., French verss. (except B. and L.). For the omission of away, see ch. 16: 20, N. n.

<sup>c</sup> Comp. E. V., Dan. 2: 35; where the Sept. Greek is the same as here. Newc., Penn, Sharpe, Stu., Lord, Treg. Most other verss., English and foreign, translate τόπος before the verb.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is <i>the book of life</i> : and the dead were judged out of those things which were written in the books, according to their works.	12 καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους, ἐστῶτας ἐνώπιον τοῦ Θεοῦ, καὶ βιβλία ἠνεόχθησαν· καὶ βιβλίον ἄλλο ἠνεόχθη, ὃ ἐστὶ τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.	12 And I saw the dead, <sup>d</sup> small and great, <sup>e</sup> standing before <sup>f</sup> God, and <sup>g</sup> books <sup>h</sup> were opened; and <sup>i</sup> another book was opened, which is <sup>j</sup> of life, and the dead were judged out of <sup>k</sup> the things <sup>l</sup> written in the books, according to their works.
13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.	13 καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.	13 And the sea gave up the dead <sup>1</sup> in it, and death and <sup>m</sup> hades gave up the dead <sup>1</sup> in them; and they were judged every <sup>n</sup> one according to <sup>o</sup> their works.
14 And death and hell were cast into the lake of fire. This is the second death.	14 καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός ἐστιν ὁ δεύτερος θάνατος.	14 And death and <sup>p</sup> hades were cast into the lake of fire: this <sup>q</sup> is the second death. <sup>r</sup>
15 And whosoever was not found written in the book of life was cast into the lake of fire.	15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.	15 And <sup>s</sup> if any one was not found written in <sup>t</sup> the book of life, he was cast into the lake of fire.

<sup>d</sup> For μικρ. καὶ μεγ. (wanting in 8 cursive MSS.), Beng., Lachm., Hahn, Treg., Words., Tisch., read τοὺς μεγ. καὶ τοὺς μικρ. ('A. a 10. β 2. γ 2. Compl. Vulg. Aeth. Syr. Arm. Ar. P. Slav. MSS.' B. τοὺς μικρ. καὶ τοὺς μεγ.).

<sup>e</sup> See ch. 10: 5, N. r, &c.

<sup>f</sup> For Θεοῦ, all the recent editors read θρόνου ('A. B. a 28. β 4. Compl. Vulg. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.'). I recommend the adoption of this reading: *throne*.

<sup>g</sup> W., R.;—Fr. S.;—Beng. and the later Germ. verss. (except Moldenh., All.), Wakef., Woodh., Thom., Sharpe, Lord, Treg.

<sup>h</sup> For ἠνεόχθησαν, Matth. reads ἠνοίξαν ('a 8.'). all the other recent editors (except Bloomf.) read ἠνοιχθησαν (A. B. 'a 5. [& 11. 14.] Er. ἀνεῶχ. Compl.'). For βιβλίον ἄλλο. they all (except Bloomf.) read ἄλλο βιβλίον (A. B. 'a 19. β 3. Compl.'). For ἠνεόχθη, Beng., Lachm., Hahn, Treg., Words., Tisch., Theile, read ἠνοιχθη ('A. 3. 7. 11. 29. 35. 40. Er. ἀνεῶχ. Compl.').

<sup>i</sup> Nothing is supplied by R.;—Vulg., Syr., Germ., Dt.;—Erasm., Vat., Cocc., Vittr., Beng., Woodh., Lord, Hengst., Kenr. A demonstrative pronoun is supplied by Fr. S.;—Thom., Ebr.

<sup>j</sup> It., Fr. G.;—M.;—S.;—Brightm., Dodd., Wesl., Newc., Woodh., Allw., Greenf., Penn, Gerl., Stu., Lord, Treg., Murd.

<sup>k</sup> It., Fr. S.;—Cocc., Dodd., Newc., Woodh., Allw., Greenf., Gerl., Lord, Murd.

<sup>l</sup> Comp. ch. 10: 6, N. v. Thom., Murd. But, for ἐν αὐτῇ νεκρούς, all the recent editors (except Beng., Bloomf.) read (not,

as Bloomf. says, νεκροὺς ἐν αὐτῇ, but) νεκροὺς τοὺς ἐν αὐτῇ (A. B. 'a 20. β 4.'). And so, for ἐν αὐτοῖς νεκρούς in the next clause, they all (except Bloomf.) read (not, as Bloomf. again says, νεκ. ἐν αὐτοῖς, but) νεκροὺς τοὺς ἐν αὐτοῖς (A. B. 'a 17. β 3. ἐαυτῶν νεκρούς Compl.'). I recommend that both readings be adopted, and in each case translated: *dead that were*. For *that* (2 Pet. 2: 11, N. f), see W., R.;—Daub., Dodd., Wesl., Allw., Treg., Kenr. Lord has *who*.

<sup>m</sup> See ch. 1: 18, N. x.

<sup>n</sup> E. V., ch. 2: 23; 5: 8; 6: 11; &c.;—W. (for *ex*, has *each*), R.;—Daub. and later English verss. (except that Wakef. is *as W.*). No foreign version has anything answering to *man*.

<sup>o</sup> For αὐτῶν, Words. reads αὐτοῦ (B. 'a 10. β 2.').

<sup>p</sup> See ch. 1: 18, N. x.

<sup>q</sup> For ἐστ. ὁ δεύτ. θάν., all the recent editors (except Beng. and Bloomf. read ὁ θάν. ὁ δεύτ. ἐστ. (A. B. 'a 16. β 3. γ 2.' 4 cursive MSS. and Compl. have ἐστ. ὁ θάν. ὁ δεύτ.).

<sup>r</sup> Excepting Beng., Griesb., Bloomf., all the recent editors add the words, ἡ λίμνη τοῦ πυρός (A. B. 'a 24. β 3. γ 2. Compl. Vulg. MS. [Am.] Tol. Aeth. Syr. Ar. P. Slav. MSS. '—'good grounds,' says Bloomf.; 'but internal evidence is by no means in their favour.'). I recommend that the note: 'Many add: *the lake of fire*,' appear in the margin.

<sup>s</sup> See ch. 14: 11, N. c.

<sup>t</sup> For τῇ βίβλῳ, Matth. reads τῷ βιβλίῳ (B. 'a 17. β 3.').



KING JAMES' VERSION. CHAP. XXI.	GREEK TEXT. CHAP. XXI.	REVISED VERSION. CHAP. XXI.
AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.	ΚΑΙ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.	AND I saw a new heaven and a new earth: for the first heaven and the first earth <sup>a</sup> have passed away, and <sup>b</sup> the sea <sup>c</sup> is no more.
2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.	2 Καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.	2 And <sup>d</sup> I John <sup>e</sup> saw the holy city, new Jerusalem, <sup>f</sup> descending <sup>g</sup> from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God <sup>h</sup> is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, <i>and be their God.</i>	3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἴδου ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν.	3 And I heard a <sup>i</sup> loud voice out of <sup>j</sup> heaven, saying: Behold, the tabernacle of God <sup>k</sup> with men! and he <sup>l</sup> shall <sup>m</sup> tabernacle with them, and <sup>n</sup> they shall be his <sup>o</sup> peoples, and <sup>p</sup> God himself shall be with them, <sup>q</sup> their God.

<sup>a</sup> Fr. S.;—Beng.; Moldenh., Stier, (*ist* [*sind*]), Woodh. (*are*), Lord, Treg. Some (as Fr. M.;—Pagn., Castal. and later Latin verss., B. and L., Wakef., Stu., Ell., Murd.) use the pluperfect. —For *παρῆλθε*, Matth., Griesb., Sch., Hahn, Treg., Words., Theile, read *ἀπῆλθον*; Lachm. and Tisch., *ἀπῆλθαν*. Bloomf. is <sup>i</sup>inclined to conjecture that St. John wrote *ἀπῆλθεν*.<sup>j</sup> The evidence, as gathered from Treg. and Words., stands thus: *ἀπῆλθαν* A. —*θον* B. α 18. β 2. —*θε* 2. 4. 11. 35. 47. Vulg. Copt. Aeth. Syr. Beng., Knapp, Mey., retain *παρῆλθε*, which Hengst. also prefers.

<sup>b</sup> The article is translated, and the noun given before the verb, by W., R.;—nearly all foreign verss.;—Brightm., Dodd., Wakef., Woodh., Thom., Allw., Penn, Sharpe, Lord, Treg., Murd., Kenr. See v. 4, N. q. E. V. follows T., C., G.

<sup>c</sup> W., R.;—Vulg., Syr., German verss. (except Mey.), Fr. S.;—Erasm., Vat., Wells, Newc. *marg.*, Woodh., Thom., Allw., Stu., Lord, Treg., Words., Kenr. E. V. follows T., C., G.

<sup>d</sup> All the recent editors cancel the words *ἐγὼ Ἰωάννης*, on the authority of 'A. B. α 26. β 3. γ 3. Compl. Vulg. MS. *Am. Tol.* Copt. Aeth. Syr. Arm. Arr. Slav. MS.'; and all (except, probably through oversight, Bloomf.) put the *εἶδον* after *καινὴν*, on the authority of 'A. B. α 27. β 3. γ 4. Compl.' I recommend that both readings be adopted, and that the version stand thus: *the holy city, new Jerusalem, I saw.*

<sup>e</sup> See ch. 3: 12, N. kk, &c.

<sup>f</sup> For *ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρ.*, all the recent editors read *ἐκ τ. οὐρ. ἀπὸ τ. Θε.* ('A. B. α 17. β 3. Vulg. Copt. Aeth. Syr. Arr. Slav. MSS.'). I recommend that the reading be adopted: *out of heaven from God.*

<sup>g</sup> See ch. 1: 10, N. x.

<sup>h</sup> For *οὐρανοῦ*, Lachm., Treg., Tisch., read *θρόνου* ('A. 18. Vulg. Arm. ed. in m.').—The voice explains what John saw. No copula is supplied after *Θεοῦ* by R.;—foreign verss. (except Dt.;—Pagn., Bez., Par., Grell., Vitr.);—Hamm., Wells, Daub., Wesl., Wakef. (supplies *this is* before *ἡ σκηνή*), Woodh., Thom., Lord, Kenr.

<sup>i</sup> E. V., in the last clause and in v. 4; ch. 7: 15; &c.;—W.;—Brightm., Dodd., Allw., Lord.

<sup>j</sup> See ch. 7: 15, N. g.

<sup>k</sup> 'Even they—after all that is past.' See 1 John 1: 7, N. x, &c., and 3: 24, N. j.—The Latin verss. have *ipsi*, and Treg. marks *they* as emphatic.

<sup>l</sup> See ch. 7: 9, N. d. Fr. S.;—Latin verss., except Castal., (*populi*;—for the Vulg. *populus*), Treg. For *λαοί*, Beng., Matth., Griesb., Knapp, Mey., Sch., Bloomf., Words., Tisch., read *λαός* (B. 'α 24. β 3. γ 2. Compl. Vulg. Copt. Aeth. Syr. Arr.'). Heinr. calls *λαοί* the *lectio vulgaris faciliior*, and De W. also objects to it as 'an unlucky accommodation to the plural subject, since God can have, as one kingdom, so but one people.' This, however, seems to assume that, at the period referred to, all national distinctions being obliterated, mankind shall be fused into one vast, unorganized horde—an idea for which it will be found difficult, I believe impossible, to produce the slightest scriptural warrant. Rather is the contrary plainly asserted or implied in manifold intimations of this very book (vv. 24, 26; ch. 15: 4; 22: 2), and of the word of prophecy from the beginning (Gen. 18: 18; Ps. 22: 27; 67: 3, 5 [Sept. *λαοὶ πάντες*]; 72: 11, 17; 82: 8; Is. 2: 2, 3; 19: 25; 25: 6—8

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.</p>	<p>4 καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.</p>	<p>4 And "God shall wipe away every tear from their eyes; and death shall be no more; nor shall sorrow, nor crying, nor pain be any more; for the first things are gone.</p>
<p>5 And he that sat upon the</p>	<p>5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ</p>	<p>5 And he that sat upon the</p>
<p><sup>a</sup> The words, ὁ Θεός, bracketed by Knapp and Bloomf., are cancelled by Beng., Matth. (who also substitutes for them the words, ἀπ' αὐτῶν, from 'B. α 11. β 2.'). Griesb., Sch., Tisch., on the authority of 'B. α 21. β 3. γ 2. Compl. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.'</p>	<p><sup>a</sup> The words, ὁ Θεός, bracketed by Knapp and Bloomf., are cancelled by Beng., Matth. (who also substitutes for them the words, ἀπ' αὐτῶν, from 'B. α 11. β 2.'). Griesb., Sch., Tisch., on the authority of 'B. α 21. β 3. γ 2. Compl. Copt. Aeth. Syr. Arm. Arr. Slav. MSS.'</p>	<p>noch . . . noch; Newc., a triple <i>and</i>; Allw., <i>nor . . . or . . . or</i>. For the position of <i>pain</i>, see N. q, &amp;c.</p>
<p><sup>c</sup> See ch. 7: 17, N. n.</p>	<p><sup>a</sup> Dt. (<i>moeite</i>), It. (<i>travaglio</i>), Fr. G.,-M., (<i>travail</i>);-Castal., Bez., Aret., Par., Cocc., Vitruv., (<i>labor</i>), Brightm. (<i>labour</i>), Engl. Ann. ('or, heavy labour'), Grot., Wolf. (use <i>molestia</i>, <i>dolor</i>), Berl. Bib., Ebr., (<i>Mühe</i>), Dodd. ('or labour'), Stu. (<i>grievance</i>), Lord (<i>toil</i>). The use of πόνος in ch. 16: 10, 11, the only other places where the word occurs in the N. T., leads me to retain the specific sense of E. V.</p>	<p><sup>c</sup> See ch. 7: 17, N. n.</p>
<p><sup>p</sup> For ἀπό, Lachm. reads ἐκ ('A.' Comp. ch. 7: 17, N. n).</p>	<p><sup>c</sup> See v. 1, N. b. Here also the subject comes first in W., R.;-all foreign verss. (except Greenf.);-Dodd., Wesl., Wakef., Newc., Woodh., Allw., Penn, Stu., Lord, Treg., Kenr. E. V. follows T., C., G.</p>	<p><sup>c</sup> See v. 1, N. b. Here also the subject comes first in W., R.;-all foreign verss. (except Greenf.);-Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Penn, Stu., Lord, Treg., Kenr. E. V. follows T., C., G.</p>
<p><sup>r</sup> E. V. gives an undue prominence to πόνος.—Both πένθος and κραυγή are enumerated not with θάνατος but with πόνος, and construed with the ἔσται following, by all foreign verss. (except the Syr. as punctuated in the editions, and Greenf. The Clementine Vulg. omits οὔτε κραυγή.);-Brightm., Wesl., Wakef., Newc., Woodh., Thom., Allw., Stu., Lord. The triple οὔτε is in W., T., C., G., a triple <i>neither</i>; R., <i>nor . . . nor . . . neither</i>;—the Sixtine Vulg. and other Latin verss., a triple <i>neque</i> (except Cocc. and Vitruv., <i>neque . . . aut . . . aut</i>); Syr., = a triple <i>ne</i>; Germ. and Dt., a triple <i>noch</i> (and so Beng., Mey., All., Hengst., Ebr.); French verss., a triple <i>ni</i>;—Brightm., Stu., <i>neither . . . nor . . . nor</i>; Daub., <i>nor . . . nor . . . neither</i>; Dodd., Woodh., Thom., Sharpe, Lord, Murd., Kenr., <i>as above</i>; Wesl., <i>neither . . . or . . . or</i>; Moldenh., De W., <i>weder . . .</i></p>	<p><sup>a</sup> Nowhere else does E. V. make ἀπέρχομαι (which occurs 120 times) = <i>παρέρχομαι</i>, <i>to pass away</i>;—W. (<i>went away</i>), T., C., G., R.;—Latin verss. (use <i>abire</i>;—Cocc. and Vitruv. having <i>praeferire</i> in v. 1), Dt. (<i>weggegaan</i>);—for <i>voorbij</i> <i>gegaan</i> of v. 1);—Brightm., Wesl., (<i>gone away</i>), Berl. Bib., Beng., <i>dahingegangen</i>;—for <i>vorbei</i> <i>geg.</i>, <i>vergangen</i>, of v. 1), Thom., Sharpe.</p>	<p><sup>v</sup> See ch. 3: 10; N. d, &amp;c. But 'for τοῦ θρόνου,' says Bloomf., 'all the recent editors read τῷ θρόνῳ, from very strong authority' (A. B. 'α 18. β 2. γ 3.'). I recommend that this reading be adopted, and that ἐπὶ be translated: <i>upon</i>, as in ch. 6: 2, N. f.</p>
<p>[1 Cor. 15: 54]; 60: 3, &amp;c.; 66: 18, &amp;c.; Jer. 3: 17; Dan. 7: 10—14 [Sept. πάντες οἱ λαοί]; Zech. 8: 20—23 [Sept. λαοὶ πολλοί]; 14: 16—19; &amp;c.). If λαοί, therefore, be the true reading (and it is retained as such by Lachm., Hahn, Treg., Theile, on the authority of A. and Irenaeus; besides that, instead of having the appearance of an accommodation, it is really the more difficult reading.), the proper inference is, that at this time the Abrahamic covenant shall have reached its final and plenary fulfilment, in the admission of the Gentile nations, as nations, and not, as now, of an election merely from among them (Acts 15: 14), to a participation in the 'blessedness of the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance' (Ps. 33: 12. Comp. such texts as Ex. 6: 7; Lev. 26: 11, 12; 2 Sam. 7: 24; Jer. 13: 11; 30: 22; Ezek. 37: 27, with Deut. 32: 21; Rom. 10: 19; 1 Pet. 2: 10).</p>	<p>same time cancels the words, Θεὸς αὐτῶν, on the authority of B. 'α 22. β 2. Compl. Copt. Erp. Slav. MS.'). and the other recent editors, except Bloomf. and Tisch. For this reading Lachm. cites likewise Irenaeus, and the Vulg. <i>ipse Deus cum eis erit eorum Deus</i> (and so Erasm., Pagn., Vat.), which by W., R., is rendered, <i>he God with them shall be their God</i>; by All., <i>er, Gott selbst mit ihnen wird ihr Gott seyn</i>; by Kenr., <i>God himself with them will be their God</i>. And in like manner Luth. and Beng.: <i>Er selbst, Gott mit [bei] ihnen, wird ihr Gott seyn</i>; Herd.: <i>er, der Gott bei ihnen wird ihr Gott seyn</i>; Greenf.: <i>הָאֱלֹהִים הָיָה עִמָּם יְהוָה אֱלֹהֵיהֶם</i>; Ebr.: <i>Er, Gott mit ihnen, wird ihr Gott seyn</i>;—in all which the allusion is still more obvious to Is. 7: 14; Matth. 1: 23. Comp. Ps. 67: 6. I recommend, as a marginal note, these words: 'Or, as many read, <i>he, God with them, shall be their God</i>.'—There is nothing for the E. V. supplement, <i>and be</i>, in the Latin verss., Syr., It., Fr. S.;—Hamm., Daub., Woodh., Thom., Mey., Stu., Lord, Treg., Murd. Some supply <i>as</i>; Allw., <i>even</i>. For Θεὸς αὐτῶν, Lachm., Treg., Words., read αὐτ. Θ. ('A.').</p>	<p>27</p>
<p><sup>m</sup> The order, μετ' αὐτῶν ἔσται ('A. B. α 13. β 3.'), for ἔστ. μ. α., is marked by Beng. as <i>per codices firmior</i>, and adopted in his version, as it is also by Matth. (who at the</p>		



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.	τοῦ θρόνου, Ἰδοὺ, καὶ νῦν πάντα ποιῶ. Καὶ λέγει μοι, Γράψον· ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοὶ εἰσι.	throne said: Behold, <sup>u</sup> I make all things new. And <sup>u</sup> he saith <sup>u</sup> unto me: Write: for these words are <sup>u</sup> true and faithful.
6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.	6 Καὶ εἶπέ μοι, Γέγονε. ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.	6 And he said unto me: <sup>u</sup> It is done. <sup>u</sup> I am <sup>u</sup> the Alpha and <sup>u</sup> the Omega, the beginning and the end. <sup>u</sup> I will give <sup>u</sup> unto him that <sup>u</sup> thirsteth of the fountain of the water of life freely.
7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.	7 ὁ νικῶν κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι ὁ υἱός.	7 He that overcometh shall inherit <sup>u</sup> all things; and I will be <sup>u</sup> to him <sup>u</sup> God, and <sup>u</sup> he shall be <sup>u</sup> to me <sup>u</sup> a son.
8 But the fearful, and unbe-	8 δειλοῖς δὲ καὶ ἀπίστοις καὶ	8 But <sup>u</sup> to <sup>u</sup> the fearful, and un-

<sup>u</sup> For καὶ νῦν πάντα ποιῶ, Matth. reads πάντα καὶ νῦν ποιῶ (B. 'a 15. β 2.'). Lachm., Treg., Words., Tisch., read καὶ νῦν πάντα ('A. 35. 37. 38. 49. 91. Compl.').

<sup>u</sup> For the time, see ch. 19: 10, N. z, &c. According to Züll., Hengst., Ebr., (and De W. inclines to the same opinion,) the subject of λέγει is not, as in the case of εἶπε before and after, the Occupant of the throne, but the mediating angel, as in ch. 19: 9; 22: 6. Comp. ch. 1: 10, 11, according to the reading there recommended in N. y. Ebr., who follows that reading, makes the trumpet-voice in like manner the voice of the angel (ch. 1: 1), whereas the voice of the Redeemer, which succeeded, sounded like 'the voice of many waters.' (Acquiescing, as I do, in this view, I should now modify accordingly ch. 4: 1, N. d.)

<sup>u</sup> Excepting Beng., Griesb., Knapp, Sch., all the recent editors cancel the μοί, on the authority of 'A. B. a 9. β 3. Vulg. MS. Am. Vul. Syr. Ar. P.'

<sup>u</sup> For ἀληθ. καὶ πιστ., all the recent editors (except Bloomf.) read πιστ. καὶ ἀληθ. ('A. B. 'a 16. β 3. Vulg. Aeth. Syr. Ar. P. Slav. MSS.').—Matth. adding the words τοῦ Θεοῦ, from 'B. a 17. β 3. Syr. Ar. P.'). I recommend that this reading be adopted: *faithful and true*.

<sup>u</sup> For γέγονε. ἐγὼ εἰμι τό, Matth. reads γέγονα τό ('a 17. Compl.'). γέγονα ἐγὼ τό B. 'a 7. [& 13.] γ 2. Syr.'). Lachm., Treg., Words., Tisch., read γέγοναν. ἐγὼ εἰμι τό ('A. [38. γεγόν-ασι]), the subject of the plural verb being either πάντα, as in ch. 1: 19 (De W.), or λόγοι (Ebr.).

<sup>b</sup> See ch. 1: 8, N. m, &c.

<sup>u</sup> After δώσω, Matth., Sch., Treg., Tisch., add (Treg., in brackets) αὐτῷ ('B. a 14.').

<sup>a</sup> Comp. E. V., Is. 55: 1 (though the Heb. has an adjective). W., R.;—Brightm., Daub. and Newc. (*is thirsty*), Wesl., Wakef.

(*the thirsty*), Woodh., Thom., Allw., Sharpe, Stu., Lord (*thirsts*), Murd., Kenr.

<sup>u</sup> For πάντα, all the recent editors read ταῦτα ('A. B. a 27. β 2. γ 3. Compl. Vulg. Copt. Aeth. Syr. Arr. Slav. MSS.'). I recommend that this reading be adopted: *these things*, 'which I have made;'—thus pointing, from the throne on which the Speaker is seated, to the panorama of the new creation.

<sup>u</sup> Comp. E. V., Heb. 8: 10; Gen. 17: 7; Ex. 6: 7; Deut. 29: 13. W.;—foreign verss. (except Germ., B. and L., Moldenh.);—Ham., Daub., Dodd. (in the first instance), Wesl., Allw., Lord.

<sup>u</sup> 'All that, in such a relation, is involved in my name and nature.' Comp. Heb. 11: 16; E. V., at the texts cited in N. f; and all the verss. there cited (the Dt., Dodd., Wesl., Allw., alone using an indefinite article).

<sup>b</sup> See 1 John 3: 24, N. j.

<sup>u</sup> The ὁ, which 'some MSS.,' says Midd., 'improperly prefix,' is bracketed by Treg., and cancelled by all the other recent editors (except Griesb., Sch., Bloomf.), on the authority of A. B. 'a 13. β 3. Compl.'

<sup>u</sup> Excepting the variations noted, the Greek construction with the adjectives in the dative, and μέρος the subject of an understood copula, is retained by W., R.;—Latin verss. (except that Castal., supplying *manet*, has the adjectives in the accusative; and Pagn., Bez., Par., omit the αὐτῶν), Syr., German verss. (Beng. *für die*), Dt. (according to the earlier edition. The later has *voor de*), It. (*quant' è a'*), Fr. G.,—M., (*quant aux*), Fr. S. (*pour les*);—B. and L. (*as Fr. S.*), Dodd. (*as for the*), Wesl., Greenf., (have the adjectives in the nominative absolute), Woodh., Kenr., (*for the*), Allw., Penn (has the dative, but supplies δώσω αὐτοῖς τοῦ μέρος), Stu., Lord, Murd.

<sup>u</sup> W. (*fearful men*);—Wakef. But for δειλοῖς δέ, all the recent editors read τοῖς δὲ δειλοῖς ('A. B. a 25. β 3. γ 3. Compl.'). I recommend that, in accordance with this reading, the article be not marked as supplied.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
believing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.	ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις καὶ φαρμακεῦσι καὶ εἰδω- λοάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένη πυρὶ καὶ θείῳ, ὃ ἐστι δεύτερος θάνατος.	believing, <sup>1</sup> and = abominable, and murderers, and = fornicators, and = sorcerers, and idolaters, and all = the liars, = their part = shall be in the lake which burneth with fire and brimstone, which is = the second death.
9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.	9 Καὶ ἦλθε πρὸς με εἰς τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἐπτὰ φιάλας τὰς γεμούσας τῶν ἐπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναιῖκα.	9 And there came =unto me one = of the seven angels, =who had the seven =bowls = full of =the seven last plagues, and =spake with me, saying: =Come, I will shew thee =the bride, the Lamb's wife.
10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,	10 Καὶ ἀπήνεγκέ με ἐν πνεύ- ματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν με- γάλην, τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,	10 And he carried me away in the =Spirit to a great and high mountain, and shewed me =that great city, the holy Jerusalem, descending out of heaven from God,

<sup>1</sup> Here Matth., Sch., Words., insert the words καὶ ἁμαρτωλοῖς ('B. a 28. β 3. γ 2. Compl. Syr. Ar. P. Slav. MS.'). On the question of their authenticity Bloomf., in his *Supp.*, appears to take both sides, and neither side: 'The words καὶ ἁμαρτ. seem, as Heinr. suspects, to have been ejected from the text by some over-nice critic, who liked not, in a portion containing an enumeration of *special* and *particular* vices, to find a *generic* term denoting vices and sins of *all* kinds. Yet examples of this sort of peculiarity do occasionally present themselves in the N. T., e. g. in 1 Tim. 1: 9; Heb. 11: 37; though the words *might* even be lost by reason of the καὶ—καί. Thus καὶ ἁμαρτ. καὶ ἐβδελ. may be taken, &c. . . . Finally, I am now inclined to doubt the authenticity of the words καὶ ἁμαρτωλοῖς, which, with Griesb.' (in the first edition, not the second) 'and Scholz, I admitted into the text, &c. . . . They are rejected by Lachm. and Tisch.; with reason, since they seem to have been a marginal *scholium*, &c.'

<sup>m</sup> See N. k. The article is not introduced here by W., R.;—Syr., Germ., Dt.;—Beng., Wesl., Moldenh., Herd., Wakef., Newc., Woodh., Thom., Allw., Penn., Sharpe, Lord, De W., Treg., Hengst., Murd., Kenr., Ebr.; though some of these repeat it before some of the other classes. The It. and French verss., &c., have it before every one of them.

<sup>n</sup> For *fornicators*, see E. V., 5 times out of 10;—W., R.;—Newc., Woodh., Sharpe, Lord;—Rob.—For φαρμακεῦσι, all the recent editors read φαρμακοῖς (A. B. 'a 28. β 3. γ 2. Compl. Er.').

<sup>o</sup> Dt., It., Fr. M.,—S.;—B. and L., Beng., Woodh., Lord.

<sup>p</sup> For ψευδέσι, Lachm. reads ψεύσταις ('A.').

<sup>q</sup> Some of the verss. cited in N. j supply the copula in the

present tense. But it is better to conform to the time of the preceding verse.

<sup>r</sup> For δεύτ. θάν., all the recent editors read ὁ θάν. ὁ δεύτ. (A. B. 'a 16. β 3. γ 2. Compl.').

<sup>s</sup> All the recent editors cancel the words πρὸς με, on the authority of 'A. B. a 24. β 2. γ 4. Compl. Vulg. Copt. Aeth. Syr. Slav. MS.' I recommend that, in accordance with this reading, the words *unto me* be omitted.

<sup>t</sup> Excepting Griesb. and Bloomf., all the recent editors here insert ἐκ (A. B. 'a 19. β 3. γ 3. Compl. Vulg. Aeth. Syr. Erp. Slav.').

<sup>u</sup> See 2 Pet. 2: 11, N. f.

<sup>v</sup> See ch. 5: 8, N. g.

<sup>w</sup> Matth., Words., Tisch., cancel the second τὰς, on the authority of B. 'a 11. β 2. Compl.' For τὰς γεμούσας, Lachm. reads τῶν γεμόντων ('A. 12.').

<sup>x</sup> The first τῶν is cancelled by Matth. and Tisch., on the authority of B. 'a 12. β 3.'

<sup>y</sup> See ch. 4: 1, N. e, &c.

<sup>z</sup> See ch. 17: 1, N. e.

<sup>a</sup> For τὴν νύμ. τοῦ ἀρν. τὴν γυν., Beng., Knapp, Mey., Lachm., Hahn, Treg., Words., read τὴν νύμ. τὴν γυν. τοῦ ἀρν. ('A. 34. 35. 38. Vulg. Copt. Aeth. Syr. Erp.'); Matth., Tisch., τὴν γυν. τὴν νύμ. τοῦ ἀρν. (B. 'a 21. β 3. Compl. Ar. P.').

<sup>b</sup> See ch. 17: 3, N. m.

<sup>c</sup> All the recent editors cancel the words τὴν μεγάλην, on the authority of 'A. B. a 20. β 2. Vulg. Copt. Aeth. Syr. Arr. Slav. MS.' I recommend that this reading be adopted, and that the version stand thus: *the holy city Jerusalem*.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 Having the glory of God: and her light <i>was</i> like unto a stone most precious, even like a jasper-stone, clear as crystal;	11 ἔχουσιν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·	11 Having the glory of God: <sup>a</sup> and <sup>a</sup> its <sup>a</sup> light <i>was</i> like <sup>a</sup> a stone most precious, <sup>a</sup> as a jasper stone <sup>b</sup> clear as crystal;
12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are <i>the names</i> of the twelve tribes of the children of Israel.	12 ἔχουσάν τε τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσιν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ.	12 <sup>1</sup> And <sup>1</sup> it had a wall great and high; <sup>1</sup> it had twelve gates, <sup>1</sup> and at the gates twelve angels, and names <sup>1</sup> inscribed, which are <sup>1</sup> the names of the twelve tribes of <sup>1</sup> the children of Israel;
13 On the east, three gates;	13 Ἀπ' ἀνατολῆς, πυλῶνες	13 <sup>2</sup> On the <sup>2</sup> east <sup>2</sup> were three

<sup>a</sup> All the recent editors cancel the καί, on the authority of A. B. 'a 23. β 3. Compl. Vulg. MS. Am. Tol. Copt. Slav. MSS.' I recommend that, in accordance with this reading, the word *and* be omitted. See v. 12, N. i.—For *its*, see W. (*of it*), R. (*thereof*);—Brightm., Kenr., (*as R.*); Guyse, Dodd., Newc., Thom., Penn, Lord. See v. 15, N. x.

\* De W.: 'φωστὴρ = נֹרָא luminare' (*luminaire, luminary*. So It., Fr. S.;—Castal., Cocc., Vitr., B. and L. marg., Ew., Penn, Stu.), 'that which gives light' (Wakef. so renders: *that which gave it light*; B. and L.: *l'Astre qui l'éclairait*); 'Gen. 1: 14; Phil. 2: 15; of the heavenly lights; here that which takes the place of the sun's light, and probably not different from the Schechinah, see v. 23.' Beng.'s *Fenster, window* (Hesych. φωστὴρ. Σπίς) is adopted only by Wesl. (except that in his *Comment.* Moldenh. acquiesces in the gloss of Hesych.), who also translates his note: 'There was only one which ran all around the city. The light did not come in from without through this. For the glory of God is within the city. But it shines out from within to a great distance, ver. 23, 24.'

<sup>c</sup> See ch. 1: 13; N. d.

<sup>e</sup> See ch. 2: 18, N. z and Jude 7, N. x.

<sup>b</sup> The comma, which tends to mislead the English reader as to the reference of κρυσταλλ., is wanting in T., C., G.;—Daub., Wakef., Newc., Woodh. and Lord (*a crystal-jasper*), Thom., Allw., Sharpe (*a crystallized jasper stone*), Stu. (*a jasper-stone which is cl. as c.*) By these and similar methods, or by means of inflection, the foreign verss. also avoid ambiguity.

<sup>1</sup> The τε is bracketed by Bloomf., and, for ἔχουσάν τε, all the other recent editors read—Bloomf.: 'perhaps rightly'—ἔχουσα (A. B. 'a 21. β 2. —σα τε Er. τε is wanting in Compl.<sup>1</sup>). I recommend that this reading be adopted, and that the word and be omitted. Were the ἔχουσιν . . . ἔχουσιν, however, of this verse retained as genuine, then the abrupt insertion of the finite clause of v. 11 (see N. e) in the midst of an extended participial construction dependent on εἰδεξε τὴν πόλιν, and here resumed, might be taken as already conveying an intimation of what is afterward (v. 23) expressly declared, to wit, that

the glory of God just mentioned is itself the luminary of the city of God. And in that case I should put the finite clause into a parenthesis, and say here: *having . . . having*.

<sup>1</sup> Of those who in translation change ἔχουσα(ν) into a finite verb, the pronominal subject is expressed by W., R.;—Dt. (in the later edition), French verss.;—Brightm. and later English verss. (except Hamm.), Beng., Moldenh., All., De W., Hengst., Ebr. The E. V. solecism (comp. ch. 9: 11, N. w) is adopted from T., C., G.

\* For ἔχουσιν, all the recent editors (except Bloomf.) read ἔχουσα (A. B. 'a 23. β 3. Er.<sup>1</sup>); and, of the verss. which turn this participle also into a finite verb, the subject is expressed, and without a supplement (comp. ch. 19: 12, N. j), by Fr. S.;—Mey., Penn, Stu., De W., Hengst., Ebr. See N. i.

<sup>1</sup> Lachm. follows A. in omitting the words, καὶ ἐπὶ τοῖς πυλ. ἀγγ. δώδ. They are wanting also in Syr.

<sup>1</sup> In rendering ἐπιγεγρ., no demonstrative idea is introduced (as in *thereon*) by W., T., C., G.;—Latin and German verss. (except All., Hengst.), It., Fr. S.;—Wakef. (supplies the *gates*);—and so Newc., Thom., Penn), Stu., Lord. The form *inscribed*, or its nearest equivalent, is employed by the Latin verss., Fr. S.;—Moldenh., Woodh., Stu., Lord, Murd., Ebr. (*angeschrieben*).

<sup>1</sup> Here Matth. and Tisch. insert ὀνόματα; Lachm., Treg., Words, τὰ ὀνόμ. ('τὰ ὀνόμ. A. a 7. [ & 11. 13.] ὀνόμ.' B. 'a 13. [ & 29.] Vulg. Copt. Syr. Ar. P. Slav. MS.<sup>1</sup>)

<sup>1</sup> Bloomf. would bracket the τῶν, which is cancelled by Matth., Lachm., Treg., Words, Tisch., on the authority of A. B. 'a 14. β 2.'

<sup>2</sup> For ἀπ', all the recent editors (except Matth. and Bloomf.) read ἀπό (A. B.); and for ἀνατολῆς, all (except Lachm., Hahn, Bloomf., Theile) read ἀνατολῶν (B. 'a 22. β 2. γ 2. Compl.<sup>1</sup>).

<sup>1</sup> The change of construction is marked as above, or by means of inflection, or by a union of the two methods, in G. (*there were*);—Latin verss. (except Vitr.), Dt., It.;—Brightm. (*as G.*), Moldenh., Penn.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
on the north, three gates; on the south, three gates; and on the west, three gates.	τρεις· ἀπὸ βορρᾶ, πυλώνες τρεῖς· ἀπὸ νότου, πυλώνες τρεῖς· ἀπὸ δυσμῶν, πυλώνες τρεῖς.	gates; † on the north, three gates; † on the south, three gates; † on the west, three gates;
14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.	14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.	14 And the wall of the city had twelve foundations, and †in them †names of the twelve apostles of the Lamb.
15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.	15 Καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς.	15 And he that †spake with me had †a golden reed, †that he might measure the city, and †its gates, and †its wall.
16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length,	16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιά-	16 And the city lieth †four-cornered, and †its length †is as †much as †the breadth. And he measured the city with the reed, † twelve thousand furlongs; † the

† At each of these places all the recent editors (except Griesb.) insert καί (A. B. †a 25. β 3. Compl. Vulg. ed. Copt. Syr. Arm. Arr. Slav. MS.'). I recommend that the reading be adopted: *and . . . and . . . and*.

‡ For ἐν αὐτοῖς, all the recent editors read ἐπ' αὐτῶν (A. B. †a 27. β 3. Compl. Vulg. MS. Copt. Syr. Arr.'). I recommend that this reading be adopted, and translated: *on them*.

§ All 'the recent editors prefix δώδεκα to ὀνόματα on very strong external authority' (A. B. †a 22. β 3. [‡ 25.] δεκαδύο 18. 19. †β' 92. Vulg. Syr. Arm. Ar. P. Slav. MS.'). 'confirmed by internal evidence' (Bloomf.). I recommend the adoption of this reading: *twelve*. For the omission of the article, see R.;—Beng., Newc., Woodh., Lord, De W., Treg., Hengst., Ebr. Wakef. has it as a supplement.

¶ See ch. 17: 1, N. c, &c.

‖ After εἶχε, all the recent editors add μέτρον (A. B. †a 23. β 3. γ 2. Compl. Vulg. Aeth. Syr. Ar. P. Slav. MSS.'). I recommend that the reading be adopted, and translated: *a measure*.

⋈ See ch. 2: 21, N. n and 6: 2, N. h, &c.

⋉ See v. 11, N. d. Guyse, Dodd., Newc., Thom., Allw. (her), Penn, Sharpe (in vv. 17. 18;—and so Stu., Kenr.), Lord, Murd.

⋊ The words, καὶ τὸ τ. αὐτ., are cancelled by Matth., after 'B. a 17. β 3. Compl.'

⋋ Taking τετράγ. strictly (see ch. 20: 8, N. o), we escape a tautology in the next clause.—R. (*quadrangle-wise*);—Syr. (retaining the Greek word is rendered by De D. *quadrangularis*), German verss., except All., (use a participle, or an adjective, derived from *Viereck*), Dt. marg. ('Gr. *vierhoeckig*'). It. (*quadrangolare*);—Pagn., Bez., Par., Vitruv., Ros., (as *De D.*), Wells, Woodh., Allw., (*quadrangular*), B. and L. marg. ('Gr.

*tetragone*'), Lord (*a quadrangle*);—Pas., Schöttg., Schleus., Wahl, (use *quadrangulus* or *quadrangularis*), Schirl. ('*vier-eckig, mit vier Ecken oder Winkeln*'). Wakef. thus: *a square, the length of it being equal &c.*

⋌ In omitting the αὐτῆς, which appears in all editions of the Text, E. V. follows C.

⋍ The words τοσοῦτόν ἐστιν are cancelled by all the recent editors, on the authority of 'A. B. a 28. β 3. γ 3. Compl. Aeth. Syr. Ar. P. Slav. MSS.' Adopting this reading, I recommend that it be retained as a supplement.

⋎ W., R. (*great*);—Daub., Newc., Woodh., Thom., Allw. and Kenr. (as *R.*), Stu.

⋏ The idiomatic καί (see ch. 6: 11, N. g, &c.), which Beng., Matth., Knapp, Mey., cancel, on the authority of 'B. a 24. β 3. Compl.', is translated by R. (*also*);—Latin verss., except Caual. and Cocc., (*et*), Syr. (= De D. *etiam*);—De W., Ebr., (*auch*), Kenr. (*even*).

⋐ Of recent editors, Beng. and Bloomf. alone retain the Erasmian ἐπὶ σταδίων, the former defending and explaining it thus: 'Sic *Latinus* legit. habet enim, *per stadia duodecim millia*. quodsi ἐπὶ σταδίων δώδεκα χιλιάδων, legisset, interpretari habuerat *per stadia, duodecim millium*. . . ἐπὶ habet hoc loco vim distributivam, ut in tacticis. ἐφ' ἐνός, ἐπὶ τεττάρων, ἐπ' ὁκτώ, *singuli, quaterni, octoni*. vide *Budaei* comm. ling. Gr. col. 881. Itaque ἐπὶ hoc versu, non sequenti, adhibetur, et significat, 12,000 stadia . . . singulorum esse laterum urbis, non totius circuitus.' But, excepting the somewhat unreliable appeal to the Vulg., no evidence of MSS. or versions is cited in behalf of ἐπὶ σταδίων (Matth. thinks that it was taken from the scholium of Andreas); nor is this distributive use of ἐπὶ found elsewhere in the N. T. The Elzevir, accordingly, and all the other recent editors read ἐπὶ σταδίων δώδεκα χιλιάδων, 'for



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and the breadth, and the height of it are equal.	δων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί.	length and the breadth and the height of it are equal.
17 And he measured the wall thereof, an hundred <i>and</i> forty and four cubits, <i>according to</i> the measure of a man, that is, of the angel.	17 καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.	17 And <sup>e</sup> he measured <sup>h</sup> its wall, <sup>i</sup> a hundred <i>and</i> forty <sup>j</sup> four cubits, <sup>k</sup> man's measure, <sup>l</sup> which is <sup>m</sup> angel's.
18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.	18 Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἰασπιδ· καὶ ἡ πόλις χρυσίον καθαρὸν, ὁμοία ὑάλῳ καθαρώ.	18 And the <sup>n</sup> structure of <sup>o</sup> its wall <sup>p</sup> was <sup>q</sup> jasper, and the city <sup>r</sup> pure gold, <sup>s</sup> like <sup>t</sup> pure glass.
19 And the foundations of the wall of the city were garnished with all manner of precious	19 καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος,	19 <sup>u</sup> And the foundations of the wall of the city <sup>v</sup> were <sup>w</sup> adorned with <sup>x</sup> every precious <sup>y</sup> stone:

<sup>a</sup> Matth. alone cancels ἐμέτρησε, on the authority of B. in It., Fr. S.;—Sharpe (*as above*), De W. (*Engel-Maass*), Hengst. (*Engelmaass*). Daub. and Lord (*the angel's*).

<sup>b</sup> See v. 15, N. x, &c.

<sup>c</sup> See 2 Pet. 2: 14, N. f.

<sup>d</sup> See ch. 7: 4, N. j, &c.

<sup>e</sup> The accusative μέτρον standing in a sort of 'loose apposition' (Win.) with what precedes, there is nothing for the *according to* of E. V., in R.;—Fr. S.;—Hamm., Cocc. (*mensuram*;—for *mensura* of the other verss.), Beng., Wesl., Woodh., Thom., Sharpe, Lord, Hengst., Kenr.;—nor is the definite article supplied to μέτρον, in W.;—It., Fr. S.;—B. and L., Beng., Herd., Wakef. (at least he marks it as a supplement), Mey., Greenf., All., Sharpe, Lord, De W., Hengst.;—or either article to ἀνθρώπου, in W., T., C., G.;—It., Fr. S.;—Brightm., Daub., B. and L., Moldenh., Herd., Mey., All., Sharpe, Lord, De W., Hengst. For the particular form adopted above, *man's measure*, see Moldenh. and later German verss., except Ebr., (using *Menschen-Maass* or *Menschenmaass*), Sharpe, Lord. See N. m.

<sup>f</sup> The relative pronoun is preserved by W. (his *that* being probably = Vulg. *quae*), R.;—Latin verss. (except Castal. and Cocc.), German verss., Dt., Fr. S.;—Brightm., Daub., B. and L., Newc., Thom., Sharpe, Stu., Lord, Kenr.

<sup>g</sup> See N. k. An indefinite article is employed by W., R.;—Hamm., Beng., Wesl., Wakef., Woodh., Thom., Allw., Penn, Gerl., Stier, Words., Bloomf., Kenr., Ebr. No article appears

in It., Fr. S.;—Sharpe (*as above*), De W. (*Engel-Maass*), Hengst. (*Engelmaass*). Daub. and Lord (*the angel's*).

<sup>h</sup> Latin verss. (*structura*;—except Cocc., *murus erat constructus*);—Penn, Stu. and Lord (*superstructure*), Treg., Murd.

<sup>i</sup> See v. 15, N. x, &c.

<sup>j</sup> Lachm. and Words. cancel ἦν, on the authority of 'A. Aeth. Syr.'

<sup>k</sup> Syr., Dt.;—Berl. Bib. and later German verss. (except All.; the Vulg. having *ex*), Dodd., Wesl., Wakef., Woodh., Allw., Greenf., Penn, Sharpe, Stu., Lord.

<sup>l</sup> R.;—Latin verss. (except Cocc.), Syr., Germ., Fr. S.;—Herd., Mey., Greenf., Lord, Hengst.

<sup>m</sup> For ὁμοία, all the recent editors (except Griesb., Sch., Bloomf.) read ὁμοιον (A. B. 'a 20. β 3. Compl. Vulg. [Syr.] Slav. MSS.).

<sup>n</sup> For the omission of *unto*, see ch. 1: 13, N. d;—for *pure*, see E. V., in the preceding clause; and ch. 19: 8, N. n.

<sup>o</sup> The καὶ is cancelled by Matth., Lachm., Treg., Tisch., on the authority of A. B. 'a 16. β 3. Vulg. MS. Am. Slav. MS.'

<sup>p</sup> E. V., v. 2; and 4 times elsewhere out of 8;—W. (*ourned*), R.;—Latin verss. (*ornata*), It. (*adorni*), French verss. (*ornés*);—Daub. and the later English (except Penn, Sharpe, Words.). E. V. follows T., C., G.

<sup>q</sup> See ch. 18: 12, N. s; 7: 4, N. k and 17, N. n; 11: 6, N. x; 17: 4, N. x.

ἐπὶ δώδεκα χιλιάδας σταδίων, says De W.; 'the preposition being used of the extent, as, in Luke 4: 25, Acts 13: 31, &c., of the duration. Ew. and Züll. construe so as to make the genitive δώδεκα χιλ. dependent on πόλιν: *he measured the city as to stadia* [?] as a city of 12,000 stadia.' Ebr. allows either of these interpretations of ἐπὶ σταδίων, but prefers the former as the 'simpler, = לְכַבְּרוֹת שְׁנֵי־עָשָׂר־אֶלֶף "to stadia of 12 chiliads," so that the gen. is as it were a genitive of quality.' I recommend that the reading ἐπὶ σταδίων be adopted, and that

ἐπὶ be then rendered: *to*. R. (*for*);—Germ. (*auf*), Fr. G., —M., —S., (*jusqu'à*);—Pagn., Castal., Bez., Par., Cocc., Grell., Vittr., (*ad*), Daub., Moldenh. (*as Germ.*;—and so Mey., Hengst., Ebr.), All. (*zu*), Stu. (*unto*), Lord, De W. (*bis zu*), Murd.—For δώδεκα, Matth. and Tisch. read δεκαδύο ('a 17. β 3.).

<sup>r</sup> Before τὸ μῆκος, and in the same clause, Matth. inserts δώδεκα ('B. a 19. β 2. Compl. Syr.' The Syr. and Compl.; however, attach it to the preceding χιλιάδων, = Murd. *twelve furlongs of twelve thousand*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
stones. The first foundation <i>was</i> jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;	ἰασπῖς· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος·	the first foundation, * jasper; the second, sapphire; the third, † chalcedony; the fourth, † emerald;
20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.	20 ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἔννατος, τοπάzion· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος.	20 The fifth, *sardonyx; the sixth, *sardine; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, †chrysoprase; the eleventh, †hyacinth; the twelfth, amethyst.
21 And the twelve gates <i>were</i> twelve pearls; every several gate <i>was</i> of one pearl; and the street of the city <i>was</i> pure gold, as it <i>were</i> transparent glass.	21 καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἰς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρὸν, ὡς ὕαλος διαφανής.	21 And the twelve gates <i>were</i> twelve pearls; †each †one of the gates †severally <i>was</i> of one pearl; and the †broad place of the city, †pure gold, as it <i>were</i> †transparent glass.
22 And I saw no temple there: for the Lord God Almighty and the Lamb are the temple of it.	22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ, καὶ τὸ ἄρνιον.	22 And I saw †in it no †temple; for the Lord God †the Almighty †is †its †temple, and the Lamb.

\* W., R.;—Vulg., Syr.;—Erasm., Vat., Cocc., Herd., Woodh., Mey., Greenf., Lord, Words., Hengt., Murd., Kenr., Ebr.

† Before each of the twelve names of foundation-stones in vv. 19, 20, the definite article is employed by R. and Fr. S.;—the indefinite by Germ.;—Daub. (except the second and third), Beng., Wesl., Moldenh., Herd., Wakef. (except the first and second), Mey., All., Treg., Hengst., Murd.;—neither, by W.;—Dt., It., Fr. G.,—M.;—Wells, B. and L., Dodd., Newc., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, De W., Ebr. E. V. throughout follows T., C., G., and is followed by Words., Kenr.

\* For σαρδόνυξ, Lachm. reads σαρδιόνυξ (A.).

† Comp. ch. 4: 3, N. k. Wakef., Woodh., Allw., Treg.—For σάρδιος, Matth., Lachm., Words., Tisch., read σάρδιον (A. B. 'a 16. β 3.').

† Brightm., Wesl., Wakef., Stu. (*chrysopras*), Lord;—L. and S., Rob., Green, Webst.—For χρυσόπρασος, Lachm. and Words. read χρυσόπρασον ('A.').

† Comp. ch. 19: 17, N. w. R.;—excepting Greenf., all foreign verss. retain the Greek word, and, excepting the It., all retain the initial aspirate;—Brightm., Wells, Daub., Dodd., Wakef., Thom., Allw., Stu.;—Rob., Green.

† For ἀνὰ εἰς ἕκαστος, Dodd., Wesl., Wakef., Lord, have simply *each*; Allw., *every one*; Penn, Stu., *each one*; Treg., *as above*. The Vulg. attaches ἀνὰ to the preceding clause (Kenr. 'twelve pearls, *severally*: and *each*').

† See ch. 11: 8, N. f. Some (Eichh., Heinr., Ew., Ros., Hengst., Ebr.) take πλατεῖα here collectively, = *streets*. De W. also regards this as possible.

† Comp. v. 19, N. x. R.;—Latin verss. (except Castal.), Syr.;—Beng., Herd., Woodh., Mey., Greenf., All., Words.

† For διαφανής, all the recent editors read διαγής (A. B. 'a 27. β 3. Compl.'). I recommend that this reading be adopted, and translated: *translucent*. W. (*full shining*), T., C., (*thorowe shynynge*), G. (*shining*);—Latin verss. (*per-[pel-]lucidum*;—except Cocc., *limpidum*), Syr. (= De D. *splendidum*. Murd. *brilliant*), German verss. (use a participle of *durchscheinen*;—except De W. and Ebr.), Dt. (*doorluchtig*), Fr. G. (*très-luisant*);—Lord.

† See ch. 10: 6, N. v and E. V., v. 23; &c. Here also the pronoun and preposition are retained by W.;—foreign verss. (except Germ., Fr. S.;—Moldenh., All., Hengst.);—Dodd., Newc., Thom., Penn, Lord, Murd., Kenr.

† The emphasis on the ναόν is preserved by keeping it in its Greek position, and rendering οὐκ literally, in R.;—Latin verss. (except Castal.; and excepting also that Pagn., Bez., Par., combine καὶ . . . οὐκ into *nec*), Syr.;—Beng. and later German verss. (except Moldenh. and Hengst.); while the same end is gained, as above, by making ναόν the last word, in It., Fr. S.;—Newc., Thom., Greenf.

† See ch. 4: 8, N. k.

† The singular verb, and the order of καὶ τό ἄρν., are preserved by R.;—Latin verss. (Pagn. and Grell. render καί, *id est*), Syr., German verss., Dt., Fr. S.;—Hamm., Daub., Wakef., Woodh., Stu., Lord, Murd., Kenr. Several (It., Fr. G.;—Thom., Allw.), who transpose καὶ τό ἄρν., keep the verb singular.

† See v. 15, N. x, &c.

† Before ναός, Lachm. and Words. insert ὁ ('A.'), and this reading Bloomf. is 'inclined to adopt.'



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.	23 καὶ ἡ πόλις οὐ χρεΐαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.	23 And the city hath no need of the sun, nor of the moon, that they should shine in it; for the glory of God lightened it, and its lamp was the Lamb.
24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.	24 καὶ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν.	24 And the nations of those who are saved shall walk in its light; and the kings of the earth bring their glory and honour into it.
25 And the gates of it shall not be shut at all by day: for there shall be no night there.	25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νύξ γὰρ οὐκ ἔσται ἐκεῖ.	25 And its gates shall not be shut at all by day: for there shall be no night there.
26 And they shall bring the glory and honour of the nations into it.	26 καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.	26 And they shall bring the glory and the honour of the nations into it. <sup>d</sup>

<sup>a</sup> See ch. 9: 10, N. i, and comp. E. V., ch. 9: 11; 19: 16; &c. The present is here retained by W., T., C., G., R.;—foreign verss. (except B. and L.);—Brightm., Wells, Daub., Wesl., Wakef., Newc. marg., Woodh., Allw., Stu., Lord, Treg., Words., Murd., Kenr.

<sup>c</sup> R.;—Brightm., Newc., Stu., Murd., Kenr., (or), Wakef., Woodh., Thom., Allw. (and), Penn, Sharpe, Lord.

<sup>p</sup> The construction by means of a subjunctive mood appears in W.;—foreign verss. (except the French and Greenf.);—Allw., Stu., Lord, Treg.

<sup>q</sup> The ἐν is cancelled by all the recent editors (except Knapp), on the authority of 'A. B. α 15. (& 39.) γ 2. Er.' I recommend that this reading be adopted, and that αὐτῇ be then rendered as a dative of advantage (Wahl): *for it*. Syr. (= Greenf. ܡܕܝܢܐ), Protestant German verss., except Moldenh., (ihr).—Cancelling ἐν, Matth. also, for αὐτῇ ἡ γὰρ, reads αὐτῇ γὰρ ἡ ('B. α 19. β 3. γ 3.').

<sup>r</sup> See ch. 13: 14, N. w and 19: 2, N. l. Here also, for the form of the tense, may be cited Dodd., Newc., Thom., Penn, Sharpe. W. has a future; while some employ a perfect definite; and others, a present.

<sup>s</sup> The Greek order is retained by the Latin and German verss., Syr., Fr. S.;—Woodh., Penn, Lord.—For *its*, see v. 15, N. x, &c.

<sup>t</sup> See ch. 18: 23, N. y, &c. W. (*lantern*), R.;—Latin verss. (*lucerna*), Syr. (= Murd. *lamps*), German verss., except Herd., (*Leuchte*), Dt. (*kaars*), Fr. G. (*chandelle*), Fr. M. (*flambeau*), Fr. S. (*lampe*);—Daub., B. and L. (*as Fr. M.*;—marg. 'Gr. *lampe*'), Wesl., Wakef., Newc., Woodh., Thom., Greenf. (γ), Penn, Sharpe, Lord, Kenr.

<sup>u</sup> T., C.;—B. and L., Dodd., Newc., Allw., Sharpe.

<sup>v</sup> For *those who*, see ch. 2: 2, N. h, &c., and 2 Pet. 2: 11, N. f. But for τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι, all the recent editors read περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς (A. B. 'α 27. β 2. γ 4. Compl. Vulg. Copt. Aeth. Syr. [some copies] Arm. Ar. P. Slav. MSS.' Heinr.: 'Erasmus videtur vocem σωζομένων ex Andreae commentario in textum intulisse.'). I recommend that this reading be adopted, and translated: *the nations shall walk by its light*. For *by*, see Syr. (= ܒܐܝܢܐ = Murd. *by means of*), It. (a), Fr. M. (*à la faveur de*), Fr. S. (a);—Wells, B. and L. (*as Fr. S.*), Beng., Moldenh., (*bei*), Wesl., Woodh., Greenf. (ἔ);—as in the parallel Is. 60: 3, where the Sept. employ the dative without a preposition: πορεύονται βασιλεῖς τῷ φωτί σου, καὶ ἔθνη τῇ λαμπρότητί σου), Penn, Sharpe, Stu., Lord, De W. ('eig. mittelst'), Treg. (*as Murd.*), Hengst., Ebr., (*durch*).

<sup>w</sup> See v. 15, N. x, &c.

<sup>x</sup> See ch. 14: 13, N. k. Wesl., Allw., Penn, Sharpe, Lord.

<sup>y</sup> After φέρουσι, Matth. substitutes αὐτῷ for τῇ, on the authority of B. 'α 15. β 3. γ 2.'; and, for αὐτῶν, he reads τῶν ἔθνων (B. 'α 19. β 3. γ 2. Syr. Slav. MS.').

<sup>z</sup> The words καὶ τὴν τιμὴν are bracketed by Knapp. and cancelled by Beng., Mey., Lachm., Treg., Tisch., on the authority of 'A. 10. 11. 17. 18. 38. 47. Er. Copt. Aeth. Erp.' Matth. and Words., after B., cancel only the τῇ.

<sup>a</sup> See v. 15, N. x, &c.

<sup>b</sup> See ch. 3: 12, N. j, &c.

<sup>c</sup> Germ., Dt., It., Fr. G., S.;—Brightm., Wells, Beng., Wesl., Herd., Wakef., Newc., Woodh., Thom., Mey., Allw., Lord, Hengst., Ebr.

<sup>d</sup> After αὐτῇ, Matth. adds ἵνα εἰσεέλθωσι (B. 'α 17. β 3. Slav. MS.').

## KING JAMES' VERSION.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life.

## CHAP. XXII.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the

## GREEK TEXT.

27 Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινόν, καὶ ποιοῦν βδέλυγμα, καὶ ψεύδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

## CHAP. XXII.

Καὶ ἔδειξέ μοι καθαρὸν ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου.

2 ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ

## REVISED VERSION.

27 And there shall 'in no wise enter into it any thing 'that defileth, 'and 'worketh abomination 'and 'a lie; but they 'who 'have been written in the 'book of life of the Lamb.

## CHAP. XXII.

AND he shewed me a 'pure river of water of life, 'bright as crystal, proceeding out of the throne of God and 'the Lamb.

2 'In the midst of 'its 'broad place and 'of the river on this

\* See ch. 3: 12, N. j, &c.

† For κοινόν, all the recent editors read κοινόν (A. B. 'a 25. β 3. γ 2. Compl. Vulg. Slav.). I recommend that this reading be adopted, and translated: *common*.

‡ A negative particle is not substituted for καί, by W.;—any foreign version (except Fr. M.,—S.;—B. and L., All.);—Wesl. and the later English (except Treg. and Words.); though many use a disjunctive, *aut*, *or*, &c.

§ Of the verss. that follow the reading of our Text, κοινόν, καὶ ποιοῦν, and render both participles by finite verbs, no nominal subject is introduced before the second, by Dt.;—Erasm., Pagn., Vat., Bez., Par., Vittr., Thom., Allw.; while Fr. S., Newc., Woodh., Penn, repeat the simple relative. In connection with the change recommended in N. f, I would translate ποιοῦν: *that worketh*.—For ποιοῦν, Beng., Lachm., Treg., Words., read ποιῶν ('A. 18. 41. 68. 92. [Vulg. Syr.] Arr.?) ; Matth., Bloomf., Tisch., ὁ ποιῶν ('a 12. β 3.).

|| W., R.;—Vulg., German and French verss., Dt.;—Erasm., Vat., Hamm., Cocc., Vittr., Daub., Dodd., Wakef., Woodh., Allw., Greenf., Lord, Treg., Murd., Kenr.

¶ There is no supplement in W.;—foreign verss. (except Dt.;—Pagn., Bez., Par., Moldenh.; whose supplement = *speaketh*);—Hamm., Dodd., Wakef., Woodh., Allw., Penn, Sharpe, Stu., Lord, Treg., Murd., Kenr.

\* See 2 Pet. 2: 11, N. f.

† Comp. ch. 5: 12, N. w and 13: 8, N. i. Moldenh. (*eingeschrieben stehen*), Wakef., Treg.

‡ Of the three nouns, τοῦ ἀρν. is translated last by W., R.;—all foreign verss. (except Castal.);—Daub., Wakef., Woodh., Allw., Penn, Kenr.

§ The Compl. puts καθαρὸν after ποταμὸν (8 cursive MSS. Slav. MSS.), while Bloomf. marks the adjective as '*most probably, or certainly, an interpolation*,' and all the other recent editors cancel it, on the authority of 'A. B. a 17. β 3. γ 4.

Vulg. Copt. Aeth. Syr. Erp. Slav. MS.' I recommend that, in accordance with this reading, the word *pure* be omitted.

|| See ch. 15: 6, N. c.

¶ Brightm., Daub., Guyse, Dodd. and Woodh. (at v. 3), Thom., Sharpe, Stu., Lord, Treg., Murd.

‡ Ἐν μέσῳ . . . ξύλον ζωῆς. The philological interpretation turns on these, to some extent mutually dependent, questions: whether πλατείας and ξύλον, either or both, are here used collectively, for *streets, trees*; whether τοῦ ποταμοῦ is governed by ἐν μέσῳ or by ἐντεῦθεν καὶ ἐντὺθεν; whether, if τοῦ ποτ. is governed by ἐν μέσῳ, the latter phrase may then be rendered *between* (the πλατ. and the river); and lastly whether, proceeding on the same construction of τοῦ ποτ., we are to understand the addition of ἐντ. καὶ ἐντ. as intimating, that the πλατ. was on one side of the ξύλον and the river on the other, or that the river ran on both sides of the πλατ., or of the ξύλον. These questions have received every possible answer, and the various answers have been combined in every possible way. Unable to satisfy myself that any one of the general results is demonstrably and exclusively correct, I give what seems to be the closest and most obvious, though, on that very account, a somewhat ambiguous translation. Comp. NN. g, i.

\* See v. 15, N. x, &c.

† See ch. 21: 21, N. c, &c.

‡ Comp. NN. d, i. The Greek order of τοῦ ποτ. ἐντ. x. ἐντ. is followed in the Syr. (= Murd. *near the river, on this side and on that*), It. (*del fiume [corrente] di quā, e di là*); Castal. (*fluvii hinc atque hinc*), Engl. Ann. (explain E. V. thus: 'That is, many trees of this kind grew there, some on the one side of the river, some on the other, as Ezek. 47: 7, 12, that men on either side might have plenty of fruit, and come easily at it.' And then it is added: 'Or, *and of the river, which ran on each side of it: that is, one tree &c.*'), Hamm. (renders as above, explaining thus: 'that is, not as in Ezekiel, *the many trees on the one side and on the other side*



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
river, <i>was there</i> the tree of life, which bare twelve manner of fruits, <i>and</i> yielded her fruit every month: and the leaves of the tree <i>were</i> for the healing of the nations.	ἐντεῦθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἓνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.	side and <sup>1</sup> on that side <i>was</i> <sup>1</sup> a tree of life, <sup>1</sup> bearing twelve <sup>1</sup> fruits, <sup>1</sup> yielding <sup>1</sup> its fruit <sup>1</sup> every month; and the leaves of the tree <i>were</i> for the healing of the nations.
3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:	3 Καὶ πᾶν κατανάθημα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ·	3 And there shall be <sup>1</sup> no curse <sup>1</sup> any more: <sup>1</sup> and the throne of God and <sup>1</sup> the Lamb shall be in it; and his servants shall serve him;
4 And they shall see his face;	4 καὶ ὄψονται τὸ πρόσωπον	4 And they shall see his face;

<sup>1</sup> For the second ἐντεῦθεν. Matth., Mey., Lachm., Hahn, Treg., Words., Tisch., Theile, read ἐκτεῦθεν ('A. B. α 17. β 3. γ 4. Syr. Arm. Slav. MSS.').

<sup>1</sup> For the omission of *there*, see Wells and the later verss. (except Thom., Treg.), several omitting also the copula.—For the indefinite article, see Wakef., Woodh., Thom., Midd., Allw., Sharpe, Scholef. (as one alternative [see N. g]; and so apparently Bloomf.), Kenr. T., C., G., translate ξύλον, *wood*, without either article; and so Luth., Beng., Hengst., Ebr., use *Holz*. Comp. NN. d, g.

<sup>1</sup> Both participles are retained by W., R.;—Latin verss., Syr., Dt., Fr. G.,—M.,—S.;—Brightm., Hamm., Daub., Dodd., Wesl., Wakef., Woodh., Thom., Allw., Penn, Sharpe, Stu., Lord, Kenr.; of which only Fr. G.,—M.;—Brightm., Wakef., Penn, have the conjunction before the second. The first participle appears in Greenf.; the second, in It.;—B. and L., De W., Murd., Ebr.—For ἀποδιδούν, Matth. and Tisch. read ἀποδιδούς ('B. α 17. Compl.').

<sup>1</sup> W., R.;—Latin and French verss., Syr., Dt., It.;—Hamm., Daub., Berl. Bib., Beng., Wakef., Woodh., Thom. (*crops of*

*of the river*, but so as may be applicable to the one *tree*, and to the *street*, and *river* here named, *one of them on one side, t' other on the other side of the river;*' and then illustrates by John 19: 18.), Cocc. (*fluvii hinc et inde*), Mede, as cited in *Pol. Syn.*, (*fluviique planitiem utrinque alluentis*;—with which agree Owen, as cited by Midd. from Bowyer; and Wells, who translates as above.), Daub. (also translates as above, and states his 'opinion' thus: 'The *River* . . . divided the broad Place into two, by flowing through the midst of it; and then the *Tree*, not an individual Plant, but the whole Species, or *Wood of Life*, was planted upon the banks of the river on either side;—and so Lowm. understands the matter, except that he calls ἡ πλατ., the *chief street*.), B. and L. (*du fleuve de côté et d'autre*), Beng. (*an dem Strom auf beiden Seiten*), Gill (translates ἐν μέσῳ *between*, and understands the whole as Hamm.), Moldenh. (*des Stromes, auf b. S.*), Wakef. ('[between] . . . the river, *which flowed* all round'), Newc. ('[between] . . . the r.

*fruit*), Clarke, Mey. ([zwölfmal] *Früchte*), Greenf., All., Goss., Penn, Sharpe, Stu. (*fruit-harvests*), Lord, De W., Hengst., Kenr., Barn., Ebr. E. V. follows T., C., G.

<sup>1</sup> W., R., (*his*);—Wells, Guyse, Wesl. and the later verss. (except Words. Sharpe *its own*).

<sup>1</sup> Bloomf.: 'The *ἓνα* is, on strong grounds' (A. B. 'α 23. β 3. γ 3. Compl. Slav.'), 'cancelled by the recent editors.' It is bracketed by Knapp, and retained by Theile.

<sup>1</sup> See 1 John 1: 8, N. z and E. V., ch. 7: 16; &c. R. (*no c. . . any more*);—Hamm. (*any accursed thing . . . no longer*), Daub. (*no c. any longer*), Wakef. (*nothing vile . . . any more*), Newc., Sharpe (*no more any c.*), Lord, Treg. (*no curse . . . any longer*), Murd. (*no blight any more*), Kenr.—For κατανάθημα, all the recent editors read κατάθημα (A. B. 'α 27. β 2. γ 2. Compl.').

<sup>1</sup> For *and*, see 1 John 2: 20, N. o.:—for omitting *of*, see v. 1, N. c.

*which ran* on each side'), Woodh. (*of the r., which was on one side and on the other*), Ew. ('fluvius media in urbe ruens utrinque arboribus vitae ad aquam hanc laetissime florentibus cingitur, plateaeque deinceps aedificia utrinque arbores ambiunt;—and so Stu., who translates: [between] . . . the r., on the one side and on the other, speaks of 'two rows' of trees between 'the banks of the river' and the 'streets parallel to it on each side.'). Mey. ([Zwischen ihren Strassen und] dem Strom zu b. S.), Allw. ('of the river, *which flowed* on the one side and on the other'), Treg. (*as above*), Scholef. (thinks that Owen's interpretation, which he considers 'entitled to some consideration,' may 'be carried even a little farther: "In the midst of the street of it and of the river, being [viz. both the street and the river being] on either side of it," [the tree.]'—quoted, apparently with approbation, by Bloomf.). E. V., the older English verss., and others (including De W., Hengst., Ebr.), follow the Vulg. *ex utraque parte fluminis*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and his name <i>shall</i> be in their foreheads.	αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.	and his name <i>shall</i> be <sup>on</sup> their foreheads.
5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.	5 καὶ νύξ οὐκ ἔσται ἐκεῖ· καὶ χρείαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.	5 And there shall be no night <sup>there</sup> ; and <sup>they</sup> have no need of a <sup>lamp</sup> , and light of the sun; for the Lord God <sup>lighten</sup> -eth them; and they shall reign <sup>unto</sup> the ages of the ages.
6 And he said unto me, These sayings <i>are</i> faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.	6 ΚΑΙ εἶπέ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν ἁγίων προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.	6 And <sup>he</sup> said unto me: These <sup>words</sup> <i>are</i> faithful and true; and the <sup>Lord</sup> God of the <sup>holy</sup> prophets sent his angel to shew unto his servants <sup>things</sup> which must <sup>come</sup> to pass shortly.
7 Behold, I come quickly: blessed <i>is</i> he that keepeth the sayings of the prophecy of this book.	7 Ἴδού ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.	7 <sup>Behold</sup> , I come quickly; blessed <sup>is</sup> he that keepeth the <sup>words</sup> of the prophecy of this book.
8 And I John saw these things,	8 Καὶ ἐγὼ Ἰωάννης ὁ βλέπων	8 <sup>And</sup> <sup>it</sup> was I, John, who

<sup>r</sup> See ch. 7: 3, N. g. &c.

<sup>a</sup> For ἐξεῖ (which Matth. and Tisch. cancel, on the authority of B. 'a 13. [& 13.]; and Bloomf. is 'now inclined' to agree with them.), Griesb., Sch., Lachm., Hahn, Treg., Words., read ἔτι ('A. 2. 19. 68. Vulg. Syr.').

<sup>r</sup> For χρείαν οὐκ ἔχουσι, Matth., Griesb., Sch., Bloomf., Tisch., read οὐ χρεία (B. 'a 15. β 2.'). Lachm., Hahn, Treg., Words., read οὐκ ἔξουσι χρείαν ('A. Vulg. Copt. Syr. Arr.').

<sup>a</sup> See 1 John 2: 27, N. s.

<sup>r</sup> Before λύχνου, Lachm., Hahn, Treg., Words., insert φῶτος ('A. 18. [38.] 47. Vulg. Copt. Aeth. Syr. Erp. Slav. MSS.'). So Bloomf. also would 'prefer to read, if ἡλίου' (cancelled by Matth. and Tisch., on the authority of B. 'a 13. β 2. Ar. P. Slav. MSS.') be 'retained;' but he does not think that 'the state of the evidence,' though 'such as to warrant, calls for the cancelling.'

<sup>a</sup> See ch. 21: 23, N. t. &c.

<sup>r</sup> Syr.;-Cocc., Vittr., Woodh. (*even*), De W., Treg., Hengst., Ebr. Many, who retain the negative in connection with the verbal predicate, have *or*, &c.

<sup>w</sup> E. V., ch. 18: 1; 21: 23;—W. (*shall lighten*), R. (*doth illuminate*);—Brightm., Dodd, Wesl., Wakef., Newc., Kenr. (use the verb *to enlighten*), Penn (*will light*), Treg. (*will lighten*). Nearly all foreign verss. have the same word as in ch. 21: 23. E. V. follows T., C., G.—For φωτίζει. Beng., Lachm., Hahn, Treg., read φωτίζει ('A. 12. 42.'). the other recent editors (except Theile), φωτεινὴ (B. 'a 22. β 2. Compl. Vulg. ed. Slav. MSS.'). and all add ἐπ' ('A.'). except Matth., Treg. (who at first bracketed, but now seems to reject it.), Words. I recommend that the verb be given in the future: *shall lighten*.

<sup>a</sup> See ch. 1: 6, N. g. &c.

<sup>r</sup> For εἴπε, Matth. reads λέγει (B. 'a 22. β 2. Compl.').

<sup>a</sup> See ch. 19: 9, N. w.

<sup>a</sup> Before Κύριος, Lachm. inserts ὁ ('A. 92.').

<sup>b</sup> For ἁγίων, all the recent editors read πνευμάτων τῶν ('A. B. a 26. β 2. γ 2. Compl. Vulg. [Copt.] Aeth. Syr. Arr. Slav. MSS.'). I recommend that this reading be adopted: *spirits of the*.

<sup>c</sup> E. V., ch. 1: 1; 4: 1;—Woodh., Treg. Very many employ a compound relative, *what*, &c.

<sup>d</sup> For the order, see ch. 1: 1. N. aa. For *come to pass* (comp. ch. 1: 19, N. b, &c.), see E. V., ch. 1: 1;—Wells, Wakef., Newc., Woodh., Thom., Allw., Stu., Lord, Treg.

<sup>e</sup> Before ἰδού, all the recent editors (except Beng.) read καί (A. B. 'a 18. β 2. Vulg. ed. Aeth. Syr. Ar. P. Slav. MSS.'). I recommend that the reading be adopted: *And behold*.

<sup>f</sup> See ch. 19: 9, N. w.

<sup>g</sup> For καὶ ἐγώ, Matth., Lachm., Hahn, Treg., Words., Tisch., read καὶ γὰρ (A. B. 'a 8. [& 13.] Compl.').

<sup>h</sup> W., T., C., G., (*I am John that [which]*);—Germ. (*ich bin Johannes, der*), Dt. (*ik, Johannes, bin degene, die*), It. (*io Giovanni [son quel] c'*), Fr. G.,—M., (*moi Jean, je suis celui qui*), Fr. S. (*c'est moi, Jean, qui*);—Pagn., Bez., Par., Vittr., (*ego Johannes [is sum] qui*). Brightm., Lord, Murd., (*I am J., &c.*), Cocc. (*ego J. sum is qui*). Daub., Stu., Words., (*I J. am he who*), B. and L. (*as Fr. S.*), Berl. Bib. and later German verss. (*ich J. bin es, der*;—except Moldenh., *ich J. bin der, der*), Wesl., Woodh., Allw., Treg. (*I J. [was] he who*;—marking *I* as emphatic).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and heard <i>them</i> . And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.	ταῦτα καὶ ἀκούων· καὶ ὅτε ἤκουσα καὶ ἑβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.	saw these things, and heard. And when I had heard and <sup>1</sup> seen, I fell down to worship before the feet of the angel <sup>2</sup> who shewed me these things.
9 Then saith he unto me, See <i>thou do it</i> not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.	9 καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σου γάρ εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.	9 <sup>1</sup> And <sup>2</sup> he saith unto me: See <i>thou do it</i> not: for I am <sup>3</sup> a fellow-servant <sup>4</sup> with thee, and <sup>5</sup> with thy brethren the prophets, and <sup>6</sup> with <sup>7</sup> those <sup>8</sup> who keep the words of this book: worship God.
10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.	10 Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστιν.	10 And he saith unto me: Seal not the words of the prophecy of this book: for the time is <sup>1</sup> near.
11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.	11 ὁ ἀδικῶν ἀδικησάτω ἔτι· καὶ ὁ ῥυπῶν, ῥυπωσάτω ἔτι· καὶ ὁ δίκαιος, δικαιοθήτω ἔτι· καὶ ὁ ἅγιος, ἁγιασθήτω ἔτι.	11 He that is unjust, let him be unjust still; and he <sup>1</sup> that is filthy, let him be filthy still; and he that is righteous, <sup>2</sup> let him be righteous still; and he that is holy, let him be holy still.
12 And behold, I come quickly; and my reward <i>is</i> with me,	12 Καὶ ἰδοὺ ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀπο-	12 <sup>1</sup> And behold, I come quickly, and my reward <i>is</i> with me,

<sup>1</sup> Bloomf.: 'The recent editors all read, on strong authority, ἀκούων καὶ βλέπων ταῦτα' (A. B. 'a 17. β 2. γ 3. Compl. Vulg. Syr.'). I recommend the adoption of this reading: *heard and saw these things*.

<sup>2</sup> For ἑβλεψα, Matth., Words., Tisch., read ὅτε εἶδον ('B. a 14. β 2.'). Treg. reads ἑβλεπον ('A.').

<sup>3</sup> For ἔπεσα, the E'zevir, Matth., Griesb., Knapp, Treg., Words., read ἔπεσον. But in favour of ἔπεσα, for which Treg. quotes only 5 cursive MSS. and Erasm., Lachm. cites A.—The incident here related is by some (Brightm., Wesl., Ebr. &c.) thought to be the same as that referred to in ch. 19: 10; and Vitr. also intimates that this *non absurde dici posse*. Bloomf. errs in attributing the opinion to Beng.

<sup>4</sup> See 2 Pet. 2: 11, N. f.

<sup>5</sup> See 1 John 1: 2, N. i, &c. E. V., v. 10; &c.;—W., T., C., R.;—Vulg., Syr., Germ., Dt., It., Fr. S.;—Erasm., Vat., Aret., Brightm., Cocc., Wells, Daub., Beng., Dodd., Woodh. and later English verss. (except Words.), Greenf., De W., Hengst., Ebr.

<sup>6</sup> The inversion of E. V. is found in no other English version, except Hamm. and Words.

<sup>7</sup> All recent editors cancel the γάρ, on the authority of A. B. 'a 25. β 2. γ 2. Compl. Vulg. MS. Am. Copt. Syr. Arr. Slav. MSS.' I recommend that, in accordance with this reading, the word *for* be omitted.

<sup>8</sup> See ch. 19: 10, NN. a, b.

<sup>9</sup> See ch. 2: 2, N. h, &c., and 2 Pet. 2: 11, N. f.

<sup>10</sup> See ch. 19: 9, N. w.

<sup>11</sup> For ὅτι ὁ καιρὸς, Matth., Lachm., Hahn, Treg., read ὁ καιρὸς γάρ (A. B. 'a 16. β 2. Vulg. Copt. Syr. Slav. MSS.'). The other recent editors (except Beng., and Knapp [who has ὅτι in brackets]) read ὁ καιρὸς (6 cursive MSS.).

<sup>12</sup> See ch. 1: 3, N. k.

<sup>13</sup> For καὶ ὁ ῥυπῶν ῥυπωσάτω ἔτι, all the recent editors read (Treg., in brackets; the whole clause being wanting in 'A. [20?] 21. 34. 35. 68.'). καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω [Lachm. ῥυπανθήτω] ἔτι (B. 'a 23. β 2. Compl.'). These authorities, indeed, as cited by Treg. and Words., want the ἔτι; but not so the editors, as Bloomf. intimates.).

<sup>14</sup> E. V., thrice in this verse; the deviation in the fourth instance being adopted from T., C., G. See 2 Pet. 2: 11, N. f.

<sup>15</sup> For δικαιοθήτω, all the recent editors (except Bloomf., who speaks doubtingly) read δικαιοσύνην ποιησάτω (A. B. 'a 26. β 2. γ 3. Compl. Vulg. MS. Am. Tol. Copt. Syr. Ar. P. Slav.'). I recommend that the reading be adopted, and translated: *let him work righteousness*.

<sup>16</sup> The καὶ is cancelled by all the recent editors, on the authority of 'A. a 28. β 2. γ 2. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MS.' I recommend that, in accordance with this reading, the word *and* be omitted.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
to give every man according as his work shall be.	δοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.	to render to every one * as <sup>b</sup> his work <sup>b</sup> shall be.
13 I am Alpha and Omega, the beginning and the end, the first and the last.	13 ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.	13 I <sup>a</sup> am <sup>a</sup> the Alpha and <sup>a</sup> the Omega, <sup>a</sup> beginning and <sup>a</sup> end, the first and the last.
14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.	14 Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.	14 Blessed are they that <sup>a</sup> do his commandments, <sup>a</sup> that they may have right to the tree of life, and may enter <sup>b</sup> by the gates into the city.
15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.	15 ἔξω δὲ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος.	15 <sup>a</sup> But without are <sup>b</sup> the dogs, and <sup>b</sup> the sorcerers, and <sup>b</sup> the <sup>a</sup> for- nicators, and <sup>b</sup> the murderers, and <sup>b</sup> the idolaters, and <sup>b</sup> every one that loveth and maketh a lie.
16 I Jesus have sent mine angel to testify unto you these things in the churches. I am	16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγώ	16 I, Jesus, <sup>a</sup> sent <sup>a</sup> my angel to testify unto you these things <sup>a</sup> concerning the churches. I am

<sup>a</sup> See ch. 18: 6, N. x. R.;—Dodd., Murd., (*recompense*), Wesl., Wakef., Woodh. (*requite*), Thom., Allw., Penn, Lord (*retribute*), Kenr.

<sup>b</sup> See ch. 20: 13, N. n.

<sup>c</sup> Wesl., Thom., Allw., Sharpe, Stu., Lord.

<sup>d</sup> For αὐτοῦ ἔσται, Matth. reads ἔσται αὐτοῦ ('a 15. Compl.'). Lachm., Treg., Words., Tisch., read ἔστιν αὐτοῦ (A. B. '21. 38. Syr.'—which Bloomf. calls 'competent, though not paramount authority.')

<sup>e</sup> See ch. 1: 8, N. m, &c.

<sup>f</sup> The εἰμι is cancelled by all the recent editors, on the authority of A. B. 'a 22. Compl. Vulg. MS. Am. Slav. MS.' I recommend that the reading be adopted, and that *am* be retained as a supplement.

<sup>g</sup> For the omission of the articles, see ch. 1: 8, N. n; and here, among those who follow the reading of our Text, Fr. S., Wakef. (who marks them as supplied), Woodh., Greenf. But for ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος, 'all the recent editors,' says Bloomf., 'edit, on strong authority, ὁ πρ. καὶ ὁ ἔσχ., ἡ ἀρχ. καὶ τὸ τ.' (B. 'a 13. β 2. Vulg. Aeth. Syr. Ar. P. Slav. MS.' So all the editors here collated, except that Beng., Knapp, Mey., Lachm., Hahn, Tisch., omit the ὁ twice, on the authority of A. and 6 cursive MSS.). I recommend that this reading be adopted, and translated: *the first and the last, the beginning and the end*.

<sup>h</sup> For ποιοῦντες τὰς ἐντολὰς αὐτοῦ, Mill approves, and Lachm., Treg., Words., Theile. edit, πλύνοντες τὰς στολὰς αὐτῶν ('A. 7. 38. Vulg. Aeth. Arm. [in m.]' The Vulg. adds: *in sanguine Agni*.)

<sup>i</sup> Gr. *that their power, or right, may be over.* For ἵνα with a future indicative, see Win., p. 335.

<sup>b</sup> For the omission of *in*, see E. V., ch. 21: 27; &c.;—W., R.;—Brightm., Daub., Dodd., Wakef. and later verss. (except Treg., Words.).—For *by*, see W., R.;—Germ. (*zu*), French verss. (*par*);—Brightm., Beng. (*as Germ.*; and so Hengst., Ebr.), Dodd., Wesl., Wakef., Newc., Woodh., Thom., Allw., Kenr.

<sup>c</sup> See 2 Pet. 1: 5, N. r. But, says Bloomf., 'the δέ is on strong authority' (A. B. 'a 27. β 2. γ 4. Compl. Vulg. Aeth. Syr. Slav. MS.'). 'confirmed by internal evidence, cancelled by all the recent editors.' I recommend that, in accordance with this reading, the word *but* be omitted.

<sup>d</sup> The articles are retained by the German and French verss. (except that Herd. and Mey. omit the fourth), Dt. It.;—Wakef., Thom., Allw., Greenf., Sharpe, Lord. R. has the third; Daub., the first; Woodh., all except the first.

<sup>e</sup> See ch. 21: 8, N. n.

<sup>f</sup> See 1 John 2: 23, N. x.—The δ, Bloomf. thinks, 'ought to be at least bracketed.' It is cancelled by Beng., Matth., Mey., Lachm., Treg., Words., Tisch., on the authority of A. B. 'a 14. β 2. Compl.'

<sup>g</sup> 'At the beginning of these revelations.'—E. V., v. 6;—W., T., C., G.;—Herd., Mey., Sharpe, De W.

<sup>h</sup> Brightm., Wells, Wesl., Newc., Woodh., Thom., Allw., Penn, Lord, Murd.

<sup>i</sup> See ch. 10: 11, N. q. Castal. (*super*), Hamm., Wells, Guyse, Gill (as one rendering), Ros. (*de*), Van Ess (*von*), Penn, Züll. (*in Bezug auf*), Hengst. (*über*);—Bretsch., Win., Wahl, Rob., Schirl.—The ἐπί is cancelled by Beng. and Tisch., on the authority of '4. 11. 12. 47. 48. Er. Arm. Slav. MS.' (and this reading Bloomf. also is 'now inclined to receive'); Lachm. and Treg. substitute ἐν ('A. 18. 21. 38. Vulg. Slav.').



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the root and the offspring of David, <i>and</i> the bright and morning-star.	εἰμι ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός.	the Root and the Offspring of David; <sup>a</sup> the bright and <sup>a</sup> morning <sup>a</sup> Star.
17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.	17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἐλθέ· καὶ ὁ ἀκούων εἰπάτω, Ἐλθέ. καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.	17 And the Spirit and the bride say: 'Come!' And <sup>a</sup> he that heareth, let him say: 'Come!' And <sup>a</sup> he that <sup>a</sup> thirsteth, <sup>a</sup> let him come; <sup>a</sup> and <sup>a</sup> he that will, <sup>a</sup> let him take <sup>a</sup> the water of life freely.
18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:	18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ·	18 <sup>a</sup> For I <sup>a</sup> also testify <sup>a</sup> to every <sup>a</sup> one <sup>a</sup> hearing the words of the prophecy of this book: If any <sup>a</sup> one <sup>b</sup> add to these things, God shall add unto him the plagues that <sup>a</sup> have been written in <sup>a</sup> this book;
19 And if any man shall take	19 καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν	19 And if any <sup>a</sup> one <sup>c</sup> take

<sup>P</sup> Bloomf.: 'The τοῦ before Δαβὶδ is, on strong grounds' (A. B. 'a 21. [& 11. 39.]), 'cancelled by all the recent editors;' and, for Δαβ., they all (except Matth., Sch., Words.) read Δαυ.

<sup>a</sup> Nothing is supplied by R.;—any foreign version (except Syr. [= De D. *tanquam*], Moldenh.);—Brightm., Wells and later English verss. (except Newc., Words.).—For ὁ λαμπρὸς καὶ ὀρθρινός, all the recent editors read ὁ λαμ. ὁ πρωῖνός (B. 'a 23. β 2. γ 3. Compl. Copt. Aeth. Syr. Slav. MS. ὁ πρω. ὁ λαμ. α 5. Ar. P. Slav. MSS.?). except Lachm. and Treg., ὁ λαμ., καὶ ὁ πρω. ('A. Vulg.'). I recommend the repetition of the article before *morning*.—In all the English verss. (except Wakef., Newc., Sharpe) *morning* is given apart, as an adjective; and so in the original edition of E. V., and by the Amer. Bible Soc.'s late revision.

<sup>r</sup> For ἐλθέ (twice) and ἐλθέτω, all the recent editors read ἔρχου and ἔρχεσθω (A. B. 'a 28. β 2. γ 4. Compl.').

<sup>s</sup> See E. V., v. 11; Rom. 12: 7, 8; &c. W., R.;—Daub., Woodh., Murd., (in the third instance), Wesl., Allw., Penn., Sharpe, Kenr., (conform the third instance to the two preceding: *let him that [who]*), Lord (*he who*);—and so Treg. in the third instance). Excepting Fr. G.,—M., B. and L., no foreign version varies as E. V.

<sup>t</sup> See ch. 21: 6, N. d.

<sup>u</sup> This καὶ is cancelled by all the recent editors, on the authority of A. B. 'a 23. β 2. γ 4. Compl. Vulg. MS. Am. Tol. Copt. Aeth. Slav. MSS.' I recommend that, in accordance with this reading, the word *and* be omitted.

<sup>v</sup> For λαμβανέτω τό, says Bloomf., all the recent editors 'read λαβέτω' (A. B. 'a 24. β 2. γ 5. Compl.'). 'from almost all the best MSS., perhaps rightly.' I recommend that the reading be adopted, and that *the* be omitted.

<sup>w</sup> For *also*, see E. V., Rom. 2: 15; 9: 1. Latin verss. (*contestor*);—except Castal., and Bez. *und*);—Engl. Ann. (*together*), Berl. Bib. (*zugleich*), Dodd. (as a supplement), Wakef. (*at the same time*), Scott (*along with*). But, for συμμαρτυροῦμαι γάρ, all the recent editors read μαρτυρῶ ἐγώ ('A. B. α 24. β 2. γ 4. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Arm. Arr. Slav. MSS. μαρτύρομαι ἐγώ 11. 48. μαρτύρομαι γάρ 34. 35.'). I recommend that this reading be adopted, and translated: *I testify*. See ch. 1; 8, N. m, &c.

<sup>x</sup> W., R.;—Dodd. and the later verss. (except Treg., Words.).

<sup>y</sup> See 1 John 3: 3, N. i.

<sup>z</sup> W., R.;—Latin verss. (except Cocc., Vittr.). But, for ἀκούοντι, all the recent editors read τῷ ἀκ. ('A. B. α 16. β 2. γ 3.'). I recommend that this reading be adopted, and translated: *that heareth*.

<sup>a</sup> See 1 John 2: 1, N. b, &c.

<sup>b</sup> A present tense, indicative or subjunctive, is employed by German and French verss., Dt., It.;—Dodd., Thom., Penn., Sharpe, Lord;—though many of these, for ἐπιτιθῇ πρὸς ταῦτα, read, with all the recent editors, ἐπιθῇ ἐπ' αὐτά (A. B. 'a 26. β 2. γ 4. Compl.'). I recommend that this reading be adopted, and translated: *shall add unto them*; the neuter αὐτά standing for the things revealed in the λόγοι.

<sup>c</sup> See ch. 21: 27, N. l, &c.

<sup>d</sup> To βιβλίῳ all the recent editors prefix τῷ (A. B. 'a 17. β 2. γ 4. Compl. ['rel. fere omnes.' Sch.]).

<sup>e</sup> See 1 John 2: 1, N. b, &c.

<sup>f</sup> See the verss. cited in v. 18, N. b. But, for ἀφαιρῇ, all the recent editors read ἀφέλῃ ('A. α 26. β 3. γ 5. Compl.' Words.: ἀφελείται B.). I recommend that this reading be adopted, and translated: *shall take away*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and <i>from</i> the things which are written in this book.	λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.	away from the words of <sup>o</sup> the book of this prophecy, God <sup>o</sup> shall take away his part <sup>o</sup> from <sup>o</sup> the book of life, <sup>k</sup> and out of the holy city, <sup>o</sup> and <i>from</i> the things written in <sup>o</sup> this book.
20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.	20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ· ἀμήν. Ναὶ, ἔρχου, Κύριε Ἰησοῦ.	20 He <sup>o</sup> who testifieth these things saith: <sup>o</sup> Yea, I come quickly: <sup>o</sup> Amen. <sup>o</sup> Yea, come, Lord Jesus.
21 The grace of our Lord Jesus Christ <i>be</i> with you all. Amen.	21 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.	21 The grace of <sup>o</sup> our Lord Jesus <sup>o</sup> Christ <i>be</i> with <sup>o</sup> you all. Amen.

<sup>5</sup> For βίβλου, all the recent editors (except Bloomf.) read τοῦ βιβλίου ('A. B. α 25. β 2. γ 3. Compl.<sup>1</sup>).

<sup>h</sup> For ἀφαιρήσει, all the recent editors (except Matth. ἀφέλοι α 14. Compl.<sup>1</sup>) read ἀφελῇ ('A. B. α 9. [α 39. 55.]).

<sup>1</sup> See ch. 16: 17, N. g. W. j.—Wells, Wakef., Allw., Sharpe, Lord, Treg., Words., Murd. Of these, indeed, several fail to distinguish the subsequent *εἰς*; and so the foreign verss. generally. But Hengst. and Ebr.: *von . . . aus*.

<sup>1</sup> For βίβλου, all the recent editors read (not, as Bloomf. says, ξύλου, but) τοῦ ξύλου ('A. B. α 27. β 3. γ 3. Compl. Vulg. MS. Am. Copt. Aeth. Syr. Arm. Slav. MSS.<sup>2</sup>). I recommend that this reading be adopted: *the tree*.

<sup>k</sup> The καί before τῶν γεγρ. is cancelled by all the recent editors, on the authority of A. B. 'α 25. β 2. γ 4. Compl. Copt. Aeth. Syr. Arm. Erp. Slav. MSS.<sup>3</sup>). I recommend that this reading be adopted, and, the participle being then brought into apposition with βίβλου [ξύλου] and πόλεως, that the comma after *life* be omitted, and τῶν γεγρ. rendered: *which have been written*. See v. 18, N. c, &c.

<sup>1</sup> After ἐν, all the recent editors insert τῶν ('A. B. 'α 15. β 3. γ 3. Compl.<sup>1</sup>).

<sup>m</sup> See 2 Pet. 2: 11, N. f.

<sup>o</sup> See ch. 1: 7, N. l. All the recent editors (except Matth. and Bloomf.) cancel the second ναί, on the authority of 'A. B. α 7. (& 12. 20. 29.) Vulg. Copt. Syr. Arm. Arr. Slav. MSS.<sup>4</sup> They also (with the same exception) attach ἀμήν (which in the

original edition of E. V., as in C., G., &c., had a full pause before as well as after it,) to what follows;—and so Erasm., Vat., Par., Grot., Wells, Daub., Guyse, Dodd., Wesl., Gill, Newt., Moldenh., Herd., Wakef., Newc., Woodh., Thom., Heinr., Scott, Ew., Allw., Greenf., Jones, Penn, Gerl., Sharpe, Stu., De W., Hengst., Murd., Barn., Ebr. I recommend that both these points of the late critical editions be adopted, and that the version stand thus: *quickly. Amen; come, Lord Jesus*.

<sup>o</sup> The ἡμῶν is cancelled by all the recent editors, on the authority of 'A. B. α 20. β 2. Compl. Vulg. MS. Aeth. Ar. P. Slav. MSS.<sup>5</sup> I recommend that this reading be adopted: *the*.

<sup>p</sup> The word Χριστοῦ is cancelled by Beng., Lachm., Tisch., on the authority of 'A. 26.'

<sup>q</sup> The ἡμῶν is cancelled by all the editors, on the authority of 'A. Vulg. MS. Am.<sup>6</sup>; and, instead of it, the words τῶν ἁγίων are added by Matth., Griesb., Knapp, Sch., Hahn, Bloomf., Treg. (in brackets), Words., Theile, on the authority of 'B. α 27. β 2. γ 6. Compl. Vulg. MS. Copt. Syr. Arm. Slav. MSS.<sup>7</sup> I recommend the adoption of the latter reading: *all the saints*; and that the following note appear in the margin: 'Some omit the words, *the saints*.'

<sup>r</sup> This Ἀμήν is bracketed by Treg., and cancelled by all the other recent editors (except Matth., Bloomf., Words.), on the authority of 'A. Vulg. MS.<sup>8</sup> I recommend that the following note appear in the margin: 'Many omit the word *Amen*.' Comp. 1 John 5: 21, N. r, &c.





*J.R. 71*

# REVISED VERSION:

IN PARAGRAPHS,

AND

ACCORDING TO THE RECOMMENDATIONS IN THE NOTES.





# REVISED VERSION:

IN PARAGRAPHS,

AND ACCORDING TO THE RECOMMENDATIONS IN THE NOTES.

## THE SECOND EPISTLE OF PETER.

I. SIMON Peter, a servant and an apostle of Jesus Christ, to those who have obtained like precious faith with us in the righteousness of  
2 our God and Saviour Jesus Christ: Grace unto you, and peace, be multiplied in the knowledge of God, and of Jesus our Lord.  
3 Forasmuch as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him who  
4 called us by glory and might: whereby he hath given unto us the exceeding great and precious promises, that by these ye might become partakers of the divine nature, having escaped from the corruption that is in the  
5 world through lust: but for this very reason also do ye, contributing all diligence, furnish in your faith fortitude; and in fortitude,  
6 knowledge; and in knowledge, self-control; and in self-control, patience; and in patience,  
7 godliness; and in godliness, brotherly kindness; and in brotherly kindness, love. For these things being yours, and increasing,  
8 render *you* not idle nor unfruitful as to the  
9 knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, being near-sighted, having forgotten the cleansing away  
10 of his old sins. Wherefore the rather, brethren, be diligent to make your calling and election sure; for, doing these things, ye  
11 shall never fall: for so there shall be richly

furnished unto you the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will be not negligent to re- 12 mind you always of these things, though ye know *them*, and are established in the present truth: but I think it right, so long as I am in 13 this tabernacle, to stir you up by way of remembrance; knowing that the laying aside 14 of my tabernacle is speedy, as also our Lord Jesus Christ showed me: but I will endeavour 15 that ye may even at all times be able, after my departure, to call these things to mind.

For we had not followed cunningly devised 16 fables, when we made known unto you the power and coming of our Lord Jesus Christ, but had been eye-witnesses of his majesty. For 17 he received from God the Father honour and glory, a voice being borne to him such as this from the excellent glory: This is my beloved Son, in whom I am well pleased; and this 18 voice we, being with him on the holy mount, heard borne from heaven. And we have more 19 sure the prophetic word, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until day dawn, and the daystar arise, in your hearts; knowing this 20 first, that no prophecy of Scripture cometh from one's own interpretation: for not by 21 man's will was prophecy brought at any



time, but holy men of God spake being moved by the Holy Spirit.

II. But there were also false prophets among the people, as also among you there shall be false teachers, who privily shall bring in destructive sects, even denying the Master who bought them, bringing upon themselves speedy destruction. And many shall follow their lascivious ways, by reason of whom the way of the truth shall be evil spoken of; and in covetousness shall they with feigned words make merchandize of you; for whom the judgment from of old lingereth not, and their destruction slumbereth not. For if God spared not angels when they sinned, but, having having cast *them* to hell, delivered *them* unto chains of darkness, being reserved for judgment; and spared not the old world, but kept Noah, a preacher of righteousness, with seven others, when he brought the flood upon the world of the ungodly; and, reducing to ashes the cities of Sodom and Gomorrah, condemned *them* to an overthrow, having made *them* an example of those that should afterward be ungodly; and delivered righteous Lot, worn down with the filthy behaviour of the lawless: (for in seeing and hearing did the righteous man, dwelling among them, day after day torment *his* righteous soul with *their* unlawful deeds:) the Lord knoweth how to deliver the godly out of temptation, but the unrighteous to reserve under punishment unto the day of judgment; but chiefly those who walk after the flesh in the lust of uncleanness, and despise government. Daring men, self-willed, they tremble not while railing at dignities; whereas angels, who are greater in strength and power, bring not against them before the Lord a railing judgment. But these, as natural brute beasts born for capture and destruction, railing in things that they understand not, shall utterly perish in their

own corruption, and so receive the wages of unrighteousness. Accounting *it* pleasure to revel in the daytime; spots and blemishes; revelling in their own deceits, while feasting with you; having eyes full of an adulteress and ceasing not from sin; alluring unstable souls; having a heart exercised in covetousness; children of a curse; having forsaken the right way, they went astray, having followed the way of Balaam the son of Bosor, who loved the wages of unrighteousness, but had a reproof of his transgression; a dumb ass, having spoken with man's voice, restrained the madness of the prophet. These are wells without water, and mists driven by a tempest; for whom the blackness of darkness for ever hath been reserved. For, speaking great swelling words of vanity, they allure in the lusts of the flesh, by lascivious ways, those who were scarcely escaped from those who live in error; promising them liberty, while they themselves are slaves of corruption; for by what any one hath been overcome, by that hath he also been enslaved. For if, having escaped from the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are yet entangled again therein, and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, having known *it*, to turn back from the holy commandment delivered unto them. But there hath happened unto them that of the true proverb: A dog that turned back to his own vomit; and: A sow that was washed, into the wallowing-place of mire.

III. This second epistle, beloved, I now write unto you, in both which I stir up your pure mind by way of remembrance, that ye may be mindful of the words spoken before

\* Gr. *sects of destruction*.

<sup>b</sup> Gr. *Noah the eighth*.

• Gr. *being punished*.

<sup>d</sup> Or, *lordship*.

\* Or, as some copies read, *clouds*. [Here what was proposed as a marginal reading has been taken into the text.]

<sup>f</sup> Or, as some copies read, *really*.

by the holy prophets, and of the commandment of us the apostles, of the Lord and Saviour: knowing this first, that there shall come at the end of the days mockers in mockery, walking according to their own lusts, and saying: Where is the promise of his coming? for, since the fathers fell asleep, all things continue thus from the beginning of the creation. For of this they are willingly ignorant, that, by the word of God, heavens were from of old, and earth out of water and by water consisting; whereby the world that then was, being flooded with water, perished: but the heavens which are now, and the earth, have by his word been laid up in store, being reserved for fire unto the day of judgment and destruction of the ungodly men.

But of this one thing be ye, beloved, not ignorant, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>e</sup>The Lord is not tardy concerning his promise, as some account tardiness; but is long-suffering towards us, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief <sup>h</sup>in the night; in which the heavens

shall pass away with a rushing noise, but the elements shall be dissolved with fervent heat, and the earth and the works therein shall be burned up.

Since, then, all these things are dissolving, what manner of persons ought ye to be in all holy behaviour and godliness, looking for and hastening the coming of the day of God, in consequence of which the heavens being on fire shall be dissolved, and the elements melt with fervent heat. But, according to his promise, we look for new heavens and a new earth, wherein righteousness dwelleth.

Wherefore, beloved, looking for these things, be diligent that spotless and blameless ye may be found by him in peace; and the long-suffering of our Lord account salvation; even as also our beloved brother Paul, according to the wisdom given unto him, wrote unto you, as also in all the epistles, speaking in them of these things; among which are some things hard to be understood, which the unlearned and unstable wrest, as also the other scriptures, unto their own destruction. Do ye, therefore, beloved, knowing *these things* before, beware lest, carried away with the error of the lawless, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him the glory, both now and unto the day of eternity. Amen.

<sup>e</sup> Or, *The Lord of the promise is not tardy*. This is favoured by the reading (Lachm., Mey., Tisch., Theile) which cancels the *ô*.

<sup>h</sup> Many copies omit the words, *in the night*.



## THE FIRST EPISTLE OF JOHN.

I. WHAT was from the beginning, what we have heard, what we have seen with our eyes, what we gazed upon, and our hands handled; 2 concerning the word of the Life, (and the Life was manifested, and we have seen, and do testify, and declare unto you that eternal Life which was with the Father, and was manifest- 3 ed unto us,) what we have seen and heard declare we unto you, that ye also may have fellowship with us; and, again, our fellowship is with the Father and with his Son Jesus 4 Christ. And these things we write unto you, that your joy may be fulfilled.

5 And this is the message which we have heard from him, and report unto you, that God is 6 light, and darkness in him there is none. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the 7 truth; but if we walk in the light, as he himself is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son 8 cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth 9 is not in us. If we confess our sins, he is faithful and righteous to forgive us *our* sins, and 10 cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

II. MY little children, these things I write unto you, that ye sin not: and if any one have sinned, we have an Advocate with the Father, 2 Jesus Christ the righteous; and he is himself the propitiation for our sins; yet not for ours only, but also for the whole world.

3 And hereby we know that we have known 4 him, if we keep his commandments. He that saith: I have known him, and keepeth not his

commandments, is a liar, and the truth is not in him; but whoso keepeth his word, truly in 5 this man hath the love of God been perfected: hereby we know that we are in him. He that 6 saith he abideth in him ought himself also so to walk, even as He walked.

Beloved, I write not a new commandment 7 unto you, but an old commandment which ye had from the beginning: this old commandment is the word which ye heard from the beginning. Again, a new commandment I 8 write unto you, which thing is true in him and in you; because the darkness passeth away, and the true light now shineth. He that saith 9 he is in the light, and hateth his brother, is in the darkness until now. He that loveth his 10 brother abideth in the light, and there is no occasion of stumbling in him. But he that 11 hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

I write unto you, little children, because 12 your sins have been forgiven you for his name's sake. I write unto you, fathers, because ye 13 have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, be- 14 cause ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of of God abideth in you, and ye have overcome the wicked one.

Love not the world, neither the things in 15

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<sup>1</sup> Or, as very many read, *have written*.

the world: if any one love the world, the love  
 16 of the Father is not in him: for all that *is* in  
 the world, the lust of the flesh, and the lust  
 of the eyes, and the pride of life, is not of the  
 17 Father, but is of the world: and the world  
 passeth away, and the lust thereof: but he  
 that doeth the will of God abideth for ever.

18 Little children, it is the last hour; and as  
 ye heard that the Antichrist cometh, even now  
 there are many become antichrists; whence  
 19 we know that it is the last hour. From us  
 they went out, but they were not of us; for  
 if they had been of us, they would have abode  
 with us; but *it was* that they might be made  
 20 manifest that none of them are of us. And  
 you, ye have an anointing from the Holy One,  
 21 and know all things. I have not written unto  
 you because ye know not the truth, but be-  
 cause ye know it, and that no lie is of the  
 22 truth. Who is the liar, but he that denieth  
 that Jesus is the Christ? This is the Anti-  
 christ, who denieth the Father and the Son.  
 23 Every one that denieth the Son, neither hath  
 he the Father; he that confesseth the Son  
 hath the Father also.

24 You, therefore, let that which ye heard from  
 the beginning abide in you: if that abide in  
 you which ye heard from the beginning, ye  
 also shall abide in the Son and in the Father.  
 25 And this is the promise which he himself pro-  
 26 mised us, the life eternal. These things I have  
 written unto you concerning those who would  
 27 deceive you. And you, the anointing which  
 ye received from him abideth in you, and ye  
 have no need that any one teach you: but as  
 the same anointing teacheth you concerning  
 all things, and is true, and is no lie, and even  
 28 as it taught you, ye shall abide in him. And  
 now, little children, abide in him; that, when  
 he shall be manifested, we may have confi-  
 dence, and not be shamed away from him, at  
 his coming.

29 If ye know that he is righteous, ye know  
 that every one that doeth righteousness hath  
 been begotten of him. III. Behold what

manner of love the Father hath bestowed  
 upon us, that we should be called children  
 of God! therefore the world knoweth not  
 us, because it knew not him. Beloved, now 2  
 are we children of God, and it hath not yet  
 been manifested what we shall be, but we  
 know that, when *it* shall be manifested, we  
 shall be like him, for we shall see him as  
 he is.

And every one that hath this hope on Him 3  
 purifieth himself, even as He is pure. Every 4  
 one that committeth sin committeth also vio-  
 lation of law; and sin is violation of law. And 5  
 ye know that He was manifested to take away  
 our sins; and in him is no sin. Every one 6  
 that abideth in him sinneth not; every one  
 that sinneth hath not seen him, neither known  
 him. Little children, let no one deceive you; 7  
 he that doeth righteousness is righteous, even  
 as He is righteous. He that committeth sin 8  
 is of the devil; for the devil sinneth from the  
 beginning. For this was the Son of God mani-  
 fested, that he might destroy the works of the  
 devil. Every one that hath been begotten of 9  
 God doth not commit sin, for his seed abideth  
 in him; and he cannot sin, because he hath  
 been begotten of God: in this are manifest 10  
 the children of God and the children of the  
 devil.

Every one that doeth not righteousness is  
 not of God, and he that loveth not his brother.  
 For this is the message that ye heard from the 11  
 beginning, that we should love one another;  
 not as Cain was of the wicked one, and slew 12  
 his brother; and wherefore slew he him? Be-  
 cause his own works were wicked, but his  
 brother's righteous. Marvel not, my brethren, 13  
 if the world hateth you. As for us, we know 14  
 that we have passed out of death into life,  
 because we love the brethren: he that loveth  
 not *his* brother abideth in death. Every one 15  
 that hateth *his* brother is a mankiller; and ye  
 know that no mankiller hath eternal life abid-  
 ing in him.

<sup>1</sup> Or, *he*.



16 Hereby have we known love, because He laid down his life for us: we also ought to lay  
 17 down *our* lives for the brethren. But whoso hath the world's goods, and seeth his brother have need, and shutteth up his bowels from  
 18 him, how abideth the love of God in him? My little children, let us not love in word nor with the tongue, but in deed and truth.

19 And hereby we know that we are of the truth; and shall assure our hearts before him.  
 20 For, if *our* heart condemn us, God is greater  
 21 than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have  
 22 confidence toward God. And whatsoever we ask, we receive from him, because we keep his commandments, and do the things that are  
 23 pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another,  
 24 as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him: and hereby we know that he abideth in us, by the Spirit that he gave us.

IV. BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into  
 2 the world. Hereby ye know the Spirit of God: every spirit, that confesseth Jesus Christ  
 3 come in flesh, is of God. And every spirit, that confesseth not Jesus Christ come in flesh, is not of God; and this is that *spirit* of the Antichrist, whereof ye have heard that it cometh,  
 4 and now it is in the world already. You, little children, are of God, and have overcome them; because greater is he that is in you, than he  
 5 that is in the world. They are of the world; therefore *what* is of the world they speak, and  
 6 the world heareth them: we are of God; he that knoweth God heareth us; he that is not of God heareth not us. By this we know the spirit of truth and the spirit of error.

7 Beloved, let us love another; for love is of God, and every one that loveth hath been be-  
 8 gotten of God, and knoweth God. He that

loveth not knoweth not God; for God is love. In this was manifested the love of God in us, 9  
 that God hath sent his Son, the only begotten, into the world, that we might live through him. Herein is love, not that we loved God, 10  
 but that he loved us, and sent his Son a propitiation for our sins. Beloved, if God so 11  
 loved us, we also ought to love one another. No one hath at any time seen God: if we love 12  
 one another, God abideth in us, and his love hath been perfected in us. Hereby we know 13  
 that we abide in him, and he in us, because he hath given us of his Spirit. We also have 14  
 seen, and do testify, that the Father hath sent the Son *as* Saviour of the world. Whosoever 15  
 shall confess that Jesus is the Son of God, God abideth in him, and he in God. We also have 16  
 known and believed the love that God hath in us. God is love, and he that abideth in love  
 abideth in God, and God in him. Herein hath 17  
 love with us been perfected, that we should have confidence in the day of judgment, because as He is are we also in this world. There 18  
 is no fear in love, but perfect love casteth out fear; because fear hath punishment: but he that feareth hath not been perfected in love. We love him, because he first loved us. If 19  
 any one say: I love God, and hateth his brother, 20  
 er, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this com- 21  
 mandment have we from him, that he who loveth God love also his brother.

V. EVERY one that believeth that Jesus is the Christ hath been begotten of God; and every one, that loveth him that begat, loveth him also that hath been begotten of him. Hereby we know that we love the children of 2  
 God, when we love God, and keep his commandments. For this is the love of God, that 3  
 we keep his commandments; and his commandments are not burdensome. For all that 4  
 hath been begotten of God overcometh the world; and this is the victory that overcometh 5  
 the world, our faith. Who is he that over-

cometh the world, but he that believeth that that Jesus is the Son of God?

- 6 This is he that came by water and blood, Jesus the Christ; not with the water only, but with the water and the blood; and the Spirit is that which testifieth, because the  
7 Spirit is truth. For there are three that testify,<sup>k</sup> the Spirit, and the water, and the blood;  
8 and the three agree in one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which  
9 he hath testified concerning his Son. He that believeth in the Son of God hath the testimony in himself: he that believeth not God hath made him a liar, because he hath not believed in the testimony which God hath testified concerning his Son. And this is the testimony, that God gave to us eternal life, and  
10 this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life.  
11 These things have I written unto you <sup>1</sup>that believe in the name of the Son of God, that

<sup>k</sup> Two or three inferior copies here insert the words: *in heaven, the Father, the Word, and the Holy Spirit; and these three are one. And they are three that testify on earth.*

<sup>1</sup> Or, as very many read, *that ye may know that ye have eternal life, who believe in the name of the Son of God.*

ye may know that ye have eternal life, and that ye may believe in the name of the Son of God. And this is the confidence that we have <sup>14</sup> towards him, that, if we ask any thing according to his will, he heareth us: and if we know <sup>15</sup> that he heareth us, whatsoever we ask, we know that we have the petitions that we have asked from him. If any one see his brother <sup>16</sup> sinning a sin not unto death, he shall ask, and <sup>c</sup> shall give him life, *even* to those who sin not unto death. There is a sin unto death: not for that do I say that he shall pray. All un- <sup>17</sup> righteousness is sin; and there is a sin not unto death.

We know that every one that hath been <sup>18</sup> begotten of God sinneth not; but he that hath been begotten of God keepeth himself, and the wicked one toucheth him not. We know <sup>19</sup> that we are of God, and the whole world lieth in the wicked one. But we know that the <sup>20</sup> Son of God is come, and hath given us understanding that we may know the True One; and we are in the True One, in his Son Jesus Christ. This is the true God, and the Life eternal.

Little children, keep yourselves from the <sup>21</sup> idols.

<sup>m</sup> Or, *he shall give.*



## THE SECOND EPISTLE OF JOHN.

THE elder unto an elect lady and her children, whom I love in truth, and not I only, but  
2 also all who have known the truth, for the truth's sake, which abideth in us, and with us  
3 it shall be for ever: There shall be with you grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.  
4 I rejoiced greatly that I have found children of thine walking in truth, as we received  
5 commandment from the Father. And now I beseech thee, lady, not as writing unto thee a new commandment, but that which we had from the beginning, that we love one another.  
6 And this is love, that we walk according to his commandments. This is the commandment, as ye heard from the beginning, that ye  
7 should walk in it. For many deceivers have

entered into the world, who confess not Jesus Christ coming in flesh: this is the deceiver and the Antichrist. Look to yourselves, that 8 we lose not what things we have wrought, but receive a full reward. Every one that 9 transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, the same hath both the Father and the Son. If any one cometh unto 10 you, and bringeth not this doctrine, receive him not into the house, neither bid him hail: for he that biddeth him hail shareth in his 11 wicked works.

Having many things to write unto you, I 12 would not with paper and ink; but I hope to come unto you, and speak mouth to mouth, that our joy may be fulfilled. The children 13 of thy elect sister salute thee.

## THE THIRD EPISTLE OF JOHN.

THE elder unto the beloved Gaius, whom I love in truth.

- 2 Beloved, in all things I pray that thou mayest prosper and be in health, even as thy  
3 soul prospereth. For I rejoiced greatly, when brethren came and testified to thy truth, how  
4 thou walkest in truth. Greater joy than this I have none, to hear of my children walking in truth.  
5 Beloved, thou actest faithfully whatsoever thou doest toward the brethren, and toward  
6 the strangers; who have testified to thy love before the church: whom thou shalt do well to set forward on their way in a manner worthy of God: for in behalf of the name they went forth, taking nothing from the Gentiles.  
8 We, therefore, ought to receive such, that we may become fellow-labourers for the truth.  
9 I wrote unto the church: but he who loveth to be foremost among them, Diotrephes, doth

not admit us. Therefore, if I come, I will 10 bring to remembrance his deeds which he doeth, prating against us with wicked words; and, not contented with these, neither doth he himself admit the brethren, and those who would he hindereth and casteth out of the church.

Beloved, do not imitate what is evil, but 11 what is good. He that doeth good is of God; he that doeth evil hath not seen God. Unto 12 Demetrius testimony hath been borne by all, and by the truth itself; but we also testify, and ye know that our testimony is true.

I had many things to write, but I will not 13 with ink and pen write unto thee; but I hope 14 straightway to see thee, and we shall speak mouth to mouth. Peace be to thee. The friends 15 salute thee. Salute the friends by name.

° Gr. *reel*.



## THE EPISTLE OF JUDAS.

JUDAS, a servant of Jesus Christ, and brother of James, to the called, sanctified in God the Father, and kept for Jesus Christ:  
 2 Mercy unto you, and peace, and love, be multiplied.  
 3 Beloved, while using all diligence to write unto you concerning the common salvation, there was a necessity that I should write exhorting you to strive earnestly for the faith  
 4 once for all delivered unto the saints. For there have crept in privily certain men, who have been before of old described for this condemnation, ungodly, perverting the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.  
 5 But I wish to remind you, you who once for all know this, that the Lord, having saved the people out of the land of Egypt, again  
 6 destroyed those who believed not; and angels that kept not their first estate, but left their own habitation, he hath kept with everlasting bonds under darkness for the judgment of the  
 7 great day; how Sodom and Gomorrah, and the cities about them, having given themselves over in like manner to fornication, and gone away after other flesh, are set forth for an example, suffering the vengeance of eternal fire.  
 8 Yet in like manner these dreamers also on the one hand defile the flesh, on the other reject  
 9 government, and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, did not dare to bring against him railing judgment,  
 10 but said: The Lord rebuke thee. But these rail at whatsoever things, indeed, they know

not; but whatsoever things they naturally, as the brute beasts, understand, in those they corrupt themselves. Woe to them! for in the 11 way of Cain they walked, and in the error of Balaam for hire they rushed headlong, and in the gainsaying of Korah they perished.

These are rocks in your love-feasts, banquet- 12 ing together without fear, tending themselves; clouds without water, borne along by winds; trees whose fruit withereth, unfruitful, twice 13 dead, uprooted; wild waves of the sea, foaming out their own shame; wandering stars, for which the blackness of darkness for ever hath been reserved. But for these also prophesied 14 Enoch, seventh from Adam, saying: Behold, the Lord came with his holy myriads, to exercise judgment upon all, and to convict all the ungodly among them of all their deeds of ungodliness wherein they were ungodly, and of all the hard things which ungodly sinners spake against him. These are murmurers, 16 complainers, walking according to their own lusts; and their mouth speaketh great swelling words, admiring persons for profit's sake.

But ye, beloved, be mindful of the words 17 which were spoken before by the apostles of our Lord Jesus Christ; how they told you, 18 that in the last time there shall be mockers, walking according to their own lusts of ungodliness. These are they who separate, ani- 19 mal, having no spirit. But ye, beloved, build- 20 ing up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in 21 the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life: and on 22 some, indeed, have compassion, while contend-

° Or, but.      ° Gr. I had.

¶ Gr. write unto you exhorting to strive.

† Or, principality.      \* Or, lordship.

† Or, of late autumn.      ° Gr. their ungodly ones.

23 ing; but others save in fear, snatching *them* out of the fire, hating even the garment spotted by the flesh.

24 But unto him who is able to keep *you* from falling, and to set *you* in the presence of

his glory faultless with exceeding joy, unto 25 the only God our Saviour, through Jesus Christ our Lord, glory and majesty, strength and authority, both now and unto all the ages. Amen.

## R E V E L A T I O N.

I. THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must come to pass shortly, and sending he signified by his angel unto his 2 servant John, who testified the word of God and the testimony of Jesus Christ, whatsoever 3 things he saw: blessed *is* he that readeth, and they that hear, the words of the prophecy, and keep the things therein written; for the time *is* near.

4 John to the seven churches which are in Asia: Grace unto you, and peace, from him who is, and who was, and who cometh; and from the seven Spirits that are before his 5 throne; and from Jesus Christ, the faithful Witness, the First-born of the dead, and the Prince of the kings of the earth. Unto him who loveth us, and washed us from our sins in 6 his blood, and he made us a kingdom, priests unto his God and Father, unto him the glory and the power *for ever and ever*. Amen.

7 Behold, he cometh with the clouds, and every eye shall see him, and they who pierced him; and all the tribes of the earth shall wail because of him. Yea, Amen.

8 I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who cometh, the Almighty.

9 I, John, your brother, and fellow-partaker in the tribulation, and kingdom, and patience of

Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. I was in the Spirit on 10 the Lord's day; and I heard behind me a loud 11 voice as of a trumpet, saying: What thou seest, write in a book, and send unto the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that was 12 speaking with me; and having turned, I saw seven golden lamp-stands, and in the 13 midst of the seven lamp-stands one like a son of man, clothed with a garment down to the feet, and girt around at the breasts with a golden girdle; but his head and hair *were* 14 white as white wool, as snow; and his eyes as a flame of fire; and his feet like burnished 15 brass, as if they glowed in a furnace; and his voice as the voice of many waters; and he 16 had in his right hand seven stars; and out of his mouth proceeded a two-edged sharp sword; and his countenance *was* as the sun shineth in his strength.

And when I saw him, I fell at his feet 17 as dead; and he laid his right hand upon me, saying: Fear not; I am the First and the Last, and the Living One; and I was 18 dead; and, behold, I am alive *for ever*

† Or, according to some copies, *them*.

\* Gr. *unto the ages of the ages*.



ever and ever; and I have the keys of death  
 19 and of hades. Write, therefore, the things  
 which thou sawest, and the things which are,  
 and the things which are to come to pass after  
 20 these; the mystery of the seven stars which  
 thou sawest on my right hand, and those  
 seven golden lamp-stands. The seven stars  
 are the angels of the seven churches; and  
 those seven lamp-stands are seven churches.

II. Unto the angel of the church in Ephe-  
 sus write:

These things saith he that holdeth the seven  
 stars in his right hand, he that walketh in the  
 2 midst of the seven golden lamp-stands: I know  
 thy works, and thy toil, and thy patience, and  
 that thou canst not bear evil men, and hast  
 tried those who say that they are apostles,  
 and they are not, and hast found them liars,  
 3 and hast patience, and hast borne for my  
 4 name's sake, and hast not become weary. But  
 I have against thee, that thou hast let go thy  
 5 first love. Remember, therefore, whence thou  
 hast fallen, and repent, and do the first works;  
 but if not, I come unto thee quickly, and will  
 remove thy lamp-stand out of its place, unless  
 6 thou repent. But this thou hast, that thou  
 hatest the works of the Nicolaitans, which I  
 7 also hate. He that hath an ear, let him hear  
 what the Spirit saith unto the churches: To  
 him that overcometh, to him will I give to  
 eat of the tree of life, which is in the paradise  
 \*of God.

8 And unto the angel of the church in  
 Smyrna write:

These things saith the First and the Last,  
 9 who was dead, and lived: I know thy works,  
 and tribulation, and poverty (but thou art  
 rich), and the railing on the part of those who  
 say that they are Jews, and they are not, but  
 10 the synagogue of Satan. Fear not at all the  
 things which thou art about to suffer. Be-  
 hold, the devil is about to cast *some* of you  
 into prison, that ye may be tried; and ye shall

have a tribulation of ten days. Be faithful  
 unto death, and I will give thee the crown of  
 life. He that hath an ear, let him hear what  
 11 the Spirit saith unto the churches: He that  
 overcometh shall not be hurt by the second  
 death.

And unto the angel of the church in Per- 12  
 gamos write:

These things saith he who hath the two-  
 edged sharp sword: I know thy works, and  
 13 where thou dwellest, where *is* the throne of  
 Satan; and thou holdest my name, and didst  
 not deny my faith even in the days wherein  
*was* Antipas, that faithful witness of mine,  
 who was killed among you, where Satan  
 dwelleth. But I have against thee a few 14  
 things; that thou hast there some that hold  
 the doctrine of Balaam, who taught for Balak  
 to cast a stumbling-block before the children  
 of Israel, to eat idol-sacrifices and commit for-  
 nication. So thou also hast some that hold the 15  
 doctrine of the Nicolaitans in like manner.  
 Repent, therefore; but if not, I come unto 16  
 thee quickly, and will fight with them with  
 the sword of my mouth. He that hath an ear, 17  
 let him hear what the Spirit saith unto the  
 churches: To him that overcometh, to him  
 will I give of that hidden manna, and will  
 give him a white stone, and upon the stone a  
 new name written, which no one knoweth,  
 but he that receiveth.

And unto the angel of the church in Thya- 18  
 tira write:

These things saith the Son of God, he that  
 hath his eyes as a flame of fire, and his feet  
 are like burnished brass: I know thy works, 19  
 and love, and faith, and service, and thy pa-  
 tience, and thy last works *to be* more than  
 the first. But I have against thee, that thou 20  
 sufferest *the* woman, Jezebel, who calleth  
 herself a prophetess; and she teacheth and  
 deceiveth my servants to commit fornication  
 and eat idol-sacrifices. And I gave her time 21  
 that she might repent, and she will not repent

\* Or, as many read, *of my God*.

† Or, as many read, *thy wife*.

22 of her fornication. Behold, I cast her into a  
bed, and those who commit adultery with her  
into great tribulation, unless they repent of  
23 her works; and her children I will kill with  
death; and all the churches shall know that  
I am he who searcheth reins and hearts; and I  
will give unto you, every one, according to  
24 your works. But unto you I say, unto the  
rest that are in Thyatira, as many as have  
not this doctrine, who have not known the  
depths of Satan, as they say: I cast upon you  
25 no other burden; but, what ye have, hold till  
26 I come; and he that overcometh, even he that  
keepeth unto the end my works, I will give  
27 him authority over the nations; and he shall  
tend them with an iron rod, as the vessels of  
the potter are shivered; as I also have receiv-  
28 ed of my Father; and I will give him the  
29 morning star. He that hath an ear, let him  
hear what the Spirit saith unto the churches.

III. AND unto the angel of the church in  
Sardis write:

These things saith he that hath the seven  
Spirits of God, and the seven stars: I know  
thy works, that thou hast a name that thou  
2 livest, and art dead. Be watchful, and  
strengthen the things remaining that were  
ready to die: for I have not found thy works  
3 fulfilled before my God. Remember, there-  
fore, how thou hast received and heard, and  
keep, and repent. If, therefore, thou dost  
not watch, I will come upon thee as a thief,  
and thou shalt not know what hour I will  
4 come upon thee. But thou hast a few names  
in Sardis, which have not defiled their gar-  
ments; and they shall walk with me in white:  
5 for they are worthy. He that overcometh,  
the same shall be clothed in white garments;  
and I will not blot out his name from the  
book of life, and I will confess his name before  
6 my Father, and before his angels. He that  
hath an ear, let him hear what the Spirit saith  
unto the churches.

7 And unto the angel of the church in Phila-  
delphia write:

These things saith he that is holy, he that  
is true, he that hath the key of David, he  
that openeth and no one shutteth, and he  
shutteth and no one openeth: I know thy 8  
works: behold, I have given before thee an  
opened door, which no one can shut: for  
thou hast a little strength, and hast kept my  
word, and hast not denied my name. Behold, 9  
I give out of the synagogue of Satan, those  
who say that they are Jews, and they are not,  
but do lie; behold, I will make them to come  
and do homage before thy feet, and know that  
I have loved thee. Because thou hast kept 10  
the word of my patience, I also will keep thee  
from that hour of trial, which is about to  
come on the whole world, to try those who  
dwell on the earth. I come quickly: hold 11  
what thou hast, that no one take thy crown.  
He that overcometh, I will make him a pillar 12  
in the temple of my God, and he shall never  
go out more; and I will write upon him the  
name of my God, and the name of the city of  
my God, of the new Jerusalem, which de-  
scendeth out of heaven from my God, and my  
new name. He that hath an ear, let him hear 13  
what the Spirit saith unto the churches.

And unto the angel of the church in Laodi- 14  
cea write:

These things saith the Amen, the faithful  
and true Witness, the Beginning of the crea-  
tion of God: I know thy works, that thou art 15  
neither cold nor hot: I would thou wert cold  
or hot. So, because thou art lukewarm, and 16  
neither cold nor hot, I am about to vomit thee  
out of my mouth. Because thou sayest: 17  
I am rich, and have become rich, and have  
need of nothing; and knowest not that thou  
art the wretched and the pitiable one, and  
poor, and blind, and naked; I counsel thee 18  
to buy of me gold purified <sup>a</sup>by fire, that thou  
mayest be rich; and white garments, that  
thou mayest clothe thyself, and the shame of  
thy nakedness not be manifested; and anoint  
thine eyes with eyesalve, that thou mayest see.

<sup>a</sup> Gr. *the hour of the trial.*

<sup>a</sup> Or, *out of.*



19 I, as many as I love, I rebuke and chasten :  
 20 be zealous, therefore, and repent. Behold, I  
 stand at the door, and knock : if any one hear  
 my voice, and open the door, I will come in  
 to him, and will sup with him, and he with  
 21 me. He that overcometh, I will give unto  
 him to sit down with me in my throne,  
 as I also overcame, and sat down with my  
 22 Father in his throne. He that hath an ear,  
 let him hear what the Spirit saith unto the  
 churches.

IV. AFTER these things I saw, and behold  
 a door set open in heaven, and that first voice,  
 which I heard as of a trumpet speaking with  
 me, saying : Come up hither, and I will show  
 thee things which must come to pass after these.  
 2 And immediately I was in the Spirit : and, be-  
 hold, a throne had been set in heaven, and on  
 3 the throne one sat ; and he that sat was in ap-  
 pearance like a jasper and a sardine stone ;  
 and *there was* a rainbow round about the throne,  
 4 in appearance like an emerald. And round  
 about the throne *were* twenty-four thrones ;  
 and upon the thrones *I saw* four and twenty  
 elders sitting, clothed in white garments, and  
 5 upon their heads golden crowns. And out of  
 the throne proceed lightnings, and voices, and  
 thunders ; and *there are* seven lamps of fire  
 burning before the throne, which are the  
 6 seven Spirits of God ; and before the throne as  
 it were a glassy sea like crystal ; and in the  
 midst of the throne, and around the throne,  
 four living creatures full of eyes before and  
 7 behind. And the first living creature *is* like  
 a lion, and the second living creature like a  
 calf, and the third living creature hath the  
 face as a man, and the fourth living creature  
 8 *is* like an eagle flying. And the four living  
 creatures, each one of them having six wings,  
 are round about and within full of eyes ; and  
 they have no rest day and night, saying :  
 Holy, holy, holy, the Lord God the Almighty,  
 9 who was, and who is, and who cometh. And  
 when the living creatures shall give glory,  
 and honour, and thanks to him that sitteth on

the throne, who liveth <sup>b</sup>for ever and ever, the  
 twenty-four elders shall fall down before him 10  
 that sitteth on the throne, and shall worship  
 him that liveth <sup>b</sup>for ever and ever, and shall  
 cast their crowns before the throne, saying :  
 Thou art worthy, <sup>c</sup>O Lord, to receive the 11  
 glory, and the honour, and the power : for  
 thou didst create all things, and because of  
 thy will they were, and were created.

V. AND I saw upon the right hand of him  
 that sat on the throne a book written within  
 and on the back, sealed up with seven seals.  
 And I saw a mighty angel proclaiming with a 2  
 loud voice : Who is worthy to open the book,  
 and to loose the seals thereof ? And no one 3  
 was able in heaven, nor on the earth, nor  
 under the earth, to open the book, neither to  
 look thereon. And I, I wept much, because 4  
 no one was found worthy to open the book,  
 neither to look thereon. And one of the 5  
 elders saith unto me : Weep not : behold, the  
 Lion that is from the tribe of Judah, the Root  
 of David, hath prevailed to open the book and  
 the seven seals thereof.

And I saw, in the midst of the throne and 6  
 of the four living creatures, and in the midst  
 of the elders, a lamb standing as if it had been  
 slain, having seven horns, and seven eyes,  
 which are the seven Spirits of God sent forth  
 into all the earth. And he came and took the 7  
 book out of the right hand of him that sat on  
 the throne. And when he took the book, 8  
 the four living creatures and the twenty-four  
 elders fell down before the Lamb, having  
 every one harps, and golden bowls full of in-  
 cense, which are the prayers of the saints.  
 And they sing a new song, saying : Thou art 9  
 worthy to take the book, and to open the  
 seals thereof ; for thou wast slain, and didst  
 redeem us to God by thy blood out of  
 every tribe, and tongue, and people, and na-  
 tion ; and thou didst make them unto our God 10

<sup>b</sup> Gr. *unto the ages of the ages.*

<sup>c</sup> Or, as many read, *our Lord and God.*

kings and priests, and they <sup>a</sup>reign over the  
 11 earth. And I saw, and I heard a voice of  
 many angels around the throne and the living  
 creatures and the elders; and the number of  
 them was myriads of myriads, and thousands  
 12 of thousands, saying with a loud voice:  
 Worthy is the Lamb that hath been slain to  
 receive the power, and riches, and wisdom,  
 and strength, and honour, and glory, and bless-  
 13 ing. And every creature that is in heaven,  
 and on the earth, and under the earth, and  
 such as are on the sea, and all things that are  
 in them, heard I saying: Unto him that sitteth  
 on the throne, and unto the Lamb, the bless-  
 ing, and the honour, and the glory, and the  
 14 power, <sup>e</sup>for ever and ever. And the four liv-  
 ing creatures said: Amen. And the elders  
 fell down, and worshipped.

VI. AND I saw when the Lamb opened one  
 of the seven seals, and I heard one of the four  
 living creatures saying, as the voice of thun-  
 2 der: Come <sup>f</sup>and see. And I saw, and behold  
 a white horse, and he that sat upon him hav-  
 ing a bow: and there was given unto him a  
 crown: and he went forth conquering, and  
 that he might conquer.

3 And when he opened the second seal, I  
 heard the second living creature saying:  
 4 Come. And there went forth another, a red  
 horse; and to him that sat upon him, to him  
 it was given to take peace from the earth, and  
 that they should slay one another; and there  
 was given unto him a great sword.

5 And when he opened the third seal, I heard  
 the third living creature saying: Come <sup>f</sup>and see.  
 And I saw, and behold a black horse, and he  
 that sat upon him having a balance in his hand.  
 6 And I heard a voice in the midst of the four  
 living creatures, saying: A <sup>g</sup>chœnix of wheat  
 for a <sup>h</sup>denarius, and three chœnixes of barley

<sup>d</sup> Or, according to some copies, *shall reign*.

<sup>e</sup> Gr. *unto the ages of the ages*.

<sup>f</sup> Many omit the words, *and see*.

<sup>g</sup> A *chœnix* is about one quart; a *denarius*, about fifteen cents.

for a denarius; and the oil and the wine hurt  
 thou not.

And when he opened the fourth seal, I heard 7  
 the voice of the fourth living creature saying:  
 Come <sup>f</sup>and see. And I saw, and behold a pale 8  
 horse, and he that sat upon him, his name  
 Death, and Hades <sup>h</sup>followeth with him. And  
 there was given unto them power over the  
 fourth part of the earth to kill with sword,  
 and with hunger, and with death, and by the  
 wild beasts of the earth.

And when he opened the fifth seal, I saw 9  
 under the altar the souls of those slain for the  
 word of God, and for the testimony which they  
 had. And they cried with a loud voice, say- 10  
 ing: Until when, O Lord, the holy and true,  
 dost thou not judge and avenge our blood on  
 those that dwell on the earth? And there was 11  
 given unto them every one a white robe, and  
 it was said unto them that they should rest  
 yet a little time, until their fellow-servants  
 also and their brethren should fulfil *it*, who  
 were to be killed as they also themselves.

And I saw when he opened the sixth seal, 12  
 and, behold, there was a great earthquake, and  
 the sun became black as sackcloth of hair, and  
 the whole moon became as blood, and the 13  
 stars of heaven fell unto the earth, as a fig-  
 tree casteth her <sup>i</sup>untimely figs, being shaken  
 by a great wind; and the heaven was parted 14  
 as a scroll rolling up; and every mountain and  
 island were moved out of their places; and 15  
 the kings of the earth, and the great men, and  
 the chief captains, and the rich, and the mighty,  
 and every bond man, and every free man, hid  
 themselves in the caves and in the rocks of the  
 mountains; and they say to the mountains and 16  
 to the rocks: Fall upon us, and hide us from the  
 face of him that sitteth on the throne, and from  
 the wrath of the Lamb: for that great day of 17  
 his wrath is come, and who is able to stand?

VII. AND after these things I saw four  
 angels standing upon the four corners of the

<sup>h</sup> Or, as many read, *followed*. <sup>i</sup> Or, *winter figs*.



earth, holding the four winds of the earth, that no wind should blow on the earth, nor  
 2 on the sea, nor upon any tree. And I saw another angel ascending from the sunrising, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the  
 3 sea, saying: Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their foreheads.<sup>1</sup>  
 4 And I heard the number of the sealed: a hundred and forty-four thousand sealed, of  
 5 every tribe of the children of Israel; of the tribe of Judah, twelve thousand sealed; of the tribe of Reuben, twelve thousand sealed; of  
 6 the tribe of Gad, twelve thousand sealed; of the tribe of Asher, twelve thousand sealed; of the tribe of Naphtali, twelve thousand sealed; of the tribe of Manasseh, twelve thou-  
 7 sand sealed; of the tribe of Simeon, twelve thousand sealed; of the tribe of Levi, twelve thousand sealed; of the tribe of Issachar,  
 8 twelve thousand sealed; of the tribe of Zebulun, twelve thousand sealed; of the tribe of Joseph, twelve thousand sealed; of the tribe of Benjamin, twelve thousand sealed.  
 9 After these things I saw, and behold a great multitude which no one could number, of every nation, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and  
 10 palms in their hands; and they cry with a loud voice, saying: The salvation unto our God who sitteth on the throne, and unto the  
 11 Lamb. And all the angels stood around the throne and the elders and the four living creatures, and they fell before the throne upon  
 12 their faces, and worshipped God, saying: Amen. The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, unto our God <sup>for</sup> ever and ever. Amen.  
 13 And one of the elders answered, saying unto me: These that are clothed with the

white robes, who are they? and whence came they? And I said unto him: My Lord, 14 thou knowest. And he said unto me: These are they who come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb. There- 15 fore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall tabernacle over them. They shall hunger no more, 16 neither thirst any more; neither shall the sun fall on them, nor any heat; for the Lamb that 17 is in the midst of the throne shall tend them, and shall lead them unto fountains of waters of life, and God shall wipe away every tear from their eyes.

VIII. AND when he opened the seventh seal, there was silence in heaven about half an hour.

And I saw the seven angels who stand be- 2 fore God, and there were given unto them seven trumpets. And another angel came, 3 and stood at the altar, having a golden censer, and there was given unto him much incense, that he should give *it* to the prayers of all the saints upon the golden altar which is be- 4 fore the throne. And the smoke of the incense for the prayers of the saints ascended out of the angel's hand before God. And the angel 5 took the censer, and filled it from the fire of the altar, and cast unto the earth: and there were voices, and thunders, and lightnings, and an earthquake.

And the seven angels having the seven 6 trumpets prepared themselves, that they might sound.

And the first sounded, and there was hail, 7 and fire, mingled with blood, and they were cast unto the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

And the second angel sounded, and as it 8 were a great mountain burning with fire was cast into the sea: and the third part of the

<sup>1</sup> Gr. *unto the ages of the ages.*

- 9 sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships was destroyed.
- 10 And the third angel sounded, and there fell from heaven a great star, burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of the waters:
- 11 and the name of the star is called Wormwood: and the third part of the waters becomes wormwood, and many of the men died of the waters, because they were made bitter.
- 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, that the third part of them might be darkened, and the day should not shine for the third part of it, and the night likewise.
- 13 And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice: Woe, woe, woe, to those who dwell on the earth, from the remaining voices of the trumpet of the three angels who are about to sound.

- IX. AND the fifth angel sounded, and I saw a star fallen from heaven unto the earth: and there was given unto him the
- 2 key of the pit of the abyss. And he opened the pit of the abyss: and there ascended smoke out of the pit, as the smoke of a great furnace, and the sun was darkened, and the
- 3 air, by the smoke of the pit. And out of the smoke there came forth locusts unto the earth, and there was given unto them power, as the scorpions of the earth have power.
- 4 And it was said unto them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but the men who have not the seal of God on their foreheads.
- 5 And it was given unto them that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when it strik-

eth a man. And in those days shall the men seek death, and shall not find it. And they shall long to die, and death shall flee from them. And the likenesses of the locusts *were* like horses prepared unto battle; and upon their heads, as it were crowns like gold; and their faces, as the faces of men; and they had hair as the hair of women; and their teeth were as of lions; and they had breastplates as iron breastplates; and the sound of their wings *was* as the sound of chariots of many horses running to battle; and they have tails like scorpions, and stings were in their tails; and their power *was* to hurt the men five months. They have over them a king, the angel of the abyss; his name in Hebrew, Abaddon; and in the Greek he hath the name <sup>m</sup>Apollyon.

The first woe is past: behold, there come yet two woes after these things.

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet: Loose the four angels that have been bound by that great river Euphrates. And the four angels were loosed, that had been prepared for the hour, and day, and month, and year, that they should kill the third part of the men. And the number of the armies of the cavalry *was* two myriads of myriads: I heard the number of them. And thus I saw the horses in the vision, and those who sat on them, having breastplates fiery, and hyacinthine, and like brimstone: and the heads of the horses *were* as the heads of lions, and out of their mouth proceedeth fire, and smoke, and brimstone. By these three plagues were killed the third part of the men, by the fire, and the smoke, and the brimstone, which proceeded out of their mouth. For the power of the horses is in their mouth, and in their tails: for their tails *are* like serpents, and have heads, and with these do they hurt. And

<sup>1</sup> Or, as many read, *and stings; and in their tails [is] their power &c.*

<sup>m</sup> That is, *Destroyer*.

\* Or, as a few copies read, *angel*.



the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship the demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood, which  
 21 can neither see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X. AND I saw another mighty angel descending from heaven, clothed with a cloud, and the rainbow *was* on his head, and his face *was* as the sun, and his feet as pillars of fire:  
 2 and he had in his hand a little book opened: and he set his right foot on the sea, and the  
 3 left on the earth, and cried with a loud voice, even as a lion roareth: and when he had cried, the seven thunders spake with their voices.  
 4 And when the seven thunders had spoken, I was about to write: and I heard a voice from heaven, saying: Seal the things which the seven thunders spake, and write them not.  
 5 And the angel, whom I saw standing on the sea and on the earth, lifted up his right hand  
 6 to heaven, and swore by him that liveth <sup>a</sup>for ever and ever, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that time there  
 7 shall no longer be; but in the days of the voice of the seventh angel, when he should be about to sound, is also finished the mystery of God, as he declared the glad tidings to his servants the prophets.  
 8 And the voice, which I heard from heaven, again spake with me, and said: Go, take the little book which is opened in the hand of the angel, who standeth on the sea and on the  
 9 earth. And I went unto the angel, saying that he should give me the little book. And he saith unto me: Take, and eat it up; and it shall make bitter thy belly, but in thy mouth  
 10 it shall be sweet as honey. And I took the little book out of the hand of the angel, and

ate it up; and it was in my mouth sweet as honey; and, when I had eaten it, my belly was made bitter. And he saith unto me: 11 Thou must again prophesy of many peoples, and nations, and tongues, and kings.

XI. AND there was given me a reed like a rod, *he* saying: Rise, and measure the temple of God, and the altar, and those who dwell therein: and the court which is without the  
 2 temple cast out, and measure it not; for it is given unto the Gentiles: and the holy city  
 3 shall they tread forty-two months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred *and* sixty days, clothed with sackcloth.

These are the two olive-trees and the two lamp-stands, which stand before the Lord of the earth. And if any one will hurt them, 5 fire proceedeth out of their mouth, and devoureth their enemies; and if any one will hurt them, thus must he be killed. These have 6 power to shut heaven, that no rain fall during the days of their prophesying; and they have power over the waters to turn them to blood, and to smite the earth with every plague, as often as they will.

And when they shall have finished their 7 testimony, the beast that ascendeth out of the abyss shall make war with them, and shall overcome them, and shall kill them. And 8 their remains *shall be* on the broad place of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified. And *men* of the peoples and tribes 9 and tongues and nations shall see their remains three days and a half, and shall not suffer their remains to be put into a sepulchre. And they that dwell on the earth rejoice over 10 them, and shall make merry, and shall send gifts to one another; because these two prophets tormented those that dwelt on the earth.

And after the three days and a half the 11 spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who beheld them. And they heard 12

<sup>a</sup> Gr. *unto the ages of the ages.*

- a loud voice from heaven, saying unto them :  
Come up hither. And they went up to heaven  
in the cloud ; and their enemies beheld them.
- 13 And in that hour was there a great earth-  
quake, and the tenth part of the city fell, and  
there were killed in the earthquake names of  
men seven thousand : and the rest became  
afraid, and gave glory to the God of heaven.
- 14 The second woe is past ; behold, the third  
woe cometh quickly.
- 15 And the seventh angel sounded ; and there  
were loud voices in heaven, saying : The king-  
dom of the world is become our Lord's and  
his Christ's, and he shall reign <sup>o</sup>for ever and
- 16 ever. And the twenty-four elders, who sit  
before God upon their thrones, fell upon their
- 17 faces, and worshipped God, saying : We give  
thee thanks, O Lord God the Almighty, who  
art, and who wast, because thou hast taken
- 18 thy great power, and reigned. And the na-  
tions were wroth, and thy wrath came, and  
the time of the dead that they should be  
judged, and to give the reward unto thy serv-  
ants, the prophets and the saints, and unto  
those who fear thy name, the small and the  
great, and to destroy those who destroy the  
earth.
- 19 And the temple of God was opened in  
heaven, and there was seen the ark of his  
covenant in his temple : and there were light-  
nings, and voices, and thunders, and an earth-  
quake, and great hail.

- XII. AND a great sign was seen in heaven ;  
a woman clothed with the sun, and the moon  
under her feet, and on her head a crown of
- 2 twelve stars ; and being with child she crieth,  
travailing, and pained to bring forth.
- 3 And there was seen another sign in heaven ;  
and behold a great red dragon, having seven  
heads and ten horns, and upon his heads seven
- 4 diadems ; and his tail drags the third part of  
the stars of heaven, and it cast them unto the  
earth. And the dragon stood before the wo-

man who was about to bring forth, that, when  
she brought forth, he might devour her child.  
And she brought forth <sup>a</sup>a male child, who is 5  
to tend all the nations with an iron rod : and  
her child was caught away to God and to his  
throne. And the woman fled into the wilder- 6  
ness, where she hath a place prepared by God,  
that there they should nourish her a thousand  
two hundred *and* sixty days.

And there was war in heaven, Michael and 7  
his angels fighting with the dragon ; and the  
dragon fought and his angels, and they pre- 8  
vailed not, neither was their place found any  
more in heaven. And that great dragon was 9  
cast, that old serpent, which is called the  
Devil and Satan, who deceiveth the whole  
world, he was cast unto the earth, and his  
angels were cast with him. And I heard a 10  
loud voice in heaven, saying : Now is come  
the salvation, and the power, and the king-  
dom of our God, and the authority of his  
Christ : for the accuser of our brethren is cast  
down, who accused them before our God day 11  
and night. They, too, overcame him, because  
of the blood of the Lamb, and because of the  
word of their testimony ; and they loved not  
their life unto death. Therefore rejoice, ye 12  
heavens, and ye who tabernacle therein. Woe  
to the earth and to the sea ! for the devil is  
gone down unto you, having great wrath,  
knowing that he hath little time.

And when the dragon saw that he was cast 13  
unto the earth, he persecuted the woman that  
brought forth the male *child*. And there were 14  
given to the woman <sup>†</sup>two wings of the great  
eagle, that she should fly into the wilderness,  
into her place, where she is nourished for a  
time, and times, and half a time, from the face of  
the serpent. And the serpent cast out of his 15  
mouth after the woman water as a river, that  
he might cause her to be carried away by the  
river. And the earth helped the woman, and 16  
the earth opened her mouth, and swallowed  
up the river which the dragon cast out of his

<sup>o</sup> Gr. *unto the ages of the ages*.

<sup>a</sup> Gr. *a son, a male*.

<sup>†</sup> Or, as some read, *the two wings*.



17 mouth. And the dragon was enraged about the woman, and went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus.

XIII. And I was set upon the sand of the sea. And I saw a beast ascending out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads a name of blasphemy. And the beast which I  
2 saw was like a leopard, and his feet as of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his  
3 throne, and great authority. And *I saw* one of his heads as if it had been slain to death; and the stroke of his death was healed; and the  
4 whole earth wondered after the beast. And they worshipped the dragon because he gave the authority unto the beast, and they worshipped the beast, saying: Who is like the  
5 beast? and who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and there was given unto him power to do forty-  
6 two months. And he opened his mouth for blasphemy against God, to blaspheme his name, and his tabernacle, and those who  
7 tabernacle in heaven. And it was given unto him to make war with the saints, and to overcome them; and there was given unto him  
8 authority over every tribe, and people, and tongue, and nation. And all shall worship him that dwell on the earth, whose name hath not been written, in the book of life of the  
9 Lamb that hath been slain, from the foundation of the world. If any one hath an ear,  
10 let him hear. If any one gathereth a captivity, into captivity he goeth: if any one shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.  
11 And I saw another beast ascending out of the earth, and he had two horns like a lamb,

and he spake as a dragon. And all the au- 12  
thority of the first beast he exerciseth before him; and he maketh the earth and those who dwell therein to worship the first beast, whose  
stroke of death was healed. And he doeth 13  
great signs, so that even fire he maketh to descend from heaven unto the earth before men. And he deceiveth those who dwell on 14  
the earth, because of the signs which it was given unto him to do before the beast, saying to those who dwell on the earth, that they  
should make an image to the beast, which  
hath the stroke of the sword, and lived. And 15  
it was given unto him to give breath unto the image of the beast, that the image of the beast should both speak, and cause that as many as  
should not worship the image of the beast  
should be killed. And he causeth all, the 16  
small and the great, and the rich and the poor, and the free and the bond, that they should give them a mark on their right hand,  
or on their forehead; and that no one should 17  
be able to buy or sell, but he that hath the mark, the name of the beast, or the number of his name. Here is wisdom. Let him that 18  
hath understanding count the number of the beast: for it is a man's number; and his number is 666.

XIV. And I saw, and behold the Lamb standing upon the mount Zion, and with him a hundred *and* forty-four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from 2  
heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard *was* as of harpers harping with  
their harps: and they sing as it were a new 3  
song before the throne, and before the four living creatures, and the elders: and no one was able to learn the song, but the hundred  
*and* forty-four thousand, who had been re-  
deemed from the earth. These are they who 4  
were not defiled with women; for they are virgin. These are they who follow the Lamb, whithersoever he goeth. These were redeemed

<sup>r</sup> Or, as most read, *names*.

from among men, a firstfruit unto God and  
5 the Lamb. And in their mouth was found no  
lie; for they are faultless.

6 And I saw another angel flying in mid-  
heaven, having an everlasting gospel, to de-  
clare the glad tidings unto those who sit on  
the earth, and over every nation, and tribe, and  
7 tongue, and people, saying with a loud voice:  
Fear God, and give him glory; for the hour  
of his judgment is come: and worship him  
that made the heaven, and the earth, and sea,  
and fountains of waters.

8 And another angel followed, saying: Fallen,  
fallen, is Babylon the great; for of the wine  
of the wrath of her fornication she hath given  
all nations to drink.

9 And another, a third angel followed them, say-  
ing with a loud voice: If any one worshippeth  
the beast and his image, and receiveth a mark  
10 on his forehead, or upon his hand, even he shall  
drink of the wine of the wrath of God; which  
hath been mixed unmixed in the cup of his  
indignation, and he shall be tormented with  
fire and brimstone before the holy angels and  
11 before the Lamb; and the smoke of their tor-  
ment ascendeth for ever and ever; and they  
have no rest day and night, who worship the  
beast and his image, and if any one receiveth  
the mark of his name.

12 Here is the patience of the saints; they who  
keep the commandments of God, and the faith  
13 of Jesus. And I heard a voice from heaven,  
saying: Write: Blessed *are* the dead who die  
in the Lord henceforth. Yea, saith the Spirit,  
that they may rest from their toils; but their  
works follow with them.

14 And I saw, and behold a white cloud, and  
upon the cloud one sat like a son of man, hav-  
ing on his head a golden crown, and in his hand  
15 a sharp sickle. And another angel came forth  
out of the temple, crying with a loud voice to  
him that sat on the cloud: Send thy sickle,  
and reap; for the hour of the reaping is come;

for the harvest of the earth is dried. And he 16  
that sat upon the cloud cast his sickle upon  
the earth, and the earth was reaped.

And another angel came forth out of the 17  
temple which is in heaven, he also having a  
sharp sickle. And another angel came forth 18  
out of the altar, having power over the fire,  
and he called with a loud cry to him that had  
the sharp sickle, saying: Send thy sharp sickle,  
and gather the clusters of the vine of the earth;  
for her grapes are fully ripe. And the angel 19  
cast his sickle unto the earth, and gathered the  
fruit of the vine of the earth, and cast into the  
great winepress of the wrath of God. And 20  
the winepress was trodden without the city,  
and there came forth blood out of the wine-  
press unto the bridles of the horses, a thousand  
six hundred furlongs off.

XV. And I saw another sign in heaven, great  
and wonderful, seven angels having the seven  
last plagues; for in them was finished the  
wrath of God.

And I saw as it were a glassy sea mingled 2  
with fire, and those who were victorious from  
from the beast, and from his image, and from  
the number of his name, standing by the  
glassy sea, having harps of God. And they 3  
sing the song of Moses the servant of God,  
and the song of the Lamb, saying: Great and  
wonderful *are* thy works, O Lord God the Al-  
mighty; righteous and true *are* thy ways, thou  
King of the nations. Who shall not fear thee, 4  
O Lord, and glorify thy name? for *thou* only  
*art* holy: for all the nations shall come and  
worship before thee; because thy judgments  
were manifested.

And after these things I saw, and the temple 5  
of the tabernacle of the testimony in heaven  
was opened: and the seven angels who had 6  
the seven plagues came forth out of the temple,  
clothed in pure, bright linen, and girt round  
about the breasts with golden girdles. And 7  
one of the four living creatures gave unto the

\* Or, as many read, *another, a second angel*.

† Gr. *unto ages of ages*.

\* Or, *upon*.



seven angels seven golden bowls, full of the wrath of God who liveth <sup>v</sup>for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels should be fulfilled.

XVI. And I heard a loud voice out of the temple, saying to the seven angels: Go, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went away, and poured out his bowl <sup>v</sup>upon the earth; and there came an evil and grievous sore upon the men who had the mark of the beast, and who worshipped his image.

3 And the second <sup>v</sup>angel poured out his bowl into the sea; and it became blood as of one dead; and every living soul died in the sea.

4 And the third poured out his bowl into the rivers and into the fountains of the waters;  
5 and they became blood. And I heard the angel of the waters saying: Righteous art thou, who art, and who wast, the Holy One,  
6 because thou didst adjudge these things. For they poured out the blood of saints and prophets, and thou gavest them blood to  
7 drink; they are worthy. And I heard the altar saying: Yea, O Lord God the Almighty, true and righteous *are* thy judgments.

8 And the fourth poured out his bowl upon the sun; and it was given unto <sup>v</sup>him to scorch  
9 the men with fire. And the men were scorched with great scorching, and they blasphemed the name of God, who had power over these plagues, and they repented not to give him glory.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues for  
11 the pain, and blasphemed the God of heaven

because of their pains and because of their sores, and repented not of their works.

And the sixth poured out his bowl upon 12 that great river, the Euphrates; and the water thereof was dried up, that the way of the kings who *are* from the rising of the sun might be prepared. And I saw, out of the 13 mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits as frogs, (for 14 they are spirits of demons, doing signs,) go forth unto the kings of the whole world, to gather them together to the battle of that great day of God the Almighty. (Behold, I 15 come as a thief; blessed is he that watcheth, and keepeth his garments, that he walk not naked, and they see his shame.) And <sup>v</sup>they 16 gathered them together into the place which is called in Hebrew Armageddon.

And the seventh poured out his bowl upon 17 the air; and there came forth a loud voice from the temple of heaven, from the throne, saying: It is done. And there were lightnings, 18 and voices, and thunders, and there was a great earthquake, such as was not since men were on the earth, such an earthquake, so great. And the great city became three parts, 19 and the cities of the nations fell; and Babylon the great was remembered before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled, and 20 mountains were not found. And great hail as 21 of a talent's weight descendeth out of heaven upon the men; and the men blasphemed God because of the plague of the hail; for great is the plague thereof exceedingly.

XVII. And there came one of the seven angels who had the seven bowls, and spake with me, saying: Come, I will show thee the judgment of the great harlot, that sitteth on the many waters; with whom the kings of the 2 earth committed fornication, and they who inhabit the earth were made drunk with the

<sup>v</sup> Gr. *unto the ages of the ages.*

<sup>w</sup> Or, as many read, *into.*

<sup>x</sup> Many omit the word, *angel.*

<sup>y</sup> Or, *it.*

<sup>z</sup> Or, *he.*

3 wine of her fornication. And he carried me  
away in the Spirit into a wilderness; and I saw  
a woman sitting upon a scarlet beast, full of  
names of blasphemy, having seven heads and  
4 ten horns. And the woman was clothed with  
purple and scarlet, and gilded with gold, and  
precious stone, and pearls, having a golden  
cup in her hand, full of abominations and the  
5 uncleannesses of her fornication, and upon her  
forehead a name written: Mystery, Babylon  
the great, the mother of the harlots and of the  
6 abominations of the earth. And I saw the  
woman drunken with the blood of the saints,  
and with the blood of the witnesses of Jesus;  
and I wondered, when I saw her, with great  
wonder.

7 And the angel said unto me: Wherefore  
didst thou wonder? I will tell thee the mys-  
tery of the woman, and of the beast that  
beareth her, which hath the seven heads and  
8 the ten horns. The beast which thou sawest,  
was, and is not, and is to ascend out of the  
abyss, and go into perdition: and they that  
dwell on the earth, whose names have not  
been written in the book of life from the  
foundation of the world, shall wonder, when  
they see the beast, that he was, and is not,  
9 and shall be present. Here *is* the mind that  
hath wisdom. The seven heads are seven  
10 mountains, on which the woman sitteth; and  
they are seven kings; the five are fallen, the  
one is, the other is not yet come; and, when  
he is come, he must continue a little while.

11 And the beast that was, and is not, even he is  
an eighth, and is of the seven, and goeth into  
12 perdition. And the ten horns which thou  
sawest are ten kings, who have not yet re-  
ceived a kingdom; but they receive authority  
13 as kings one hour with the beast. These  
have one counsel, and give over their power  
14 and authority unto the beast. These shall  
make war with the Lamb, and the Lamb shall  
overcome them: for he is Lord of lords and  
King of kings: and they that are with him,  
called, and chosen, and faithful.

15 And he saith unto me: The waters which

thou sawest, where the harlot sitteth, are  
peoples, and multitudes, and nations, and  
tongues. And the ten horns which thou 16  
sawest, and the beast, these shall hate the  
harlot, and shall make her desolate and naked,  
and shall eat her flesh, and shall utterly burn  
her with fire. For God gave *it* into their 17  
hearts to perform his counsel, and to perform  
one counsel, and to give their kingdom unto  
the beast, till the words of God shall be  
finished. And the woman whom thou sawest 18  
is that great city, which hath kingship over  
the kings of the earth.

XVIII. AND after these things I saw  
another angel descending from heaven, having  
great authority; and the earth was lightened  
with his glory. And he cried mightily with a 2  
loud voice, saying: Fallen, fallen, is Babylon  
the great, and is become a habitation of de-  
mons, and a hold of every unclean spirit, and  
a hold of every unclean and hated bird. For 3  
of the wine of the wrath of her fornication  
have all the nations drunk, and the kings of  
the earth committed fornication with her, and  
the merchants of the earth became rich from  
the power of her luxury.

And I heard another voice from heaven, 4  
saying: Come forth out of her, my people,  
that ye have no fellowship with her sins, and  
that ye receive not of her plagues; for her sins 5  
have accumulated unto heaven, and God hath  
remembered her iniquities. Render unto her 6  
as she also rendered, and double unto her  
double according to her works: in the cup  
which she mixed, mix unto her double. How 7  
much she glorified herself and lived luxu-  
riously, so much torment and sorrow give her;  
for in her heart she saith: I sit queen, and  
widow I am not, and sorrow I shall never see.  
Therefore in one day shall her plagues come, 8  
death, and sorrow, and famine; and with fire  
shall she be utterly burned: for mighty *is* the  
Lord God who judged her. And the kings of 9  
the earth, who with her committed fornication  
and lived luxuriously, shall weep and wail over



her, when they see the smoke of her burning,  
 10 standing afar off for the fear of her torment,  
 saying: Alas, alas, that great city Babylon,  
 that mighty city! for in one hour thy judg-  
 11 ment came. And the merchants of the earth  
 weep and mourn over her; for no one buyeth  
 12 their lading any more; lading of gold, and of  
 silver, and of precious stone, and of pearl, and  
 of fine linen, and of purple, and of silk, and  
 of scarlet, and all thyine wood, and all ivory  
 furniture, and all furniture of most precious  
 wood, and of brass, and of iron, and of marble,  
 13 and cinnamon, and amomum, and incense, and  
 ointment, and frankincense, and wine, and oil,  
 and fine flour, and wheat, and cattle, and sheep,  
 and of horses, and of chariots, and of bodies,  
 14 and souls of men. And the fruits <sup>a</sup>that thy  
 soul lusted after have departed from thee, and  
 all the dainty and the bright things have  
 perished from thee, and never, never more  
 15 shalt thou find them. The merchants of these  
 things, who became rich by her, shall stand  
 afar off for the fear of her torment, weeping  
 16 and mourning, and saying: Alas, alas, that  
 great city, which was clothed with fine linen,  
 and purple, and scarlet, and gilded with gold,  
 and precious stone, and pearls! for in one hour  
 17 were made desolate so great riches. And every  
 pilot, and all the crowd on the ships, and sail-  
 ors, and as many as ply the sea, stood afar off,  
 18 and were crying, as they saw the smoke of her  
 burning, saying: What *city* like that great  
 19 city? And they cast dust upon their heads,  
 and were crying, as they wept and mourned,  
 saying: Alas, alas, that great city, wherein  
 became rich all that had ships in the sea, by  
 reason of her costliness! for in one hour was  
 20 she made desolate. Rejoice over her, O heaven,  
 and ye saints, and ye apostles, and ye pro-  
 phets; for God judged your cause upon her.  
 21 And a mighty angel took up a stone like a  
 great millstone, and cast into the sea, saying:  
 Thus with violence shall be cast Babylon the  
 great city, and never shall she be found more.

<sup>a</sup> Gr. of the lust of thy soul.

And the voice of harpers and musicians and 22  
 pipers and trumpeters shall never be heard in  
 thee more; and no craftsman, of whatsoever  
 craft, shall ever be found in thee more; and the  
 voice of a millstone shall never be heard in  
 thee more; and the light of a lamp shall never 23  
 shine in thee more; and the voice of bride-  
 groom and bride shall never be heard in thee  
 more: for thy merchants were the great men  
 of the earth; for by thy sorcery were deceived  
 all the nations. And in her the blood of pro- 24  
 phets and of saints was found, and of all that  
 had been slain on the earth.

XIX. After these things I heard as it were  
 a loud voice of a great multitude in heaven,  
 saying: Alleluia! the salvation, and the glory,  
 and the power, of our God! For true and 2  
 righteous *are* his judgments; for he judged the  
 great harlot, that corrupted the earth with her  
 fornication, and he avenged the blood of his  
 servants at her hand. And a second time they 3  
 said: Alleluia! and her smoke ascendeth <sup>b</sup>for  
 ever and ever. And the twenty-four elders 4  
 and the four living creatures fell down, and  
 worshipped God that sat on the throne, say-  
 ing: Amen; Alleluia! And a voice came forth 5  
 out of the throne, saying: Praise our God, all  
 ye his servants, and ye that fear him, the small  
 and the great. And I heard as it were the 6  
 voice of a great multitude, and as it were the  
 voice of many waters, and as it were the voice  
 of mighty thunders, saying: Alleluia! for the  
 Lord God the Almighty reigneth. Let us re- 7  
 joice and exult and give the glory to him; for  
 the marriage of the Lamb came, and his wife  
 prepared herself, and it was given to her that 8  
 she should be clothed with fine linen, pure and  
 bright. For the fine linen is the righteousness  
 of the saints.

And he saith unto me: Write: Blessed *are* 9  
 they who have been called unto the supper of  
 the marriage of the Lamb. And he saith unto  
 me: These are the true words of God. And 10

<sup>b</sup> Gr. unto the ages of the ages.

I fell before his feet to worship him. And he saith unto me: *Sec thou do it not*: I am a fellow-servant with thee, and with thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

- 11 And I saw heaven opened, and behold a white horse, and he that sat upon him, called Faithful and True; and in righteousness he
- 12 judgeth and maketh war; but his eyes *were* as a flame of fire, and upon his-head *were* many diadems; he had a name written, that no one
- 13 knoweth, but he himself; and he *was* clothed with a garment dyed with blood; and his name
- 14 is called The Word of God. And the armies which *were* in heaven followed him upon white horses, clothed in fine linen, white and pure.
- 15 And out of his mouth proceedeth a sharp sword, that with it he might smite the nations; and he himself shall tend them with an iron rod; and he himself treadeth the winepress of the wine of the fierceness of the wrath of God
- 16 the Almighty. And he hath upon *his* garment and upon his thigh a name written: King of kings and Lord of lords.
- 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven: Come, and gather yourselves together unto the great supper of
- 18 God; that ye may eat flesh of kings, and flesh of chief captains, and flesh of mighty men, and flesh of horses and of those that sit on them, and flesh of all, both free and bond, and small and great.
- 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with him that sat on the horse, and
- 20 with his army. And the beast was taken, and with him the false prophet that did the signs before him, with which he deceived those who had received the mark of the beast, and who worshipped his image. They two were cast alive into the lake of fire which burneth with
- 21 brimstone. And the rest were killed with the sword of him that sat on the horse, which

*sword* came forth out of his mouth, and all the birds were filled with their flesh.

XX. And I saw an angel descending from heaven, having the key of the abyss, and a great chain upon his hand. And he laid hold 2 on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut 3 and sealed over him, that he might no more deceive the nations, till the thousand years were finished; and after these he must be loosed a little time.

And I saw thrones, and they sat upon them, 4 and judgment was given unto them; and I *saw* the souls of those beheaded for the testimony of Jesus, and for the word of God, and who worshipped not the beast, nor his image, and received not the mark upon *their* forehead and upon their hand; and they lived and reigned with Christ <sup>a</sup>a thousand years. But 5 the rest of the dead lived not, till the thousand years should be finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are finished, 7 Satan shall be loosed out of his prison, and shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up upon the breadth of the 9 earth, and encompassed the camp of the saints, and the beloved city: and there came down fire from God out of heaven, and devoured them; and the devil that deceived them 10 was cast into the lake of fire and brimstone, where *are* also the beast and the false prophet; and they shall be tormented day and night <sup>a</sup>for ever and ever.

And I saw a great white throne, and him 11

<sup>c</sup> Or, as many read, *the*.      <sup>d</sup> Gr. *unto the ages of the ages*.



that sat on it, from whose face fled the earth and the heaven, and no place was found for  
 12 them. And I saw the dead, small and great, standing before the throne; and books were opened; and another book was opened, which is of life; and the dead were judged out of the things written in the books, according to  
 13 their works. And the sea gave up the dead that *were* in it, and death and hades gave up the dead that *were* in them; and they were judged every one according to their works.  
 14 And death and hades were cast into the lake of fire: this is the second death.\* And if any  
 15 one was not found written in the book of life, he was cast into the lake of fire.

XXI. AND I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more.

2 And the holy city, new Jerusalem, I saw descending out of heaven from God, prepared  
 3 as a bride adorned for her husband. And I heard a loud voice out of heaven, saying: Behold, the tabernacle of God with men! and he shall tabernacle with them, and they shall be  
 4 his peoples, and 'God himself shall be with them, their God. And God shall wipe away every tear from their eyes; and death shall be  
 no more; nor shall sorrow, nor crying, nor pain, be any more; for the first things are gone.

5 And he that sat upon the throne said: Behold, I make all things new. And he saith unto me: Write: for these words are faithful  
 6 and true. And he said unto me: It is done. I am the Alpha and the Omega, the beginning and the end. I will give unto him that thirst-  
 7 eth of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be to him God, and he shall be to  
 8 me a son. But to the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the

liars, their part *shall be* in the lake which burneth with fire and brimstone, which is the second death.

And there came one of the seven angels, 9 who had the seven bowls full of the seven last plagues, and spake with me, saying: Come, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a 10 great and high mountain, and showed me the holy city, Jerusalem, descending out of heaven from God, having the glory of God: its light 11 *was* like a stone most precious, as a jasper stone clear as crystal; it had a wall great and 12 high; it had twelve gates, and at the gates twelve angels, and names inscribed, which are *the names* of the twelve tribes of the children of Israel; on the east *were* three gates; and 13 on the north, three gates; and on the south, three gates; and on the west, three gates; and 14 the wall of the city had twelve foundations, and in them twelve names of the twelve apostles of the Lamb. And he that spake with me 15 had a measure, a golden reed, that he might measure the city, and its gates, and its wall. And the city lieth four-cornered, and its length 16 *is* as much as the breadth. And he measured the city with the reed to twelve thousand furlongs; the length and the breadth and the height of it are equal. And he measured its 17 wall, a hundred *and* forty-four cubits, man's measure, which is angel's. And the structure 18 of its wall was jasper, and the city pure gold, like pure glass. And the foundations of the 19 wall of the city *were* adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, 20 sardine; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst. And the twelve gates *were* twelve 21 pearls; each one of the gates severally was of one pearl; and the broad place of the city, pure gold, as it were translucent glass. And 22 I saw in it no temple; for the Lord God the Almighty is its temple, and the Lamb. And 23

\* Many add: *the lake of fire.*

† Or, as many read, *he, God with them, shall be their God.*

the city hath no need of the sun, nor of the moon, that they should shine for it; for the glory of God lightened it, and its lamp *was* the  
 24 Lamb. And the nations shall walk by its light; and the kings of the earth bring their  
 25 glory and honour into it. And its gates shall not be shut at all by day: for there shall be  
 26 no night there. And they shall bring the glory  
 27 and the honour of the nations into it. And there shall in no wise enter into it any thing common, and that worketh abomination and a lie; but they who have been written in the book of life of the Lamb.

XXII. And he showed me a river of water of life, bright as crystal, proceeding out of the  
 2 throne of God and the Lamb. In the midst of its broad place and of the river on this side and on that side *was* a tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree *were* for the healing  
 3 of the nations. And there shall be no curse any more: and the throne of God and the Lamb shall be in it; and his servants shall  
 4 serve him; and they shall see his face; and  
 5 his name *shall be* on their foreheads. And there shall be no night there; and they have no need of a lamp, and light of the sun; for the Lord God shall lighten them; and they shall reign <sup>e</sup>for ever and ever.

6 And he said unto me: These words *are* faithful and true; and the Lord God of the spirits of the holy prophets sent his angel to show unto his servants things which must come to  
 7 pass shortly. And behold, I come quickly; blessed *is* he that keepeth the words of the prophecy of this book.

8 And *it was* I, John, who heard and saw these things. And when I had heard and seen, I fell down to worship before the feet of the angel  
 9 who showed me these things. And he saith

unto me: See *thou do it* not: I am a fellow-servant with thee, and with thy brethren the prophets, and with those who keep the words of this book: worship God.

And he saith unto me: Seal not the words 10 of the prophecy of this book: for the time is near. He that is unjust, let him be unjust still; 11 and he that is filthy, let him be filthy still; and he that is righteous, let him work righteousness still; and he that is holy, let him be holy still. Behold, I come quickly, and my reward *is* with 12 me, to render to every one as his work shall be. I *am* the Alpha and the Omega, the first and the 13 last, the beginning and the end. Blessed *are* 14 they that <sup>b</sup>do his commandments, that <sup>c</sup>they may have right to the tree of life, and enter by the gates into the city. Without *are* the 15 dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie. I, Jesus, sent 16 my angel to testify unto you these things concerning the churches. I am the Root and the Offspring of David; the bright and the morning Star.

And the Spirit and the bride say: Come. 17 And he that heareth, let him say: Come. And he that thirsteth, let him come: he that will, let him take water of life freely.

I testify to every one that heareth the words 18 of the prophecy of this book: If any one shall add unto them, God shall add unto him the plagues that have been written in this book; and if any one shall take away from the words 19 of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city, which have been written in this book.

He who testifieth these things saith: Yea, 20 I come quickly. Amen; come, Lord Jesus.

The grace of the Lord Jesus Christ *be* with 21 all <sup>d</sup>the saints. <sup>e</sup>Amen.

<sup>e</sup> Gr. *unto the ages of the ages*.

<sup>b</sup> For *do his commandments*, some read, *wash their robes*.

<sup>c</sup> Gr. *that their power*, or right, *may be over*.

<sup>d</sup> Some omit the words, *the saints*.

<sup>e</sup> Many omit the word, *Amen*.









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